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A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY.

1784.

VOL. VII.

A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

## LIVES and WRITINGS

OF THE

## Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period,

WHEREIN

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Their remarkable ACTIONS and SUFFERINGS,

Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

With a CATALOGUE of their LITERARY PRODUCTIONS.

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A NEW EDITION, IN TWELVE VOLUMES,

GREATLY ENLARGED AND IMPROVED.

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VOL. VII.

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# UNIVERSAL, HISTORICAL, and LITERARY

# DICTIONARY.

HEATH (THOMAS), an alderman of Exeter, and father of John Heath, Esq; one of the judges of the Common-pleas, was author of "An Essay towards "a new English Version of the Book of Job, from the ori- "ginal Hebrew, with some account of his Life, 1755," 8vo.—His brother BENJAMIN, a lawyer of eminence, and town-clerk of Exeter, was likewise an author; and wrote, 1. "An Essay towards a demonstrative Proof of "the Divine Existence, Unity, and Attributes; to which is "premised, a short Defence of the Argument commonly called "à priori, 1740 [A]." 2. "The Case of the County of "Devon with respect to the Consequences of the new Excise "Duty on Cyder and Perry. Published by the direction of "the Committee appointed at a General Meeting of that "County to superintend the Application for the Repeal of "that Duty, 1763," 4to [B]. 3. "Notæ sive Lectiones "ad Tragicorum Græcorum veterum, Æschyli, &c. 1752," 4to; a work which places the author's learning and critical skill in a very conspicuous light. A principal object of the publication was to restore the metre of the Grecian Tragic Poets. It is much to be regretted that the distaste for ancient learning, which for some years past hath prevailed in this country, should have left it for foreigners to appreciate this work according to its intrinsic value. The same solidity of judgement apparent in the preceding, distinguished the au-

Anecdotes of Bowyer, by Nichols, p. 257.

[A] This pamphlet was dedicated to Dr. Oliver of Bath, and is to be ranked amongst the ablest defences of Dr. Clarke's, or rather Mr. Howe's, hypothesis; for it appears to be taken from Howe's "Living Temple."

[B] To this representation of the circumstances peculiar to Devonshire, the repeal of the act is greatly to be ascribed. The piece indeed was considered as so well-timed a service to the public, that Mr. Heath received some honourable notice on account of it at a general meeting of the county.

thor's laſt production; 4. "A Reviſal of Shakſpeare's Text, "wherein the alterations introduced into it by the more "modern editors and critics are particularly conſidered, "1765," 8vo. It appears from the liſt of Oxford graduates, that Mr. Benjamin Heath was created D. C. L. by diploma, March 31, 1762.

Anecdotes of Hogarth, by Nichols, p. 134; improved by ſubſequent communications.

HEIDEGGER (JOHN JAMES), was the ſon of a clergyman, and a native of Zurich in Switzerland, where he married, but left his country in conſequence of an intrigue. Having had an opportunity of viſiting the principal cities of Europe, he acquired a taſte for elegant and refined pleaſures, which, united to a ſtrong inclination for voluptuouſneſs, by degrees qualified him for the management of public amuſements. In 1708, when he was near 50 years old, he came to England on a negotiation from the Swiſs at Zurich; but, failing in his embaſſy, he entered as a private ſoldier in the guards for protection. By his ſprightly, engaging converſation, and inſinuating addreſs, he ſoon worked himſelf into the good graces of our young people of faſhion; from whom he obtained the appellation of "the Swiſs Count [A]." He had the addreſs to procure a ſubſcription, with which in 1709 he was enabled to furniſh out the opera of "Thomyris [B]," which was written in Engliſh, and performed at the queen's theatre in the Haymarket. The muſic, however, was Italian; that is to ſay, airs ſelected from ſundry of the foreign operas by Bononcini, Scarlatti, Steffani, Gaſparini, and Albinoni. Moſt of the ſongs in "Thomyris" were excellent, thoſe by Bononcini eſpecially: Valentini, Margarita, and Mrs. Tofts ſung in it; and Heidegger by this performance alone was a gainer of 500 guineas [C]. The judicious remarks he made on ſeveral defects in the conduct of our operas in general, and the hints he threw out for improving the entertainments of the royal theatre, ſoon eſtabliſhed his character as a good critic. Appeals were made to his judgement; and ſome very magnificent and elegant decorations, introduced upon the ſtage in conſequence of his advice, gave ſuch ſatisfaction to George II. who was fond of operas, that, upon being informed to whoſe genius he was indebted for theſe improvements, his majeſty was pleaſed from that time

Sir John Hawkins's Hiſtory of Muſic, Vol. V. p. 142.

[A] He is twice noticed under this title in the "Tatler," Nos. 12. and 18; and in Mr. Duncombe's "Collection of "Letters of ſeveral eminent Perſons "deceaſed," is a humorous dedication of Mr. Hughes's "Viſion of "Chaucer," to "the Swiſs Count."

[B] There was another opera of the ſame name, by Peter Motteux, in 1719.

[C] "Thomyris" and "Camilla" were both revived in 1726; but neither of them then ſucceeded.

to countenance him, and he ſoon obtained the chief management of the Opera-houſe in the Haymarket. He then ſet about improving another ſpecies of diverſion, not leſs agreeable to the king, which was the maſquerades, and over theſe he always preſided at the king's theatre. He was likewiſe appointed maſter of the revels. The nobility now careſſed him ſo much, and had ſuch an opinion of his taſte, that all ſplendid and elegant entertaintments given by them upon particular occaſions, and all private aſſemblies by ſubſcription, were ſubmitted to his direction [D].

From the emoluments of theſe ſeveral employments, he gained a regular conſiderable income, amounting, it is ſaid, in ſome years, to 5000l. which he ſpent with much liberality; particularly in the maintenance of perhaps a ſomewhat too luxurious table; ſo that it may be ſaid, he raiſed an income, but never a fortune. His foibles, however, if they deſerve ſo harſh a name, were completely "covered" by his "charity," which was boundleſs [E].

That he was a good judge of muſic, appears from his opera: but this is all that is known of his mental abilities [F]; unleſs we add, what we have good authority for ſaying in honour to his *memory*, that he walked from Charing-croſs to Temple-bar, and back again; and when he came home, wrote down every ſign on each ſide the Strand.

As to his perſon, though he was tall and well made, it was not very pleaſing, from an unuſual hardneſs of features [G]. But he was the firſt to joke upon his own uglineſs; and he once laid a wager with the earl of Cheſterfield, that, within a certain given time, his lordſhip would not be

[D] The writer of this note has been favoured with the ſight of an amethyſt ſnuff-box ſet in gold, preſented to Heidegger in 1731, by the duke of Lorrain, afterwards emperor of Germany, which Heidegger very highly valued, and bequeathed to his executor Lewis Way, Eſq; of Richmond, and which is now (July 1784) in the poſſeſſion of his ſon Benjamin Way, Eſq;

[E] After a ſucceſsful maſquerade, he has been known to give away ſeveral hundred pounds at a time. "You "know poor objects of diſtreſs better "than I do," he would frequently ſay to the father of the gentleman who furniſhes this anecdote. "Be "ſo kind as to give away this mo-"ney for me." This well-known liberality, perhaps, contributed much to his carrying on that diverſion with ſo little oppoſition as he met with.

[F] Pope (Dunciad, I. 289.) calls the bird which attended on the goddeſs

"——a monſter of a fowl,
"Something betwixt a Heidegger and
"owl."

and explains Heidegger to mean "a "ſtrange bird from Switzerland, and "not (as ſome have ſuppoſed) the "name of an eminent perſon, who was "a man of parts, and, as was ſaid of "Petronius, Arbiter Elegantiarum."

[G] There is a metzotinto of Heidegger by J. Faber, 1742, (other copies dated 1749) from a painting by Vanloo, a ſtriking likeneſs, now (1784) in the poſſeſſion of Peter Crawford, Eſq. His face is alſo introduced in more than one of Hogarth's prints.

able to produce ſo hideous a face in all London. After ſtrict ſearch, a woman was found, whoſe features were at firſt ſight thought ſtronger than Heidegger's; but, upon clapping her head-dreſs upon himſelf, he was univerſally allowed to have won the wager. Jolly, a well-known taylor, carrying his bill to a noble duke; his grace, for evaſion, ſaid, "Damn your ugly "face, I never will pay you till you bring me an uglier fellow "than yourſelf!" Jolly bowed and retired, wrote a letter, and ſent it by a ſervant to Heidegger; ſaying, "his grace wiſh-"ed to ſee him the next morning on particular buſineſs." Heidegger attended, and Jolly was there to meet him; and in conſequence, as ſoon as Heidegger's viſit was over, Jolly received the caſh.

The late facetious duke of Montagu (the memorable author of the bottle conjuror at the theatre in the Haymarket) gave an entertainment at the Devil-tavern, Temple-bar, to ſeveral of the nobility and gentry, ſelecting the moſt convivial, and a few hard-drinkers, who were all in the plot. Heidegger was invited, and in a few hours after dinner was made ſo dead drunk that he was carried out of the room, and laid inſenſible upon a bed. A profound ſleep enſued; when the late Mrs. Salmon's daughter was introduced, who took a mould from his face in plaſter of Paris. From this a maſk was made, and a few days before the next maſquerade (at which the king promiſed to be preſent, with the counteſs of Yarmouth) the duke made application to Heidegger's valet de chambre, to know what ſuit of cloaths he was likely to wear; and then procuring a ſimilar dreſs, and a perſon of the ſame ſtature, he gave him his inſtructions. On the evening of the maſquerade, as ſoon as his majeſty was ſeated (who was always known by the conductor of the entertainment and the officers of the court, though concealed by his dreſs from the company) Heidegger, as uſual, ordered the muſic to play "God ſave the King;" but his back was no ſooner turned, than the falſe Heidegger ordered them to ſtrike up "Charly over the Water." The whole company were inſtantly thunderſtruck, and all the courtiers, not in the plot, were thrown into a ſtupid conſternation. Heidegger flew to the muſic-gallery, ſwore, ſtamped, and raved, accuſed the muſicians of drunkenneſs, or of being ſet on by ſome ſecret enemy to ruin him. The king and the counteſs laughed ſo immoderately, that they hazarded a diſcovery. While Heidegger ſtayed in the gallery, "God ſave the King" was the tune; but when, after ſetting matters to rights, he retired to one of the dancing-rooms, to obſerve if decorum was kept by the company, the counterfeit ſtepping forward, and

and placing himſelf upon the floor of the theatre, juſt in front of the muſic-gallery, called out in a moſt audible voice, imitating Heidegger, damned them for blockheads, had he not juſt told them to play "Charly over the Water?" A pauſe enſued; the muſicians, who knew his character, in their turn thought him either drunk or mad; but, as he continued his vociferation, "Charly" was played again. At this repetition of the ſuppoſed affront, ſome of the officers of the guards, who always attended upon theſe occaſions, were for aſcending the gallery, and kicking the muſicians out; but the late duke of Cumberland, who could hardly contain himſelf, interpoſed. The company were thrown into great confuſion. "Shame! Shame!" reſounded from all parts, and Heidegger once more flew in a violent rage to that part of the theatre facing the gallery. Here the duke of Montagu, artfully addreſſing himſelf to him, told him, "the king was in a violent "paſſion; that his beſt way was to go inſtantly and make an "apology, for certainly the muſic were mad, and afterwards "to diſcharge them." Almoſt at the ſame inſtant, he ordered the falſe Heidegger to do the ſame. The ſcene now became truly comic in the circle before the king. Heidegger had no ſooner made a genteel apology for the inſolence of his muſicians, but the falſe Heidegger advanced, and, in a plaintive tone, cried out, "Indeed, Sire, it was not my fault, "but that devil's in my likeneſs." Poor Heidegger turned round, ſtared, ſtaggered, grew pale, and could not utter a word. The duke then humanely whiſpered in his ear the ſum of his plot, and the counterfeit was ordered to take off his maſk. Here ended the frolic; but Heidegger ſwore he would never attend any public amuſement, if that witch the wax-work woman did not break the mould, and melt down the maſk before his face [H].

Being once at ſupper with a large company, when a queſtion was debated, which nationaliſt of Europe had the greateſt ingenuity; to the ſurpriſe of all preſent, he claimed that cha-

[H] To this occurrence the following imperfect ſtanzas, tranſcribed from the hand-writing of Pope, are ſuppoſed to relate. They were found on the back of a page containing ſome part of his tranſlation, either of the "Iliad" or "Odyſſey," in the Britiſh Muſeum.

XIII.

Then he went to the ſide-board, and call'd for much liquor,
And glaſs after glaſs he drank quicker and quicker;
So that Heidegger quoth,
Nay, faith on his oath,
Of two hogſheads of Burgundy, Satan drank both.
Then all like a —— the Devil appear'd,
And ſtrait the whole tables of diſhes he clear'd:
Then a friar, then a nun,
And then he put on
A face all the company took for his own.
Even thine, O falſe Heidegger! who wert ſo wicked
To let in the Devil——

racter for the Swiſs, and appealed to himſelf for the truth of it. "I was born a Swiſs," ſaid he, "and came to England "without a farthing, where I have found means to gain "5000l. a year, and to ſpend it. Now I defy the moſt able "Engliſhman to go to Switzerland, and either to gain that "income, or to ſpend it there." He died Sept. 4, 1749, at the advanced age of 90 years, at his houſe at Richmond in Surrey, where he was buried. He left behind him one natural daughter, Miſs Pappet, who was married Sept. 2, 1750, to captain (afterwards Sir Peter) Denis[1]. Part of this lady's fortune was a houſe at the north weſt corner of Queen-ſquare, Ormond-ſtreet, which Sir Peter afterwards ſold to the late Dr. Campbell, and purchaſed a ſeat in Kent, pleaſantly ſituated near Weſtram, then called Valence, but now (by its preſent proprietor, the earl of Hillſborough) Hill Park.

[B] Who died June 12, 1778, being then vice-admiral of the red. See Memoirs of him in Gent. Mag. 1780, p. 268.

HEINECCIUS (JOHN-GOTLIEB), a German lawyer, was born at Eiſemberg in 1681, and trained in the ſtudy of philoſophy and law. He became profeſſor of philoſophy at Hall in 1710, and of law in 1721, with the title of counſellor. In 1724, he was invited to Franeker; and, three years after, the king of Pruſſia influenced him to accept the law-profeſſorſhip at Francfort upon the Oder. Here he continued till 1733, when the ſame prince almoſt forced him to reſume the chair at Hall, where he remained till his death in 1741, although he had ſtrong invitations from Denmark, Holland, &c [A].

Baillet, Jugemens des Sçavans, paſſim.

HEINSIUS (DANIEL), a very ingenious and learned man, profeſſor of politics and hiſtory at Leyden, and alſo librarian of the univerſity there, was born at Gand in Flanders, May 1580, of an illuſtrious family, who had poſſeſſed the firſt places in the magiſtracy of that town. He was toſſed a good deal about in the younger part of his life. He began his ſtudies at the Hague, and afterwards went with his parents into Zeland, where he was inſtructed in polite literature and philoſophy. He comprehended very well the prin-

[A] His principal works (for they are numerous) are, 1. "Antiquitatum "Romanorum Juriſprudentiam illuſ-"trantium ſyntagma." 2. "Elementa "Juris Civilis ſecundum ordinem In-"ſtitutionum & Pandectarum," 2 vols. 8vo. 3. "Elementa Philoſophiæ Ra-"tionalis & Moralis, quibus præmiſſa "hiſtoria Philoſophica." This is reckoned a good abridgement of logic and morality. 4. "Hiſtoria Juris Civilis, "Romani ac Germanici." 5. "Ele-"menta Juris Naturæ & Gentium." And ſeveral academic diſſertations upon various ſubjects.

ciples

ciples of morality and politics, but did not reliſh logic, and had an unconquerable averſion to grammar. He diſcovered early a ſtrong propenſity to poetry, and began to make verſes, before he knew any thing of proſody or the rules of art. He compoſed a regular elegy, at ten years of age, upon the death of a play-fellow; and there are ſeveral epigrams and little poems of his, which were written when he was not above 12, and ſhew a great deal of genius and facility in that way.

He is repreſented however as having been a very idle boy, and not likely to make any progreſs in Greek and Latin learning; on which account his father ſent him, at 14 years of age, to ſtudy the law at the univerſity of Franeker. But, as if he had been influenced by a ſpirit of contradiction, now nothing would go down but claſſics; and he applied himſelf as obſtinately to Greek and Latin authors here, as he had refuſed to look into them in Zeland. Afterwards he removed to Leyden, where he became a ſcholar of Joſeph Scaliger; and he is obliged to the encouragement and care of this great man for that perfection to which he afterwards arrived in literature, and which at the beginning of his life there was ſo little reaſon to expect from him. He publiſhed an edition of "Silius Italicus" in 1600: and he added to it notes of his own, which he called "Crepundia Siliana," to ſhew that they were written when he was extremely young. He was made Greek profeſſor at 18, and afterwards ſucceeded Scaliger in the profeſſorſhip of politics and hiſtory. When he was made librarian to the univerſity, he pronounced a Latin oration, afterwards publiſhed, in which he deſcribed the duties of a librarian, and the good order and condition that a library ſhould be kept in. He died Feb. 25, 1655, after having done great honour to himſelf and country by various works of parts and learning. He diſtinguiſhed himſelf as a critic by his labours upon Silius Italicus, Theocritus, Heſiod, Seneca, Homer, Heſychius, Theophraſtus, Clemens Alexandrinus, Ovid, Livy, Terence, Horace, Prudentius, Maximus Tyrius, &c. He publiſhed two treatiſes "De Satyra Horatiana," which Balzac affirms to be maſter-pieces in their way. He wrote poems in various languages, which have been often printed, and always admired. He was the author of ſeveral proſe works, ſome of which were written in an humorous and ſatyrical manner; as "Laus Aſini," "Laus Pediculi," &c.

The learned have all joined in their eloges on Heinſius. Gerard Voſſius ſays, that he was a very great man; and calls

him the ornament of the Muſes and the Graces. Cauſabon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the firſt writers. Bochart pronounces him a truly great and learned man; and Selden ſpeaks of him, as "tam ſeveriorum quam "amœniorum literarum ſol;" a light to guide us in our gay as well as ſevere purſuits in letters. Some however have thought, that he was not ſo well formed for criticiſm; and Le Clerc, in his account of the Amſterdam edition of Bentley's "Horace," has the following paſſage: "Daniel Hein-"ſius," ſays he, "was doubtleſs a learned man, and had "ſpent his life in the ſtudy of criticiſm. Yet, if we may "judge by his Horace, he was by no means happy in his "conjectures, of which our author Bentley has admitted "only one, if my memory does not deceive me; for I can-"not recollect the place where he paſſes this judgement of "Daniel Heinſius. But he ſpeaks much more advantage-"ouſly of his ſon Nicolas Heinſius; who, though not ſo "learned a man as his father, had yet a better taſte for cri-"ticiſm."

Blount de cenſura authorum.

Bibl. Choiſ. XXVI. p. 262.

We muſt not forget to obſerve, that Daniel Heinſius was highly honoured abroad as well as at home; and received uncommon marks of reſpect from foreign potentates. Guſtavus Adolphus, king of Sweden, gave him a place among his counſellors of ſtate: the republic of Venice made him a knight of their order of St. Mark: and Pope Urban VIII. was ſuch an admirer of his fine parts and conſummate learning, that he made him great offers, if he would come to Rome; "to reſcue that city from barbariſm," as the pontiff is ſaid to have expreſſed himſelf.

HEINSIUS (NICOLAS), the ſon of Daniel, was born at Leyden in 1620, and became as great a Latin poet, and a greater critic than his father. His poems have been ſeveral times printed: but the beſt edition is that of Amſterdam, 1666. Some have admired them ſo much, as to think him worthy to be called "The Swan of Holland." He wrote notes upon, and gave editions of, Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. Bentley, in a note upon Horace, 2 Sat. vi. 108. calls his edition of Virgil "editio caſtigatiſſima." His Claudian is dedicated in a Latin poem to Chriſtina queen of Sweden; and his Ovid to Thuanus. At his death, which happened at the Hague in 1681, he diſowned all his works; and expreſſed the utmoſt regret at having left behind him ſo many "Monuments of

Baillet, Tom. II.

"his

" his vanity," as he called them. Nicolas Heinſius was as much diſtinguiſhed by his great employments in the ſtate, as he was by his parts and learning. All the learned of his time ſpeak well of him; and he is repreſented as having been poſſeſſed of good qualities as well as great ones.

HELIODORUS, a native of Emeſſa in Phœnicia, and biſhop of Tricca in Theſſaly, flouriſhed in the reigns of Theodoſius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known, than by his biſhopric of Tricca, to which he was afterwards promoted. It is intituled, " Ethiopics," and relates the amours of Theagenes and Chariclea, in ten books. The learned Huetius is of opinion, that Heliodorus was among the romance-writers, what Homer was among the poets; that is, we ſuppoſe, the ſource and model of an infinite number of romances, all inferior to his own. The firſt edition of it was printed at Baſil, 1533, with a dedication prefixed to the ſenate of Nuremberg by Vincentius Opſopæus; who informs us, that a ſoldier preſerved the MS. of it when the library of Buda was plundered. Bourdelot's notes upon this romance are very learned; and were printed at Paris, 1619, with Heliodorus's Greek original, and a Latin tranſlation, publiſhed by Staniſlaus Warſzewicki, a Poliſh knight, with the Greek, at Baſil, 1551. There has gone a rumour, that a provincial ſynod, being ſenſible how dangerous the reading of Heliodorus's " Æthiopics" was, to which the author's rank was ſuppoſed to add great authority, required of the biſhop, that he ſhould either burn the book, or reſign his dignity; and that the biſhop choſe the latter. But this ſtory is thought to be entirely fabulous; as depending only upon the ſingle teſtimony of Nicephorus, an eccleſiaſtical hiſtorian of great credulity and judgement: not to mention, how difficult it is ſuppoſe, that Socrates ſhould omit ſo memorable a circumſtance in the paſſage; where he obſerves, that Heliodorus " wrote a love-tale in his youth, " which he intituled ' Æthiopics." Valeſius, in his notes upon this paſſage, does not only reject Nicephorus's account as a mere fable, but ſeems inclined to think, that the romance itſelf was not written by Heliodorus biſhop of Tricca; of which, however, Huetius does not doubt in the leaſt. Some have fancied, as Opſopæus and Melancthon, that this romance was in reality a true hiſtory; but Fabricius thinks this as incredible, as that Heliodorus, according to others, wrote it originally in the Ethiopic tongue. Some again have aſſerted,

De origin. Fabul. Romanens, p. 381.

Hiſt. Eccl. l. xii. c. 34.

Hiſt. Eccl. l. v. c. 22.

Biblioth. Græc. Tom. VI. p. 472.

aſſerted, that Heliodorus was not a Chriſtian, from his telling us at the end of his book, that he is a Phœnician, born in the city of Emeſſa, and of the race of the ſun; ſince, they ſay, it would be madneſs in a Chriſtian, and much more in a biſhop, to declare, that he was deſcended from that luminous body. This objection Bayle, who quotes it, anſwers in the following manner: "It is certain," ſays he, "that ſeveral Chriſtians in the fourth century mentioned the "ancientneſs of their nobility: why then ſhould not we believe, that Heliodorus mentioned his? He did not believe "that his family was really deſcended from the ſun; but he "might imagine, that he muſt diſtinguiſh it by that mark. "This was a title, by which his family had been known a "long time, and which was honourable to him: and though "the principle was falſe, yet one might infer from it ſome "conſequences favourable to his family with regard to its "antiquity. Such a motive might engage a Chriſtian thus "to diſtinguiſh the nobility of his extraction. Add to this, "that Heliodorus was not yet a biſhop, when he wrote his "romance; he was ſtill in all the fire of his youth; and as "he did not put his name to his work, he might with more "liberty make his deſcent known by the ancient tradition of "his family." Bayle refers us, in the courſe of this ſolution, to a diſſertation of Balzac at the end of his "Socrate "Chretien:" where it is obſerved among other things, that St. Jerom makes St. Paul to be deſcended from Agamemnon, and that Syneſius boaſted his deſcent from Hercules.

Art. HELIODORUS, note E.

Beſides the "Æthiopics," Cedrenus tells us of another book of Heliodorus, concerning the Philoſopher's Stone, or the art of tranſmuting metals into gold, which he preſented to Theodoſius the Great; and Fabricius has inſerted in his "Bibliotheca Græca," a chemical Greek poem written in Iambic verſe, which he had from a MS. in the king of France's library, and carries the name of Heliodorus, biſhop of Tricca; but leaves it very juſtly queſtionable, whether it be not a ſpurious performance. Socrates relates, in the book and chapter above cited, that this biſhop introduced the cuſtom of depoſing thoſe miniſters who lay with their wives after ordination: which Bayle thinks a profitable argument in favour of the prelate's chaſtity; and adds, that he appears from his romance to have been a lover of this virtue.

Tom. VI. p. 773.

HELMONT (JOHN BAPTIST VAN), commonly called Van Helmont, from a borough and caſtle of that name in Brabant, was a perſon of quality, and a man of great learning,

ing, eſpecially in phyſic and natural philoſophy; and born at Bruſſels in 1577. But, inſtead of relating the particulars of his life, we will make him relate them himſelf, as he does in the two introductory chapters to his works: for nothing can give a juſter notion of the man, or indeed be more entertaining to the curious reader.

"In the year 1580," ſays he, "a moſt miſerable one to the Low-countries, my father died. I, the youngeſt and leaſt eſteemed of all my brothers and ſiſters, was bred a ſcholar; and in the year 1594, which was to me the 17th, had finiſhed the courſe of philoſophy. Upon ſeeing none admitted to examinations at Louvain, but in a gown, and maſked with a hood, as though the garment did promiſe learning, I began to perceive, that the taking degrees in arts was a piece of meer mockery; and wondered at the ſimplicity of young men, in fancying that they had learned any thing from their doating profeſſors. I entered, therefore, into a ſerious and honeſt examination of myſelf, that I might know by my own judgement, how much I was a philoſopher, and whether I had really acquired truth and knowledge: but found myſelf altogether deſtitute, ſave that I had learned to wrangle artificially. Then came I firſt to perceive, that I knew nothing, or at leaſt that which was not worth knowing. Natural philoſophy ſeemed to promiſe ſomething of knowledge, to which therefore I joined the ſtudy of aſtronomy. I applied myſelf alſo to logic and the mathematics, by way of recreation, when I was wearied with other ſtudies; and made myſelf a maſter of 'Euclid's Elements,' as I did alſo of 'Copernicus's Theory De revolutionibus orbium cœleſtium:' but all theſe things were of no account with me, becauſe they contained little truth and certainty, little but a parade of ſcience falſely ſo called. Finding after all, therefore, that nothing was ſound, nothing true, I refuſed the title of maſter of arts, though I had finiſhed my courſe; unwilling, that profeſſors ſhould play the fool with me, in declaring me a maſter of the ſeven arts, when I was conſcious to myſelf that I knew nothing." Ortus Medicinæ, p. 14. Amſt. 1652.

"A wealthy canonry was promiſed me then, ſo that I might, if I pleaſed, turn myſelf to divinity; but Saint Bernard affrighted me from it, ſaying, that 'I ſhould eat the ſins of the people.' I begged therefore of the Lord Jeſus, that he would vouchſafe to call me to that profeſſion, in which I might pleaſe him moſt. The Jeſuits began at that time to teach philoſophy at Louvain, and one of

"the

" the profeſſors expounded the diſquiſitions and ſecrets of " magic. Both theſe lectures I greedily received; but in- " ſtead of grain, I reaped only ſtubble, and fantaſtic con- " ceits void of ſenſe. In the mean time, leſt an hour ſhould " paſs without ſome benefit, I run through ſome writings " of the Stoics, thoſe of Seneca, and eſpecially of Epictetus, " who pleaſed me exceedingly. I ſeemed, in moral philoſo- " phy, to have found the quinteſſence of truth, and did veri- " ly believe, that through Stoiciſm I advanced in Chriſtian " perfection; but I diſcovered afterwards in a dream, that " Stoiciſm was an empty and ſwollen bubble, and that by this " ſtudy, under the appearance of moderation, I became in- " deed moſt ſelf-ſufficient and haughty. Laſtly, I turned " over Mathiolus and Dioſcorides; thinking with myſelf " nothing equally neceſſary for mortal man to know and " admire, as the wiſdom and goodneſs of God in vegeta- " bles; to the end that he might not only crop the fruit for " food, but alſo miniſter of the ſame to his other neceſſi- " ties. My curioſity being now raiſed upon this branch of " ſtudy, I enquired, whether there were any book, which " delivered the maxims and rules of medicine? for I then " ſuppoſed, that medicine was not altogether a mere gift, " but might be taught, and delivered by diſcipline, like other " arts and ſciences: at leaſt I thought, if medicine was a " good gift coming down from the Father of lights, that it " might have, as an human ſcience, its theorems and au- " thors, into whom, as into Bazaleel and Aholiab, the ſpirit " of the Lord had infuſed the knowledge of all diſeaſes and " their cauſes, and alſo the knowledge of the properties of " things. I enquired, I ſay, whether no writer had de- " ſcribed the qualities, properties, applications, and propor- " tions of vegetables, from the hyſſop even to the cedar of " Libanus? A certain profeſſor of medicine anſwered me, " that none of theſe things were to be looked for either in " Galen or Avicen. I was very ready to believe this, from " the many fruitleſs ſearches I had made in books for truth " and knowledge before; however, following my natural " bent, which lay to the ſtudy of nature, I read the inſtitu- " tions of Fuchius and Fernelius; in whom I knew I had " ſurveyed the whole ſcience of medicine, as it were, in an " epitome. Is this, ſaid I, ſmiling to myſelf, the knowledge " of healing? Is the whole hiſtory of natural properties thus " ſhut up in elementary qualities? Therefore I read the " works of Galen twice; of Hippocrates once, whoſe Apho- " riſms I almoſt got by heart; all Avicen; as well as the

" Greeks,

" Greeks, Arabians, and moderns, to the tune of 600 au-
" thors. I read them ſeriouſly and attentively through; and
" took down, as I went along, whatever ſeemed curious,
" and worthy of attention; when at length, reading over
" my common-place book, I was grieved at the pains I had
" beſtowed, and the years I had ſpent, in throwing together
" ſuch a maſs of ſtuff. Therefore I ſtraightway left off all
" books whatever, all formal diſcourſes, and empty promiſes
" of the ſchools; firmly believing every good and perfect
" gift to come down from the Father of lights, more parti-
" cularly that of medicine.

" I have attentively ſurveyed ſome foreign nations; but
" I found the ſame ſluggiſhneſs, in implicitly following the
" ſteps of their forefathers, and ignorance among them all.
" I then became perſuaded, that the art of healing was a
" mere impoſture, originally ſet on foot by the Greeks for
" filthy lucre's ſake; till afterwards the Holy Scriptures in-
" formed me better. I conſidered, that the plague, which
" then raged at Louvain, was a moſt miſerable diſeaſe, in
" which every one forſook the ſick; and faithleſs helpers,
" diſtruſtful of their own art, fled more ſwiftly than the
" unlearned common people, and homely pretenders to cure
" it. I propoſed to myſelf to dedicate one ſalutation to the
" miſerable infected; and although then no medicine was
" made known to me but trivial ones, yet God preſerved
" my innocency from ſo cruel an enemy. I was not indeed
" ſent for, but went of my own accord; and that not ſo
" much to help them, which I deſpaired of doing, as for the
" ſake of learning. All that ſaw me, ſeemed to be refreſh-
" ed with hope and joy; and I myſelf, being fraught with
" hope, was perſuaded, that, by the mere free gift of God,
" I ſhould ſometimes obtain a maſtery in the ſcience. After
" ten years travel and ſtudies from my degree in the art of
" medicine taken at Louvain, being then married, I with-
" drew myſelf, in 1609, to Vilvord; that being the leſs
" troubled by applications, I might proceed diligently in view-
" ing the kingdoms of vegetables, animals, and minerals.
" I employed myſelf ſome years in chemical operations. I
" ſearched into the works of Paracelſus; and at firſt admired
" and honoured the man, but at laſt was convinced, that no-
" thing but difficulty, obſcurity, and error, was to be found
" in him. Thus tired out with ſearch after ſearch, and con-
" cluding the art of medicine to be all deceit and uncertainty,
" I ſaid with a ſorrowful heart, 'Good God! how long wilt
" thou be angry with mortal man, who hitherto has not

" diſcloſed

" diſcloſed one truth, in healing, to thy ſchools? How long " wilt thou deny truth to a people confeſſing thee, needful " in theſe days, more than in times paſt? Is the ſacrifice " of Molech pleaſing to thee? wilt thou have the lives of " the poor, widows, and fatherleſs children, conſecrated to " thyſelf, under the moſt miſerable torture of incurable diſ- " eaſes? How is it, therefore, that thou ceaſeſt not to de- " ſtroy ſo many families through the uncertainty and igno- " rance of phyſicians?' Then I fell on my face, and ſaid, " Oh, Lord, pardon me, if favour towards my neighbour " hath ſnatched me away beyond my bounds. Pardon, par- " don, O Lord, my indiſcreet charity; for thou art the ra- " dical good of goodneſs itſelf. Thou haſt known my ſighs; " and that I confeſs myſelf to be, to know, to be worth, " to be able to do, to have, nothing; and that I am poor, " naked, empty, vain. Give, O Lord, give knowledge to " thy creature, that he may affectionately know thy crea- " tures; himſelf firſt, other things beſides himſelf, all things, " and more than all things, to be ultimately in thee.'

" After I had thus earneſtly prayed, I fell into a dream; " in which, in the ſight or view of truth, I ſaw the whole " univerſe, as it were, ſome chaos or confuſed thing with- " out form, which was almoſt a mere nothing. And from " thence I drew the conceiving of one word, which did " ſignify to me this following: 'Behold thou, and what " things thou ſeeſt, are nothing. Whatever thou doſt urge, " is leſs than nothing itſelf in the ſight of the Moſt High. " He knoweth all the bounds of things to be done: thou at " leaſt may apply thyſelf to thy own ſafety.' In this concep- " tion there was an inward precept, that I ſhould be made a " phyſician; and that, ſome time or other, Raphael him- " ſelf ſhould be given unto me. Forthwith therefore, and for " 30 whole years after, and their nights following in order, " I laboured always to my coſt, and often in danger of my " life, that I might obtain the knowledge of vegetables and " minerals, and of their natures and properties alſo. Mean- " while, I exerciſed myſelf in prayer, in reading, in a nar- " row ſearch of things, in ſifting my errors, and in writing " down what I daily experienced. At length I knew with " Solomon, that I had for the moſt part hitherto perplexed " my ſpirit in vain; and I ſaid, Vain is the knowledge of " all things under the ſun, vain are the ſearchings of the " curious. Whom the Lord Jeſus ſhall call unto wiſdom, " he, and no other, ſhall come; yea, he that hath come to " the top, ſhall as yet be able to do very little, unleſs the

" bountiful

"bountiful favour of the Lord ſhall ſhine upon him. Lo, "thus have I waxed ripe of age, being become a man; and "now alſo an old man, unprofitable, and unacceptable to "God, to whom be all honour."

From the account here given by himſelf, it is eaſy to conceive, that Van Helmont, at his firſt appearance in the world, would paſs for no better than an enthuſiaſt and a madman. He certainly had in him a ſtrong mixture of both enthuſiaſm and madneſs: nevertheleſs he was very acute and very profound, and diſcovered in many caſes a wonderful penetration and inſight into nature. By his ſkill in phyſic, he performed ſuch unexpected cures, that he was put into the inquiſition, as a man that did things beyond the reach of nature. He cleared himſelf before the inquiſitors; but, to be more at liberty, retired afterwards into Holland. He died Dec. 30, 1644, and the day before wrote a letter to a friend at Paris, in which were theſe words: "Praiſe and glory be to God "for evermore, who is pleaſed to call me out of the world; "and, as I conjecture, my life will not laſt above 24 hours. "For this day I find myſelf firſt aſſaulted by a fever, which, "ſuch is the weakneſs of my body, muſt, I know, finiſh me "within that ſpace." A few days before that, he ſaid to his ſon Francis Mercurius Van Helmont, "Take all my "writings, as well thoſe that are crude and uncorrected, "as thoſe that are thoroughly purged, and join them toge- "ther. I now commit them to thy care; finiſh and digeſt "them according to thy own judgement. It hath ſo pleaſed "the Lord Almighty, who attempts all things powerfully, "and directs all things ſweetly." Præfat. ad Oper.

John Caramuel Lobkowiz has given a good account of this phyſician and philoſopher in a very few words "Hel- "mont," ſays he, "for I knew the man, was pious, learn- "ed, famous: a ſworn enemy of Galen and Ariſtotle. The "ſick never languiſhed long under his hands: being always "killed or cured in two or three days. He was ſent for "chiefly to thoſe who were given up by other phyſicians; "and, to the great grief and indignation of ſuch phyſicians, "often reſtored the patient unexpectedly to health. His "works were publiſhed in folio. They are one continued "ſatire againſt the Peripatetics and Galeniſts; very vo- "luminous, but not very profitable for inſtruction in "phyſic." Blount, Cenſura Authorum, &c. p. 670.

HELOISA, the concubine, and afterwards the wife, of Peter Abelard; a nun, and afterwards prioreſs of Argenteuil;

and laſtly, abbeſs of the Paraclete, was born about the beginning of the 12th century. The hiſtory of her amour with Abelard having been already related in our account of him, we refer the reader to it; and ſhall content ourſelves here, with giving ſome particulars of Heloiſa, which we have either not mentioned at all, or but very ſlightly, under that article.

This lady has uſually been celebrated for her great beauty and her great learning. In the age ſhe lived, a young girl with a very ſmall ſhare of erudition might eaſily paſs for a miracle. However, we ſay not this, to derogate from Heloiſa's merit in this particular, ſince it is certain that ſhe deſerves an honourable place among the very learned women: for ſhe was ſkilled, not only in the Latin tongue, but alſo in the Greek and Hebrew. This Abelard expreſsly declares in a letter, which he wrote to the nuns of the Paraclete. As to thoſe who aſcribe to her a raviſhing beauty, we may upon very good grounds preſume them to be miſtaken. Abelard muſt have been as good a judge of it as any one; he muſt have had more reaſon to exaggerate, than to diminiſh in his account of it, than any one; yet he contents himſelf with ſaying, that "as ſhe was not the laſt of her ſex in beauty, "ſo in letters ſhe was the firſt:" "Cum per faciem non "eſſet infima, per abundantium literarum erat ſuprema:" a very flat elogium, ſuppoſing her to have been an accompliſhed beauty, and by no means conſiſtent with the paſſion which Abelard entertained for her. But Abelard's poetry may account for this ſuppoſed beauty in Heloiſa: his verſes were filled with nothing but love for her, which, making the name of this miſtreſs to fly all over the world, would naturally occaſion perſons to aſcribe charms to her, which nature had not given her. Her paſſion, on the other hand, was as extravagant for Abelard; and her encomiums upon him have ſet him perhaps as much too high in the opinion of the women, as ſhe herſelf has ſtood in the opinion of the men. Take a little of her language by way of ſpecimen: "What "wife, what maid, did not languiſh for you when abſent, "and was not all in a flame with love, when you was near? "What queen or great lady did not envy my joys and my bed? "Two qualities you had, ſeldom to be found among the "learned, by which you could not fail to gain all women's "hearts: poetry, I mean, and muſic. With theſe you un-"bended your mind after its philoſophic labours, and wrote "many love verſes, which by their ſweetneſs and harmony "have cauſed them to be ſung in every corner of the world,

Abelardi Oper. p. 260.

"ſo

" ſo that even the illiterate ſound your praiſe. And as the " greateſt part of your ſongs celebrated our loves, they have " ſpread my name to many nations, and kindled there the " envy of the women againſt me." In the mean time Abelard was very handſome and very accompliſhed; though probably neither ſo handſome nor accompliſhed as, according to Heloiſa, to make every woman frantic, who ſhould caſt her eyes upon him. Abelard Op. p. 46.

When Abelard conſented to marry Heloiſa, ſhe uſed a thouſand arguments to put him out of conceit with the conjugal tie. " I know my uncle's temper," ſaid ſhe to him; " nothing will appeaſe his rage againſt you: and then what " glory will it be to me to be your wife, ſince I ſhall ruin " your reputation by it? What curſes have I not reaſon to " fear, if I rob the world of ſo bright a luminary as you " are? What injury ſhall I not do the church? What ſor- " row ſhall I not give the philoſophers? What a ſhame and " injury will it be to you, whom nature has formed for the " public good, to give yourſelf up entirely to a woman? " Conſider theſe words of St. Paul, 'Art thou looſed from a " wife, ſeek not a wife.' And if the counſel of this great " apoſtle, and the exhortations of the holy fathers, cannot " diſſuade you from that heavy burden, conſider at leaſt " what the philoſophers have ſaid of it. Hear Theophraſ- " tus, who has proved by ſo many reaſons, that a wiſe man " ought not to marry. Hear what Cicero, when he had " divorced his wife Terentia, anſwered to Hirtius, who pro- " poſed a match to him with his ſiſter: that 'he could not " divide his thoughts between philoſophy and a wife.' Be- " ſides, what conformity is there between maid ſervants and " ſcholars, inkhorns and cradles, books and diſtaffs, pens " and ſpindles? How will you be able to bear, in the midſt " of philoſophical and theological meditations, the cries of " children, the ſongs of nurſes, and the diſturbance of " houſe-keeping?" And afterwards, in the correſpondence which ſhe kept up with him, when ſhe had renounced the world many years, and engaged in a monaſtic life, ſhe repreſented to him the diſintereſtedneſs of her affection; and how ſhe had neither ſought the honour of marriage, nor the advantages of a dowry, nor her own pleaſure, but the ſingle ſatisfaction of poſſeſſing her dear Abelard. She tells him, that although the name of wife ſeems more holy and of greater dignity, yet ſhe was always better pleaſed with that of his miſtreſs, his concubine, or even ſtrumpet; and declares in the moſt ſolemn manner, that ſhe had rather be the See ABELARD. Abelard Op. p. 14.

whore of Peter Abelard, than the lawful wife of the emperor of the world [A]. "Deum teſtem invoco," ſays ſhe, "ſi me Auguſtus univerſo præſidens mundo matrimonii honore "dignaretur, totumque mihi orbem confirmaret in perpetuo "præſidendum, charius mihi & dignius videretur TUA DICI-
Abelard Op. p. 45. "MERETRIX, quam illius imperatrix." I know not, ſays Bayle, how this lady meant; but we have here one of the moſt myſterious refinements in love. It has been, continues he, for ſeveral ages believed, that marriage deſtroys the principal poignancy of this ſort of ſalt, and that when a man does a thing by engagement, duty, and neceſſity, as a taſk and drudgery, he no longer finds the natural charms of it; ſo that, according to theſe nice judges, a man takes a wife "ad "honores," and not "ad delicias." "Marriage," as Montaigne obſerves, "has on its ſide, profit, juſtice, honour, and "conſtancy; a flat but more univerſal pleaſure. Love is "founded only upon pleaſure, which is more touching, "ſprightly, and exquiſite; a pleaſure inflamed by difficulty. "There muſt be in it ſting and ardour: 'tis no more love, "if without darts and fire. The bounty of the ladies is too "profuſe in marriage: it blunts the edge of affection and
Eſſais, Liv. iii. c. 5. "deſire." And this perhaps made a Roman emperor ſay to his wife, "Patere me per alias exercere cupiditates meas,
Ælius Verus apud Spartian. in Vit. "nam uxor nomen eſt dignitatis, non voluptatis:" that is, "ſuffer me to ſatisfy my deſires with other women, for ſpouſe "is a name of dignity, not of pleaſure."

Heloiſa died May 17, 1163, about 20 years after her beloved Abelard, and was buried in his grave. A moſt ſurpriſing miracle happened, as we learn from a MS. chronicle of Tours, when the ſepulchre was opened, in order to lay Heloiſa's body there, viz. "That Abelard ſtretched out his "arms to receive her, and cloſely embraced her:" but many people think, that this may poſſibly be a fiction. The letters of Heloiſa, together with their anſwers, may be found in Abelard's works, where more may be ſeen of this notable love affair. Love certainly begets much folly and madneſs among the ſons of men: yet, upon comparing the loves of Abelard and Heloiſa with the loves of the reſt of mankind, one ſhall be apt to apply to the former, what the ſervant in the play ſaid of his maſter's younger ſon, when he compared him with his elder: "Hic vero eſt, qui ſi occeperit amare, "ludum jocumque dices fuiſſe illum alterum, præut hujus "rabies quæ dabit:" that is, "If this frantic ſpark ſhall "once take it into his head to be a lover, you will ſay that

[A] "Not Cæſar's empreſs would I deign to prove:
"No, make me miſtreſs to the man I love." POPE.

"all

" all that the other has done is but mere ſport and and jeſt, " compared with the pranks which he will play." Terent. Eunuch, Act ii. Sc. iv.

HELVETIUS (ADRIAN), a phyſician of Holland, was born in 1656. He journeyed to Paris, without any deſign of fixing there, and only to ſee this new world: but accident detained him very unexpectedly. It ſeems, that the dyſentery then prevailed in this town; and, that all who applied to him were infallibly cured. His ſucceſs made a noiſe; and Lewis XIV. ordered him to publiſh the remedy, which produced ſuch certain and ſurprizing effects. He declared it to be *Ipecacuana*, and received 1000 louis-d'-ors for the diſcovery. He ſettled in Paris, became phyſician to the duke of Orleans, and was alſo made inſpector-general of the military hoſpitals. He died in 1721, leaving ſome works behind him; the principal of which is, " Traité des Maladies de plus fre- " quentes, & des Remedies ſpecifiques pour les guerir," 2 vols. 8vo.

HELVETIUS (JOHN-CLAUDE), ſon of the above, was born in 1685, and died in 1755. He was firſt phyſician to the queen, and greatly encouraged by the town as well as court. He was, like his father, inſpector-general of the military hoſpitals. He was of the Academy of Sciences at Paris, of the Royal Society in London, and of the Academies of Pruſſia, Florence, and Bologne. He is the author of, 1. " Idée Générale de l'économie animale, 1722," 8vo. 2. " Principia Phyſico-Medica, in tyronum Medicinæ gra- " tiam conſcripta," 2 vols. 8vo. But this work, though drawn up for pupils, may yet be ſerviceable to maſters.

We may juſt mention alſo, that he is the father of the Monſ. HELVETIUS, who wrote the celebrated book " De " l'Eſprit;" and whom Voltaire calls " a true philoſopher." The ſame Voltaire ſays alſo, that he " renounced the place " of farmer-general, for the ſake of cultivating letters; and, " that he has had the fate of ſeveral philoſophers, to be per- " ſecuted for his book and for his virtue." His book was ſtigmatized by the authors of the " Journal de Trevoux," and ſuppreſſed by the government. We preſume this gentleman to be ſtill living (that is, in 1782). Eſſai ſur l'Hiſt. Gener. Tom. VIII.

HELVICUS (CHRISTOPHER), profeſſor of the Greek and Eaſtern tongues, and of divinity, in the univerſity of Gieſſen, was born, 1581, at Spiendlingen, a little town near Frankfort, where his father was miniſter. He went through Bayle's Dict.

through his ſtudies in Marpurg, where he took his degree of M. A. in 1599, having taken his bachelor's in 1595. He was a moſt early genius; compoſed a prodigious number of Greek verſes at 15; and was capable of teaching Greek, Hebrew, and even philoſophy, before he was 20. The Hebrew he poſſeſſed ſo entirely, that he ſpoke it as fluently as if it had been his native language. He read thoroughly the Greek authors; and even ſtudied phyſic for ſome time, though he had devoted himſelf to the miniſtry. In 1605, he was choſen to teach Greek and Hebrew in the college, which the landgrave had lately eſtabliſhed in Gieſſen; and which the year after was converted into an univerſity by the emperor, who endowed it with privileges. Having diſcharged for five years the ſeveral duties of his employment with great reputation, he was appointed divinity profeſſor in 1610. He married this year; yet continued as aſſiduous as ever in the duties of his profeſſion. A church was offered him in Moravia in 1611, and a profeſſorſhip at Hamburg with a conſiderable ſtipend: however, he refuſed both thoſe offers. In 1613, he took the degree of D.D. at the command of the landgrave; who ſent him to Frankfort, in order to view the library of the Jews, lately driven away by popular tumults. Helvicus, fond of reading the rabbins, bought ſeveral of their books on that occaſion. He died, in the flower of his age, 1617; and his loſs was bewailed after a very peculiar manner. All the German poets of the Augſburg confeſſion compoſed elegies, to deplore his immature death. A collection was made of his poems, which were printed with his funeral ſermon and ſome other pieces, under the title of "Cippus "Memorialis," by the care of Winckleman, colleague to Helvicus.

He was reputed to have had the moſt ſkilful and methodical way of teaching languages. He was a good grammarian; had publiſhed ſeveral grammars, a Latin, Greek, Hebrew, Chaldee, Syriac: but they were only abridgements. His Hebrew and Latin Lexicons were only, by way of eſſay, calculated for youth. He was not only a good grammarian, but alſo an able chronologer. His chronological tables have gone through ſeveral editions, and been greatly eſteemed, though they are not, as it is difficult to conceive they ſhould be, quite free from errors. He publiſhed them in 1609, under the title of "Theatrum Hiſtoricum, ſive Chronologiæ "Syſtem Novum, &c." and brought them down from the beginning of the world to 1612; but they were afterwards reviſed and continued by John Balthaſar Schuppius, ſon-in-

law to the author, and profeſſor of eloquence and hiſtory in the univerſity of Marpurg. Helvicus had projected the writing a great number of books; and it is plain by the books he publiſhed, that, had he lived threeſcore years, his works might have made ſeveral volumes in folio. They are not intereſting enough to make a particular and minute account of them neceſſary: his chronology being the only one, whoſe uſe has not been ſuperſeded.

HEMELAR (JOHN), a very learned man, born at the Hague, was a fine poet and orator; and to be compared, ſays Gronovius, with the Roman Atticus for his probity, tranquillity of life, and abſolute diſregard of honours and public employments. He went to Rome, and ſpent ſix years in the palace of cardinal Ceſi. He wrote there a panegyric on Pope Clement VIII. which was ſo graciouſly received, that he was offered the poſt of librarian to the Vatican, or a very good benefice. He accepted the latter, and was made a canon in the cathedral at Antwerp. Lipſius had a great eſteem for him, as appears from letters he wrote to him. He was Grotius's friend, and publiſhed verſes to congratulate him on his delivery from confinement. He was uncle by the mother's ſide to James Golius, the learned profeſſor at Leyden, who has gained ſo vaſt a reputation by his profound knowledge in the Oriental languages: but Golius, who was a zealous Proteſtant, was greatly diſaffected to him, for having carried his brother Peter over to Popery. He applied himſelf much more to the ſtudy of polite literature and to the ſcience of medals, than to theology. "He publiſhed extremely uſeful commentaries upon the medals of the Roman emperors, from the time of Julius Cæſar down to Juſtinian, taken from the cabinets of Charles Arſchot and Nicholas Rocoxius: wherein he conciſely and accurately explains by marks, figures, &c. whatever is exquiſite, elegant, and ſuitable or agreeable to the hiſtory of thoſe times, and the genius of the monarchs, whether the medals in queſtion be of gold, ſilver, or braſs, whether caſt or ſtruck in that immortal city. It is a kind of ſtorehouſe of medals; and nevertheleſs in this work, from which any other perſon would have expected prodigious reputation, our author has been ſo modeſt as to conceal his name." This work of Hemelar's, which is in Latin, is not eaſily to be met with, yet it has been thrice printed: firſt at Antwerp, in 1614, at the end of a work of James Biæus; ſecondly, in 1627, 4to; and thirdly, in 1654, folio. The

Joann. Fred. Gronov. in Orat. Funeb. Jacobi Golii, p. 7.

Gronovius, p. 8.

other works of this canon are ſome Latin poems and orations. We know not the year of his death.

HEMSKIRK (MARTIN), an eminent painter, was a peaſant's ſon, and born at a village of his name in Holland, in 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, eaſy and fruitful in his inventions. He went to Rome, and intended to ſtay there a long time; but at the end of three years, returned to his own country. He ſettled at Haerlem, and lived there the remainder of his days. Moſt of his works were engraved. Vaſari gives a particular account of them, commends them, and ſays, Michael Angelo was ſo pleaſed with one of the prints, that he had a mind to colour it. Nevertheleſs it is viſible from the prints of Hemſkirk's works, that he did not underſtand the *claro obſcuro*, and that his manner of deſigning was dry. He died in 1574, at 76 years of age; having lived much longer than is uſual for painters.

Lives of the Painters.

Gent. Mag. 1783, p. 754.

HENAULT (CHARLES JOHN FRANCIS), was born at Paris, Feb. 8, 1685. His great grandfather, Remi Henault, uſed to be of Lewis XIIIth's party at tennis, and that prince called him "The Baron," becauſe of a fief which he poſſeſſed near Triel. He had three ſons, officers of horſe, who were all killed at the ſiege of Caſal. John Remi, his father, an eſquire, and lord of Mouſſy, counſellor to the king's ſecretary to the council, kept up the honour of the family, and becoming farmer-general, made its fortune. He was honoured with the confidence of the Count de Pontchartrain; and, being of a poetical turn, had ſome ſhare in the criticiſms which appeared againſt Racine's tragedies. He married the daughter of a rich merchant at Calais, and one of her brothers being preſident of that town, entertained the queen of England, on her landing there in 1689. Another brother, counſellor in the parliament of Metz, and ſecretary to the duke of Berry, was aſſociated with Mr. Crozat in the armaments, and, dying unmarried, left a great fortune to his ſiſter.

Young Henault early diſcovered a ſprightly, benevolent diſpoſition, and his penetration and aptneſs ſoon diſtinguiſhed itſelf by the ſucceſs of his ſtudies. Claude de Liſle, father of the celebrated geographer, gave him the ſame leſſons in geography and hiſtory which he had before given to the duke of Orleans, afterwards regent. Theſe inſtructions have been

been printed in ſeven volumes, under the title of "Abridge-"ment of Univerſal Hiſtory."

On quitting college, Henault entered the oratory, where he ſoon attached himſelf to the ſtudy of eloquence: and, on the death of the Abbé Rene, reformer of La Trappe, he undertook to pronounce his panegyric, which not meeting the approbation of Father Maſſilon, he quitted the Oratory after two years, and his father bought for him, of Mareſchal Villeroi, the *lieutenance des chaſſes*, and the government of Corbeil. At the marſhal's he formed connections and even intimate friendſhips with many of the nobility, and paſſed the early part of his life in agreeable amuſements, and in the livelieſt company, without having his religious ſentiments tainted. He aſſociated with the wits till the diſpute between Rouſſeau and De la Motte ſoon gave him a diſguſt for theſe trifling ſocieties. In 1707, he gained the prize of eloquence at the French Academy, and another next year, at the Academy des jeux Floraux. About this time, M. Reaumur, who was his relation, came to Paris, and took leſſons in geometry under the ſame maſter, Guinée. Henault introduced him to the Abbé Bignon, and this was the firſt ſtep of his illuſtrious courſe. In 1713 he brought a tragedy on the ſtage, under the diſguiſed name of Fuſelier. As he was known to the public only by ſome ſlighter pieces, "Cor-"nelia the Veſtal" met with no better ſucceſs. He therefore locked it up, without printing. In his old age his paſſion for theſe ſubjects reviving, and Mr. Horace Walpole being at Paris in 1768, and having formed a friendſhip with him as one of the amiable men of his nation, obtained this piece, and had it printed at a preſs which he has at his country ſeat, from whence a beautiful edition of Lucan had before iſſued. In 1751, Mr. Henault, under a borrowed name, brought out a ſecond tragedy, intituled "Marius," which was well received and printed.

He had been admitted counſellor in parliament in 1706, with a diſpenſation on account of age, and in 1710, preſident of the firſt chamber of inqueſts. Theſe important places, which he determined to fill in a becoming manner, engaged him in the moſt ſolid ſtudies. The excellent work of Mr. Domat charmed him, and made him eager to go back to the [illegible]tain head. He ſpent ſeveral years in making himſelf maſter of the Roman law, the ordonances of the French king, their cuſtoms, and public law.

M. de Morville, procureur-general of the great council, being appointed ambaſſador to the Hague in 1718, engaged

Henault to accompany him. His perſonal merit ſoon introduced him to the acquaintance of the moſt eminent perſonages at that time there. The grand penſionary, Heinſius, who, under the exterior of Lacedemonian ſimplicity, kept up all the haughtineſs of that people, loſt with him all that hauteur which France itſelf had experienced from him in the negociations of the treaty of Utrecht.

The agitation which all France felt by Law's ſyſtem, and the conſequent ſending of the parliament into exile, was a trial to the wiſe policy of the preſident Henault. His friendſhip for the firſt preſident, De Méſmes, led him to ſecond all the views of that great magiſtrate: he took part in all the negociations, and was animated purely by the public good, without any private advantage. On the death of the cardinal du Bois, in 1723, he ſucceeded in his place at the French Academy. Cardinal Fleury recommended him to ſucceed himſelf as director, and he pronounced the eloge of M. de Malezieux.

Hiſtory was his favourite ſtudy; not a bare collection of dates, but a knowledge of the laws and manners of nations; to obtain which he drew inſtruction from private converſations, a method he ſo ſtrongly recommends in his preface. After having thus diſcuſſed the moſt important points of our public law, he undertook to collect and publiſh the reſult of his inquiries, and he is deſervedly accounted the firſt framer of chronological abridgements; in which, without ſtopping at detached facts, he attends only to thoſe which form a chain of events that perfect or alter the government and character of a nation, and traces only the ſprings which exalt or humble a nation, extending or contracting the ſpace it occupies in the world. His work has had the fortune of thoſe literary phænomena, where novelty and merit united excite minds eager after glory, and fire the ardour of young writers to preſs after a guide whom few can overtake. The firſt edition of the work, the reſult of 40 years reading, appeared in 1744, under the auſpices of the chancellor Dagueſſeau, with the modeſt title of "An Eſſay." The ſucceſs it met with ſurprized him. He made continual improvements in it, and it has gone through nine editions, and been tranſlated into Italian, Engliſh, and German, and even into Chineſe. As the beſt writings are not ſecure from critic[illegible] and are indeed the only ones that deſerve it, the author read to the Academy of Belles Lettres a defence of his abridgement.

All the ages and events of the French monarchy being preſent to his mind, and his imagination and memory being a vaſt

a vaſt theatre whereon he beheld the different movements and parts of the actors in the ſeveral revolutions, he determined to give a ſpecimen of what paſt in his own mind, and to reduce into the form of a regular drama, one of the periods of French hiſtory, the reign of Francis II. which, though happy only by being ſhort, appeared to him one of the moſt important by its conſequences, and moſt eaſy to be confined within the ſtage bounds. His friend the chancellor highly approved the plan, and wiſhed it to be printed. It accordingly went through five editions; the harmony of dates and facts is exactly obſerved in it, and the paſſions intereſted without offence to hiſtoric truth.

In 1755 he was choſen an honorary member of the Academy of Belles Lettres, being then a member of the Academies of Nanci, Berlin, and Stockholm. The queen appointed him ſuperintendant of her houſe. His natural ſprightlineſs relieved her from the ſerious attendance on his private morning lectures. The company of perſons moſt diſtinguiſhed by their wit and birth, a table more celebrated for the choice of the gueſts than its delicacies, the little comedies ſuggeſted by wit, and executed by reflections united, at his houſe, all the pleaſures of an agreeable and innocent life. All the members of this ingenious ſociety contributed to render it agreeable, and the preſident was not behind any. He compoſed three delightful comedies: "La Petite Maiſon," "La Jaloux de Soi-meme," and "Le Reveil d' Epimenide." The ſubject of the laſt was the Cretan philoſopher, who is pretended to have ſlept 27 years. He is introduced fancying that he had ſlept but one night, and aſtoniſhed at the change in the age of all around him: he miſtakes his miſtreſs for his mother; but, diſcovering his miſtake, offers to marry her, which ſhe refuſes, though he ſtill continues to love her. The queen was particularly pleaſed with this piece. She ordered the preſident to reſtore the philoſopher's miſtreſs to her former youth: he introduced Hebe, and this epiſode produced an agreeable entertainment.

He was now in ſuch favour with her majeſty, that, on the place of ſuperintendant becoming vacant by the death of M. Bernard de Conbert, maſter of requeſts, and the ſum he had paid for it being loſt to his family, Henault ſolicited it in favour of ſeveral perſons, till at laſt the queen beſtowed it on himſelf, and conſented that he ſhould divide the profits with his predeceſſor's widow.—On the queen's death he held the ſame place under the dauphineſs.

A deli-

A delicate conſtitution made him liable to much illneſs, which, however, did not interrupt the ſerenity of his mind. He made ſeveral journies to the waters of Plombieres: in one of theſe he viſited the depoſed king Staniſlaus at Luneville; and in another accompanied his friend the marquis de Pauliny, ambaſſador to Switzerland.

In 1763 he drew near his end. One morning, after a quiet night, he felt an oppreſſion, which the faculty pronounced a ſuffocating cough. His confeſſor being ſent to him, he formed his reſolution without alarm. He has ſince ſaid, that he recollected having then ſaid to himſelf, "What "do I regret?" and called to mind that ſaying of Madame de Sevigne, "I leave here only dying creatures." He received the ſacraments. It was believed the next night would be his laſt; but by noon next day he was out of danger. "Now," ſaid he, "I know what death is. It will not be "new to me any more." He never forgot it during the following ſeven years of his life, which, like all the reſt, were gentle and calm. Full of gratitude for the favours of Providence, reſigned to its decrees, offering to the Author of his being a pure and ſincere devotion; he felt his infirmities without complaining, and perceived a gradual decay with unabated firmneſs. He died Dec. 24, 1771, in his 86th year. He married, in 1714, a daughter of M. le Bas de Montargis, keeper of the royal treaſure, &c. who died in 1728, without leaving any iſſue. He treated as his own children, thoſe of his ſiſter, who married, in 1713, the count de Jonſac, by whom ſhe had three ſons and two daughters: the two youngeſt ſons were killed, one at Bruſſels, the other at Lafelt, at the head of the regiment of which they were colonels; the eldeſt, yet living, is lieutenant-general and governor of Collioure and Port Vendre in Rouſſillon: the daughter married M. le Veneur, count de Tillieres, and died in 1757; the ſecond married the marquis d'Aubetterre, ambaſſador to Vienna, Madrid, and Rome.

HENAUT (JOHN D'), a French poet, was the ſon of a baker at Paris, and at firſt a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the ſuperintendant Fouquet, who was his patron. After his return to France, he ſoon became diſtinguiſhed as one of the fineſt geniuſes of his age; and gained a prodigious reputation by his poetry. His ſonnet on the miſcarriage of Mad. de Guerchi is looked upon as a maſter-piece, though it is not written according to the rules of art, and though there

there happened to be a barbariſm in it. He alſo wrote a ſatirical poem againſt the miniſter Colbert, which is reckoned by Boileau among his beſt pieces. This was written, by way of revenging the diſgrace and ruin of his patron Fouquet, which Henaut aſcribed to Colbert: but the miniſter did not act upon this occaſion as Richelieu would have done, but with more good ſenſe and generoſity. Being told of this ſonnet, which made a great noiſe, he aſked, "Whether there "were any ſatirical ſtrokes in it againſt the king?" and being informed there were not, "Then," ſaid he, "I ſhall "not mind it, nor ſhew the leaſt reſentment againſt the au-"thor." Henaut was a man who loved to refine on pleaſures, and to debauch with art and delicacy: and ſo far, conſidering him as a poet, proper allowances might be made. But he was ſtrangely wrongheaded in one reſpect; for he profeſſed Atheiſm, and gloried in it with uncommon affectation. He went to Holland, on purpoſe to viſit Spinoza, who nevertheleſs did not much eſteem him. Spinoza conſidered him probably as one of thoſe faſhionable gentry, which every country abounds with, who are ready to take up ſingularities in religion, not from rational conviction, but from a profligate ſpirit of vain-glory: and on this account might be led to deſpiſe the man, whatever he might determine of his opinions. Spinoza did not miſtake him, if he conſidered him in this light; for when ſickneſs and death came to ſtare him in the face, things took a very different turn. Henaut then became a convert, and was for carrying matters to the other extreme; for his confeſſor was forced to prevent his receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bed-chamber. This is almoſt always the caſe: men believe or diſbelieve, have religion or none, without ever conſulting reaſon, but juſt as conſtitution and humour direct; and ſo it is, that they uſually behave ridiculouſly in whichever ſtate we view them. He died in 1682.

See Art. GRANDIER.

He had printed at Paris, 1670, in 12mo. a ſmall collection of his works, under the title of "Oeuvres Diverſes," "Miſ-"cellanies:" containing ſonnets, and letters in verſe and proſe to Sappho, who was probably the celebrated madam des Houlieres, to whom he had the honour to be preceptor. Among theſe is the following imitation from this paſſage in the ſecond act of Seneca's "Thyeſtes:"

"Illi mors gravis incubat,
"Qui notus nimis omnibus,
"Ignotus moritur ſibi."

"Heureux

" Heureux eſt l'inconnu, qui s'eſt bien ſû connoître :
" Il ne voit pas de mal à mourir plus qu'à naître :
" Il s'en va comme il eſt venu.
" Mais helas ! que la mort fait une horreur extrême :
" A qui meurt de tous trop connu,
" Et trop peu connu de ſoy-même !"

That is, " Happy is the obſcure man, who is well known " to himſelf: he ſees no more harm in dying, than in being " born: he leaves the world as he came into it. But alas! " how extremely horrible muſt death be to that man, who " dies too much known to others, and too little to himſelf!" This ſhews the philoſopher as well as the poet, and is equally diſtant from atheiſm and ſuperſtition: " O, ſi ſic omnia " dixiſſet."—Henaut had tranſlated three books of Lucretius: but his confeſſor having raiſed in him ſcruples and fears, he burnt this work, ſo that there remains nothing of it, but the firſt 100 lines, which had been copied by his friends. Voltaire ſays, that " he would have gained great " reputation, had theſe books that were loſt been preſerved, " and been equal to what we have of this work."

Siécle de Louis XIV. Tom. II.

Memoirs of Illuſtrious Perſons, 1712, p. 531.

HENLEY (ANTHONY, Eſq;), was the ſon of Sir Robert Henley, of the Grange in Hampſhire, deſcended from the Henleys of Henley in Somerſetſhire; of whom Sir Andrew Henley was created a baronet in 1660. This Sir Andrew had a ſon of the ſame name, famous for his frolics and profuſion. His ſeat, called Bramesley, near Hartley-row, in the county of Southampton, was very large and magnificent. He had a great eſtate in that and the other Weſtern counties, which was reduced by him to a very ſmall one, if any. Sir Robert Henley of the Grange, his uncle, was a man of good ſenſe and œconomy. He held the maſter's place of the King's-bench court, on the pleas ſide, many years; and by the profits of it, and good management, left his ſon, our Anthony Henley, of the Grange, Eſq; poſſeſſed of a very fine fortune, above 3000l. a year, part of which aroſe from the ground-rents of Lincoln's-inn-fields.

Anthony Henley was bred at Oxford, where he diſtinguiſhed himſelf by an early reliſh of polite learning. He made a great proficiency in the ſtudy of the claſſics, and particularly the ancient poets, by whom he formed a good taſte for poetry, and practiſed it with ſucceſs. Upon his coming to London, he was preſently taken into the friendſhip and familiarity of perſons of the firſt rank, for quality and

and wit, particularly the earls of Dorſet and Sunderland: the latter had eſpecially a great eſteem and affection for him; and every one knowing what a ſecret influence he had on affairs in king William's court, it was thought ſtrange that Mr. Henley, who had a genius for any thing great, as well as any thing gay, did not riſe in the ſtate, where he would have ſhone as a politician, as much as he did at Will's and Tom's as a wit. But the Muſes and pleaſure had engaged him. He had ſomething of the character of Tibullus, and, except his extravagance, was poſſeſſed of all his other qualities; his indolence, his gallantry, his wit, his humanity, his generoſity, his learning, his ſhare of letters. There was hardly a contemporary author, who did not taſte of his bounty. They ſoon found him out, and attacked him with their dedications; which, though he knew how to value as they deſerved, were always received as well as the addreſſers could wiſh; and the returns he made, done ſo handſomely, that the manner he did it in, was as grateful as the preſent.

There was, for a long time, a ſtrict friendſhip between Mr. Henley and Richard Norton of Southwick in Hampſhire, Eſq; who was often choſen knight of the ſhire for the county of Southampton. This gentleman had the ſame paſſion for the Muſes; and the ſemblance there was in their pleaſures and ſtudies, made that friendſhip the more firm and affectionate. They both lived to a good age before they married, and perhaps the breach that happened between them was one reaſon of their entering both into the ſtate of matrimony much about the ſame time; Mr. Henley marrying Mary youngeſt daughter and co-heir of the Hon. Peregrine Bertie, ſiſter to the counteſs Pawlet, with whom he had 30,000l. fortune, and by her he left ſeveral children; of whom Anthony, the eldeſt, died in 1745; and Robert, the ſecond ſon, was created baron Henley and lord keeper of the great ſeal in 1760; became lord chancellor in 1761; and earl of Northington in 1764.

It was the change of Mr. Henley's condition, that altered that of his humour from the gay to the ſerious; and he conſented to be choſen a member of parliament for Andover in 1698; after which he was conſtantly the repreſentative for either Weymouth, or Melcomb Regis, in the county of Dorſet. He was always a zealous aſſertor of liberty in the houſe of commons, and on all other occaſions conſtant to that courſe which has furniſhed Britain with ſo many patriots; the greateſt inſtance of which was, his moving in the houſe for

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an addreſs to her majeſty, that ſhe would be graciouſly pleaſed to give Mr. Benjamin Hoadly ſome dignity in the church, for his ſtrenuous aſſerting and vindicating the principles of that revolution which is the foundation of our preſent eſtabliſhment in church and ſtate. This made him odious to all the Jacobites, Nonjurors, and ſome others; and ſome impotent endeavours were uſed to have him laid aſide in the queen's laſt parliament; but he carried it both at his corporation, and afterwards in the houſe of commons.

Mr. Henley wrote ſeveral things, though he did not put his name to them; and very frequently aſſiſted the writers of the "Tatler" and "Medley [A]." No man wrote with more wit and more gaiety. He affected a low ſimplicity in his writings, and in particular was extremely happy in touching the manners and paſſions of parents and children, maſters and ſervants, peaſants and tradeſmen, uſing their expreſſions ſo naturally and aptly, that he has very frequently diſguiſed by it both his merit and character.

His moſt darling diverſion was muſic, of which he was entirely maſter; his teſt the ſtandard of the beau monde; and after the Italian muſic came in, there was not an opera could be ſure of applauſe, till it had had his approbation. He was ſuch an admirer of Purcell's muſic, and the Engliſh manner, that he did not immediately reliſh the Italian; but his good judgement ſoon threw off that partiality, and he was at laſt more fond of it. Whether he compoſed himſelf, we know not; but he ſung with art, and played on ſeveral inſtruments with judgement. He wrote ſeveral poems for muſic, and almoſt finiſhed the opera of "Alexander," ſet by Purcell. As Mr. Henley's taſte inclined him to muſic, Mr. Norton's was led by the drama, having a theatre at Southwick, where Betterton, Booth, Mills, Wilks, Mrs. Barry, Mrs. Bracegirdle, Mrs. Oldfield, and the moſt noted players in town, were entertained for two or three months in the vacation, and acted comedies and tragedies, in which the owner of the houſe had frequently a part; the gentlemen and ladies coming thither from the neighbouring country 20 miles about, and a band of muſic always attending. The ſcenes and all other dramatic repreſentations were in form.

Such were the refined pleaſures of theſe two gentlemen; of the latter (ſays the author of Mr. Henley's life in 1712) the

[A] No. XXXI, of "The Medley," in particular was his; and ſeveral "Tatlers," both in the four volumes of Steele, and in Hamiſon's fifth volume.

leſs

leſs muſt be ſaid, becauſe he is ſtill living. Of the former, one cannot ſay too much. He was one of the Kit-Cat club, a ſociety of more diſtinction than any of the *illuſtrati* in Italy, conſiſting of perſons of the firſt quality and merit, who meet weekly, and divert themſelves with wine, wit, and good humour; offending none, and pleaſing all, every one being in his turn maſter of the feaſt. This converſation neceſſarily brought Mr. Henley into an intimacy with all the great and the gay. And he added always as much honour to whatever company he was in, as he received from it. But his friend Dr. Garth has done him ſo much juſtice, in a dedication of his "Diſpenſary," that it would be wrong to omit it [B].

The too early and much-lamented death of this incomparable perſon happened in Aug. 1711.

Mr. Henley had two ſiſters; Williamſa, married to that eminent merchant Sir Theodore Janſſen, knight, who for the peace of his conſcience, and the maintenance of his religion, many years ago retired with what fortune he could bring along with him, which was very conſiderable, from France into England; the other ſiſter was the wife of Henry Corniſh, Eſq; a very worthy merchant and citizen, ſome time commiſſioner of the Stamp-office, and member of the houſe of commons in divers parliaments.

[B] "A man of your character," ſays the doctor, "can no more prevent "a dedication, than he would encou- "rage one; for merit, like a virgin's "bluſhes, is ſtill moſt diſcovered, when "it labours moſt to be concealed.— "'Tis hard, that to think well of you, "ſhould be but juſtice, and to tell you "ſo, ſhould be an offence: thus, ra- "ther than violate your modeſty, I "muſt be wanting to your virtues, "and, to gratify one good quality, do "wrong to a thouſand—The world," continues he, "generally meaſures our "eſteem by the ardour of our pre- "tences, and will ſcarce believe that "ſo much zeal in the heart can be "conſiſtent with ſo much faintneſs in "the expreſſions; but when they re- "flect on your readineſs to do good, "and your induſtry to hide it; on "your paſſion to oblige, and your pain "to hear it owned; they'll conclude "that acknowledgements would be un- "grateful to a perſon, who even ſeems "to receive the obligations he con- "fers."—He adds; "but though I "ſhould not perſuade myſelf to be ſi- "lent on all occaſions, thoſe more "polite arts, which till of late have "languiſhed and decayed, would ap- "pear under their preſent advantage, "and own you for one of their gene- "rous reſtorers: inſomuch, that ſculp- "ture now breathes, painting ſpeaks, "muſic raviſhes, and as you help to "refine our taſte, you diſtinguiſh your "own."—He concludes thus: "Your "approbation of this poem, is the "only exception to the opinion the "world has of your judgement, that "ought to reliſh nothing ſo much as "what you write yourſelf: but you are "reſolved to forget to be a critic, by "remembering to be a friend: to ſay "more would be uneaſy to you, and "to ſay leſs would be unjuſt in your "humble ſervant."

HENLEY

HENLEY (JOHN), better known by the appellation of "Orator Henley," has furniſhed the world [A] with memorials of himſelf, which are certainly worth preſerving.

Oratory Tranſactions, p. 1, 2. He was born at Melton Mowbray, Leiceſterſhire, Aug. 3, 1692. His father, the Rev. Simon Henley, and his grandfather, by his mother's ſide (John Dowel, M. A.) were both vicars of that pariſh. His grandfather by his father's ſide, John Henley, M. A. was likewiſe a clergyman, rector of Salmonby and Thetford in Lincolnſhire. He was educated among the Diſſenters, and conformed at the Reſtoration.

Ibid. p. 2, 3. Mr. J. Henley was bred up firſt in the free-ſchool of Melton, under Mr. Daffy, a diligent and expert grammarian: his paſſion for learning, his deſire of excelling others, and his unwearied attachment to ſtudy, ſhewed themſelves in him very early, and were the principles of his life. From this ſchool he was removed to that of Okeham in Rutland, where, under Mr. Wright, eminent for his command of the Greek and Hebrew tongues, he ſtill improved: there he was led by his genius to cultivate the graces of Engliſh and Latin poetry; the earl of Nottingham often declared his approbation of his juvenile performances: there never was occaſion to make uſe of ſeverity, or impoſe any taſk upon him; his maxim and reſolution was always to be the firſt of his claſs, and captain of the ſchool. He likewiſe made ſeveral exerciſes in the Hebrew tongue [B].

Ibid. p. 5. He was hence tranſlated about the age of 17 to St. John's-college in Cambridge; where, on his examination by Dr. Gower then maſter, Dr. Lambert, Dr. Edmundſon, and others, he was particularly approved. He began here to be uneaſy; he was impatient, that ſyſtems of all ſorts were put into his hands, and that he incurred the danger of loſing his intereſt, and the ſcandal of heterodoxy, if (as his genius led him) he freely diſputed all propoſitions, &c. He was always impatient under theſe fetters of the free-born mind, and privately reſolved, ſome time or other, to enter his proteſt againſt any perſon's being bred like a ſlave, who is born an Engliſhman. Here he obſerved, likewiſe, that the ſpace of four years was employed, on the forming of ſuch qualifications as might be maſtered to more perfection in a fourth part of the time. He paſſed his exerciſes here, and his examination for the degree of B. A. with the particular appro-

[A] In the "Oratory Tranſactions," N° I. under the fictitious name of Welſtede.

[B] Whilſt an undergraduate at St. John's, he wrote a letter to the "Spectator," dated from that college, Feb. 3, 1712, ſigned Peter de Quir, abounding with quaintneſs and local wit.

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bation of Mr. Field, Mr. Smales, and the maſter of the college. He likewiſe found it a great defect, that though he was brought up for a clergyman, he was not inſtructed to preach, or pray, or read prayers, or ſpeak, or catechiſe, or confer, or reſolve a caſe of conſcience, or underſtand the Scriptures, or form any natural and clear idea of the Chriſtian religion. He determined there ſome time to lay a foun- Ibid. p. 4.
dation for removing ſuch a complaint, that men may be educated for their proper buſineſs, and not be under the greateſt diſadvantages in that ſtation, where they ought to be the moſt excellent. After he had commenced B. A. he Ibid. p. 5.
was firſt deſired by the truſtees of the ſchool in Melton to aſſiſt in, and then to take the direction of, that ſchool; which he increaſed and raiſed from a declining to a flouriſhing condition. He eſtabliſhed here a practice of improving elocution by the public ſpeaking of paſſages in the claſſics, morning and afternoon, as well as orations, &c. Here he was invited by a letter from the Rev. Mr. Newcome, to be a candidate for a fellowſhip in St. John's; but as he had long been abſent, and therefore leſſened his perſonal intereſt, he declined appearing for it. Here likewiſe he began his "Uni-"verſal Grammar," and finiſhed ten languages, with diſſertations prefixed, as the moſt ready introduction to any tongue whatever. In the beginning of this interval he wrote his poem on "Eſther," which was approved by the town, and well received. On the occaſion of his "Grammars," Dr. Hutchinſon wrote him a complimentary letter [c].

He was ordained a deacon by Dr. Wake, then biſhop of Lincoln; and after having taken his degree of M. A. was admitted to prieſt's orders by Dr. Gibſon, his ſucceſſor in that ſee. The examination for orders was very ſhort and ſuperficial, and, by Henley's account of the qualifications, "it is not ne-"ceſſary to conform to the Chriſtian religion, in order to "the deaconſhip or the prieſthood; but to ſubſcribe (whe-"ther you have ſtudied the matter, or believe it or no) to Ibid. p. 10, 11.
"the ſyſtem of the church."

He formed an early reſolution to improve himſelf in all the advantages of books and converſation the moſt effectually, on the firſt opportunity, at London. But he laid the baſis of future proficiency in aſſiſting at the curacy of his native town; where he preached many occaſional ſermons, particularly one at the aſſizes at Leiceſter: he then gave a voluntary warning for the choice of a new maſter and curate,

[c] See this in "Oratory Tranſactions," p. 7.

and came to town recommended by above 30 letters from the moſt conſiderable men in the country, both of the clergy and laity, but againſt the inclination of his neighbours and his ſchool, which was now, as from his firſt entrance upon it, ſtill advancing: and his method being eſtabliſhed and approved, one of his own ſcholars was appointed to ſucceed him.

Ibid. p. 11, 12.

In town, he publiſhed ſeveral pieces, as a tranſlation of Pliny's "Epiſtles," of ſeveral works of Abbé Vertot, of Montfaucon's "Italian Travels" in folio, and many other lucubrations. His moſt generous patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a reſident would have been above 80l. a year; he had likewiſe a lecture in the city; and preached more charity-ſermons about town, was more numerouſly followed, and raiſed more for the poor children, than any other preacher, however dignified or diſtinguiſhed. This popularity, with his enterprizing ſpirit, and introducing regular action into the pulpit, were "the true cauſes," he ſays, "why ſome obſtructed his riſing in town, from envy, jealouſy, and a diſreliſh of thoſe who are not qualified to be "complete ſpaniels. For there was no objection to his being toſſed into a country benefice by the way of the ſea, "as far as Galilee of the Gentiles (like a pendulum ſwinging one way as far as the other)." Two eminent convocation-men, Mr. Ellis and Mr. Barnard, with Dr. Pearce, vicar of St. Martin's, ſigned his credentials. He was employed as an aſſiſtant preacher by Dr. Burſcough, afterwards biſhop of Limerick, by many who were of the firſt rank in the church, and the late celebrated lord Moleſworth preſented him with a ſcarf, as his chaplain. But when he preſſed his deſire, and promiſe from a great man, of being fixed in town, it paſſed in the negative. He took the people too much from their pariſh-churches; and as he was not ſo proper for a London divine (in the ſpeech, not the ſentiments, of one who had engaged to place him there) he was very welcome, notwithſtanding all difficulties, to be a rural paſtor. But it was not for a ſecond ruſtication, that he left the fields and the ſwains of Arcadia to viſit the great city: and as he knew it was as lawful to take a licence from the king and parliament, at Hicks's-hall, as at Doctors Commons ("ſince the "miniſterial powers of this kingdom are and ought to be parliamentary only") he freely, without compulſion, or being deſired or capable of being compelled to reſide in the country, gave up his benefice and lecture, certainties for an uncertainty,

Ibid. p. 12.

certainty, believing the public would be a more hoſpitable protector of learning and ſcience, than ſome of the upper world in his own order. Ibid. p. 13. 14.

" That he ſhould have the aſſurance to frame a plan, " which no mortal ever thought of; that he ſhould ſingly " execute what would ſprain a dozen of modern doctors of " the tribe of Iſſachar; that he ſhould have ſucceſs againſt " all oppoſition; challenge his adverſaries to fair diſputa- " tions, without any offering to diſpute with him; write, " read, and ſtudy 12 hours a day, and yet appear as un- " touched by the yoke, as if he never wore it; compoſe " three diſſertations each week, on all ſubjects, however un- " common, treated in all lights and manners by himſelf, " without aſſiſtance, as ſome would detract from him; teach " in one year, what ſchools and univerſities teach in five; " offer to learn—to ſpeak and—to read; not be terrified " by cabals, or menaces, or inſults, or the grave nonſenſe of " one, or the frothy ſatire of another; that he ſhould ſtill " proceed and mature this bold ſcheme, and put the church, " and all that, in danger;—This man muſt be a— a— a— " a— &c. The gaieties of youth and converſation," he adds, " are often an effect of vivacity and fire, which is cor- " rected by years and experience; St. Athanaſius, St. Au- " guſtin, St. Ambroſe, Euſtathius, Luther, Calvin, num- " bers of grave biſhops and weighty men, have been charged " with them; but the ſins of the elder clergy would fill more " volumes than thoſe of the younger, or than their own good " works; and eccleſiaſtical gallantry would be, perhaps, " the moſt copious topic of eccleſiaſtical hiſtory. Mr. " Henley has given in his youth more demonſtrations to the " public of his induſtry and deſire to improve himſelf and " the world (in proportion to his years and opportunities) " than all his antagoniſts put together. His diſcourſes are " clear, full, and diverſified according to his ſubject. His " academical and theological lectures are a rigorous enquiry " into the truth of the queſtion propoſed, to inform and con- " vince; his ſermons and orations are more rhetorical and " perſuaſive; and ſpeaking is peculiar to himſelf, and na- " tural. He improves daily in all acquirements of an uni- " verſal ſcholar. What one man in England profeſſes to " have the ſpirit of encouraging literature, but this gentle- " man, in the utmoſt extent of rational liberty? And what " greater crime is it to contribute ſomething to animate " the parts and merit of Engliſhmen, than millions other- " wiſe? I can vouch for the authenticneſs of any particular

Ibid. p. 16.

Ibid. p. 17.

Ibid. p. 18.

Ibid. p. 19.

Ibid. p. 20.

" in this narrative; and as I have here repreſented facts
" only, and what ſome have required, no apology is neceſ-
" ſary, nothing is overſtrained in favour of the perſon, or the
" undertaking, though many things have been overſtrained
" to their prejudice. A. WELSTEDE."

Ibid. p. 22. Mr. Henley, in anſwer to a cavil [that he borrowed from books] propoſed, " that if any perſon would ſingle out
" any celebrated diſcourſe of an approved writer, dead or
" living, and point out what he thought excellent in it, and
" the reaſons; he would ſubmit it to the world, whether the
" moſt famed compoſition might not be ſurpaſſed in their
" own excellency, either on that, or any different ſubject."

Henley preached on Sundays upon theological matters, and on Wedneſdays upon all other ſciences. He declaimed ſome years againſt the greateſt perſons, and occaſionally, ſays Warburton, did Pope that honour. The poet in return thus blazons him to infamy:

" But, where each ſcience lifts its modern type,
" Hiſtory her pot, Divinity his pipe,
" While proud Philoſophy repines to ſhow,
" Diſhoneſt ſight! his breeches rent below;
" Imbrown'd with native bronze, lo Henley ſtands,
" Tuning his voice, and balancing his hands.
" How fluent nonſenſe trickles from his tongue!
" How ſweet the periods, neither ſaid, nor ſung!
" Still break the benches, Henley! with thy ſtrain,
" While Kennet, Hare, and Gibſon preach in vain.
" O great reſtorer of the good old ſtage,
" Preacher at once, and Zany of thy age!
" O worthy thou of Ægypt's wiſe abodes,
" A decent prieſt, where monkies were the gods!
" But Fate with butchers plac'd thy prieſtly ſtall,
" Meek modern faith to murder, hack and maul:
" And bade thee live to crown Britannia's praiſe,
" In Toland's, Tindal's, and in Woolſton's days."

This wonderful perſon (who died Oct. 14, 1756) ſtruck medals, which he diſperſed as tickets to his ſubſcribers: a ſtar riſing to the meridian, with this motto, " ad ſumma;" and below, " Inveniam viam, aut faciam." Each auditor paid 1s. He was author of a weekly paper called " The Hyp Doctor," for which he had 100l. a year given him. Henley uſed, every Saturday, to print an advertiſement in " The Daily " Advertiſer," containing an account of the ſubjects he intended to diſcourſe on the enſuing evening, at his Oratory near

near Lincoln's-inn-fields, with a ſort of motto before it, which was generally a ſneer at ſome public tranſaction of the preceding week [D].

Orator Henley is a principal figure in two of the very humorous plates of Hogarth; in one of which he is "chriſtening a child;" in the other, called "The Oratory," he is repreſented on a ſcaffold, a monkey (over whom is written *Amen*) by his ſide. A box of pills and "The Hyp Doctor" lying beſide him. Over his head "The Oratory: Inveniam viam, aut faciam." Over the door, "Ingredere ut proficias." A parſon receiving the money for admiſſion. Under him, "The Treaſury." A butcher ſtands as porter. On the left hand, Modeſty in a cloud; Folly in a coach; and a gibbet prepared for Merit; people laughing. One marked "The Scout" introducing a Puritan divine [E].

[D] In 1731, March 24, the ſubject of his ſermon, which was, "On "the unknown God," ſuggeſted the following epigram:

"When from the tub, ſublime in "maſquerade,
"Fully review'd 'the unknown God' "diſplay'd:
"Clare butchers, mixt with ſaints of "Drury-lane,
"Aſtoniſh'd heard the learned lofty "ſtrain;
"Which, like the theme, th' Athe-"nian God unknown
"Still left, but manifeſted plain his "own."

Dr. Cobden, one of George II's chaplains, having, in 1748, preached a ſermon at St. James's, from theſe words, "Take away the wicked from before "the king, and his throne ſhall be "eſtabliſhed in righteouſneſs;" it gave ſo much diſpleaſure, that the Doctor was ſtruck out of the liſt of chaplains; and the next Saturday the following parody of his text appeared as a motto to Henley's advertiſement:

"Away with the wicked before the "king,
"And away with the wicked behind "him;
"His throne it will bleſs
"With righteouſneſs,
"And we ſhall know where to find "him."

His audience was generally compoſed of the loweſt ranks; and it is well known, that he even collected an infinite number of ſhoe-makers, by announcing that he could teach them a ſpeedy mode of operation in their buſineſs, which proved only to be, the making of ſhoes by cutting off the tops of ready-made boots.

[E] This deſcription is taken from the "Biographical Anecdotes of Hogarth," by Mr. Nichols, who doubts, however, whether "The Oratory" be a genuine production of Hogarth.

HENRY (PHILIP), one of the fathers of Nonconformity, or, as he was called, "the good, the heavenly Mr. "Henry," was born at Whitehall, in 1631: his father, John Henry, was page of the back-ſtairs to the king's ſecond ſon, James duke of York. About 12 years old he was admitted into Weſtminſter-ſchool, under Mr. Thomas Vincent, then uſher; very diligent in his buſineſs, but who grieved ſo much at the dulneſs of many of his ſcholars, that

The Life of Mr. Philip Henry, by Matthew Henry, 1765.

he fell into a conſumption, and was ſaid to be "killed "with falſe Latin." A while after, he was taken into the upper ſchool under Dr. Buſby, with whom he was a great favourite; and was employed by him, with ſome others, in collecting materials for that excellent Greek grammar he afterwards publiſhed. Soon after the civil wars broke out, there was a daily morning lecture, ſet up at the abbey-church, by the aſſembly of divines. His pious mother requeſted Dr. Buſby to give her ſon leave to attend this, and likewiſe took him with her every Thurſday to Mr. Caſe's lecture, at St. Martin's: ſhe alſo took him to the monthly faſts at St. Margaret's, where the Houſe of Commons attended; and where the ſervice was carried on with great ſtrictneſs and ſolemnity, from eight in the morning till four in the evening: in theſe, as he himſelf hath recorded it, he had often ſweet meltings of ſoul.

He was choſen from Weſtminſter to Chriſt-church in Oxford, where he was admitted a ſtudent in 1648, and vigorouſly applied himſelf to the proper ſtudies of the place. When he had compleated his maſter's degree, he was entertained in the family of judge Puleſton, at Emeral in Flintſhire, to take the overſight of his ſons, and to preach at Worthenbury. He was ordained to the work of the miniſtry in this place in 1657, according to the known directory of the aſſembly of divines, and the common uſage of the Preſbyterians. He ſoon after married the only daughter and heireſs of Mr. Daniel Mathews, of Broad-Oak, near Whitchurch, by whom he became poſſeſſed of a competent eſtate. When the king and epiſcopacy were reſtored, he refuſed to conform; was ejected, and retired with his family to Broad-Oak. Here and in this neighbourhood, he ſpent the remainder of his life, about 28 years; relieving the poor, employing the induſtrious, inſtructing the ignorant, and exerciſing every opportunity of doing good. His moderation in his Nonconformity was eminent and exemplary; and upon all occaſions he bore teſtimony againſt uncharitable and ſchiſmatical ſeparation. In church-government, he deſired and wiſhed for Abp. Uſher's reduction of epiſcopacy. He thought it lawful to join in the common-prayer in the public aſſemblies; which, during the time of his ſilence and reſtraint, he conſtantly attended with his family, with reverence and devotion.

Upon the whole, his character ſeems to have been highly exemplary and praiſe-worthy: and it may be aſked, as Dr. Buſby aſked him, "What made him a Nonconformiſt?"

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the reaſon which he principally inſiſted on was, that he could not ſubmit to be re-ordained. He was ſo well ſatisfied with his call to the miniſtry, and ſolemn ordination to it, by the laying on the hands of the Preſbytery, that he durſt not do that which looked like a renunciation of it, as null and ſinful, and would at leaſt be a tacit invalidating and condemning of all his adminiſtrations.

Deſpairing to ſee an accommodation, he kept a meeting at Broad-Oak, and preached to a congregation in a barn.

HENRY (MATTHEW), an eminent Diſſenting teacher, and voluminous writer, was the ſon of the foregoing, and born in 1662. He continued under his father's eye and care, till about 18; and had the greateſt advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, eſpecially in the Hebrew, which had been made familiar to him from his childhood; and from firſt to laſt, the ſtudy of the Scriptures was his moſt delightful employment. For further improvement, he was placed in 1680, at an academy at Iſlington. He was afterwards entered in Gray's-inn for the ſtudy of the law; where he went on with his uſual diligence, and became acquainted with the civil law, and the municipal law of his own country. His proficiency was ſoon obſerved; and it was the opinion of thoſe who knew him, that his great induſtry, quick apprehenſion, tenacious memory, and ready utterance, would have rendered him very eminent in that profeſſion. But he ſtuck to his firſt reſolution of making divinity his ſtudy and buſineſs, and attended the moſt celebrated preachers about the town; and, as an inſtance of his judgement, he was beſt pleaſed with Dr. Stillingfleet for his ſerious practical preaching; and with Dr. Tillotſon, for his admirable ſermons againſt Popery, at his lectures at Lawrence Jury. In 1686, he returned into the country, and preached ſeveral times as a candidate for the miniſtry with ſuch ſucceſs and approbation, that the congregation at Cheſter invited him to be their paſtor. To this place he was ordained in 1687, where he lived about 25 years. He had ſeveral calls from London, which he conſtantly declined; but was at laſt prevailed on to accept a very important and unanimous one from Hackney. He died in 1714, at Nantwich, of an apoplectic fit upon a journey, and was interred at Trinity-church in Cheſter. Life of Mat. Henry, by T. W. 1716.

He was univerſally lamented; every pulpit of the Diſſenters gave notice of the great breach that was made upon the

church of God; every ſermon was a funeral ſermon for Mr. Henry. The writings he publiſhed, beſides ſeveral ſingle ſermons, are, 1. "A Diſcourſe concerning the Nature of "Schiſm, 1689." 2. "The Life of Mr. Philip Henry. "1696." 3. "A Scripture Catechiſm, 1702." 4. "Fa-"mily Hymns, 1702." 5. "The Communicant's Com-"panion, 1704." 6. "Four Diſcourſes againſt Vice and "Immorality, 1705." 7. "A Method for Prayer, 1710." 8. "Directions for daily Communion with God, 1712." 9. "Expoſitions of the Bible," 5 vols. fol.

HERACLITUS, a famous philoſopher of antiquity, and founder of a ſect, was born at Epheſus, and flouriſhed about the 69th Olympiad, in the time of Darius Hyſtaſpes. He gave early ſigns of profound wiſdom, and was of an exceedingly high ſpirit. Being deſired to take upon him the ſupreme power, he ſlighted it, becauſe the city in his opinion was prepoſſeſſed with an ill way of governing. He retired to the temple of Diana, and played at dice there with the boys; ſaying to the Epheſians that ſtood about him, "Worſt of "men, what do ye wonder at? is it not better to do thus, "than to govern you?" Darius wrote to this philoſopher to come and live with him; but he refuſed the monarch's offer, and returned the following rude and inſolent anſwer to his letter: "All men living refrain from truth and juſtice, and "purſue unſatiableneſs and vain-glory, by reaſon of their "folly: but I, having forgot all evil, and ſhunning the ſo-"ciety of inbred pride and envy, will never come to the "kingdom of Perſia, being contented with a little accord-"ing to my own mind." He is ſaid to have continually bewailed the wicked lives of men, and, as often he came among them, to have fallen a-weeping; in which, by the way, he was not near ſo wiſe as Democritus, who made the follies of men the conſtant object of his laughter. At laſt, growing into a great hatred of mankind, he retired into the mountains, and lived there, feeding upon graſs and herbs. But this diet bringing him into a dropſy, he was conſtrained to return to the city: where he aſked the phyſicians, "Whe-"ther they could of a ſhower make a drought?" They not underſtanding his enigmatical manner, which he conſtantly uſed, he ſhut himſelf up in an ox-ſtall, hoping that the hydropical humours would be extracted by the warmth of the dung: which doing him no good, he died at 60 years of age. His writings gained ſo great a reputation, that his followers were called Heraclitians. Laertius ſpeaks of a

Diogenes Laertius.

treatiſe

treatiſe upon nature, divided into three books; one concerning the univerſe, the ſecond politic, the third theologic. This work he depoſited in the temple of Diana; and, as ſome affirm, he affected to write obſcurely, that he might only be read by the more learned. It is related, that Euripides brought this book of Heraclitus to Socrates to be read; and afterwards aſking his opinion of it, "The things," ſaid Socrates, "which I underſtand in it, are excellent, and ſo I "ſuppoſe are thoſe which I underſtand not; but they re-"quire a Delian diver."

HERALDUS (DESIDERIUS), in French Herault, a counſellor of the parliament of Paris, has given good proofs of uncommon learning by very different works. His "Ad-"verſaria" appeared in 1599: which little book, if the "Scaligerana" may be credited, he repented the having publiſhed. His notes on Tertullian's "Apology," on "Mi-"nutius Fœlix," and on "Arnobius," have been eſteemed. He alſo wrote notes on Martial's "Epigrams." He diſguiſed himſelf under the name of David Leidhreſſerus, to write a political diſſertation on the independence of kings, ſome time after the death of Henry IV. He had a controverſy with Salmaſius "de jure Attico ac Romano:" but did not live to finiſh what he had written on that ſubject. What he had done, however, was printed in 1650. He died in June 1649. Guy Patin ſays, that "he was looked upon as a very "learned man, both in the civil law and in polite literature, "and wrote with great facility on any ſubject he pitched on." Daille, ſpeaking of ſuch Proteſtant writers as condemned the executing of Charles I. king of England, quotes the "Pacifique Royal en deuil," by Herault. This author, ſon to our Deſiderius Heraldus, was a miniſter in Normandy, when he was called to the ſervice of the Walloon-church of London under Charles I. and he was ſo zealous a royaliſt, that he was forced to fly to France, to eſcape the fury of the commonwealths-men. He returned to England after the Reſtoration, and reſumed his ancient employment in the Walloon-church at London: ſome time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.

Lett. Tom. I. dated Nov. 3, 1649. Daille, Replique à Adam & à Cottibi, part. ii. c. 21.

HERBELOT (BARTHOLOMEW D'), an eminent Orientaliſt of France, was born at Paris Dec. 14, 1625. When he had gone through claſſical literature and philoſophy, he applied himſelf to the Oriental languages; and eſpecially to the

Niceron, Hommes Illuſtres, Tom. IV.

the Hebrew, for the ſake of underſtanding the original text of the Old Teſtament. After a continual application for ſeveral years, he took a journey to Rome, upon a perſuaſion that converſing with Armenians, and other Eaſtern people who frequented that city, would make him perfect in the knowledge of their languages. Here he was particularly eſteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendſhip with Lucas Holſtenius and Leo Allatius. Upon his return from this journey, in which he did not ſpend above a year and a half, Fouquet invited him to his houſe, and ſettled on him a penſion of 1500 livres. The diſgrace of this miniſter, which happened ſoon after, did not hinder Herbelot from being preferred to the place of interpreter for the Eaſtern languages; becauſe, in reality, there was nobody elſe ſo fit for it: for Voltaire ſays, "he "was the firſt among the French who underſtood them." Some years after, he took a ſecond journey into Italy, where he acquired ſo great a reputation, that perſons of the higheſt diſtinction for their rank and learning ſolicited his acquaintance. The grand duke of Tuſcany Ferdinand II. whom he had the honour to ſee firſt at Leghorn, gave him extraordinary marks of his eſteem; had frequent converſations with him; and made him promiſe to viſit him at Florence. Herbelot arrived there July 2, 1666, and was received by a ſecretary of ſtate, who conducted him to an houſe prepared for him, where he was entertained with great magnificence, and had a chariot kept for him, at the expence of the grand duke. Very uncommon honours indeed! But this was not all. For a library being at that time expoſed to ſale at Florence, the duke deſired Herbelot to ſee it, to examine the MSS. in the Oriental languages, and to ſelect and value the beſt: and when this was done, the generous prince made him a preſent of them; and it was undoubtedly the moſt acceptable preſent he could have made him.

Siècle de Louis XIV. Tom. II.

The diſtinction, with which he was received by the duke of Tuſcany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing that might do honour to his country. The grand duke was very unwilling to let him go, and even refuſed to conſent, till he had ſeen the expreſs order of the miniſter for his return. When he came to France, the king often did him the honour to converſe with him, and gave him a penſion of 1500 livres. During his ſtay in Italy, he began his "Bibliotheque Orientale, or Univerſal Dictionary, containing

" ing whatever related to the Knowledge of the Eaſtern " World;" and he finiſhed it in France. This work, equally curious and profound, comprizes the ſubſtance of a great number of Arabic, Perſian, and Turkiſh books, which he had read; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at firſt in Arabic; and Colbert had a deſign to print it at the Louvre, with a ſet of types caſt on purpoſe. But after the death of that miniſter, this reſolution was waved; and Herbelot tranſlated his work into French, in order to render it more univerſally uſeful. He committed it to the preſs, but had not the ſatisfaction to ſee the impreſſion finiſhed: for he died Dec. 8, 1695, and it was not publiſhed till 1697. It is a large folio. What could not be inſerted in this work, was digeſted by him under the title of " Antologie:" but this was never publiſhed, any more than a Turkiſh, Perſian, Arabian, and Latin dictionary, to which, as well to other works, he had given the laſt hand.

He was no leſs converſant in the Greek and Latin learning, than in the Oriental languages and hiſtory. He was indeed an univerſal ſcholar; and, what was very valuable in him, his modeſty was equal to his erudition, and his uncommon abilities were accompanied with the utmoſt probity, piety, charity, and other Chriſtian virtues, which he practiſed uniformly through the courſe of a long life.

HERBERT (MARY), counteſs of Pembroke, and a very illuſtrious female, became wife of Henry earl of Pembroke in 1576, and lived in the reigns of Elizabeth and James I. She was alſo the ſiſter of Sir Philip Sidney; whoſe " Arca- " dia," from being dedicated to her, has been conſtantly called " the Counteſs of Pembroke's Arcadia." She was a great encourager of letters; a quality, ſays my author, not very frequently met with among the fair: and not only an encourager in others, but a careful cultivator of them herſelf. She tranſlated from the French a tragedy, called " An- " nius, 1595," in 12mo. She is ſuppoſed to have made an exact tranſlation of " David's Pſalms" into Engliſh metre; and ſome Pſalms by her are printed in Harrington's " Nugæ " Antiquæ, 1779," in 3 vols. 12mo. She died at her houſe in Alderſgate-ſtreet, London, Sept. 25, 1621. Oſborn, in his memoirs of the reign of king James, gives her this character. " She was," ſays he, " that ſiſter of Sir Philip Sid- " ney, to whom he addreſſed his 'Arcadia;' and of whom " he had no other advantage, than what he received from the " partial

Biographia Dramatica.

" partial benevolence of fortune in making him a man:
" (which yet ſhe did, in ſome judgements, recompenſe in
" beauty) her pen being nothing ſhort of his, as I am ready
" to atteſt,—having ſeen incomparable letters of her's. But
" leſt I ſhould ſeem to treſpaſs upon truth, which few do
" unſuborned, (as I proteſt I am, unleſs by her rhetoric)
" I ſhall leave the word her epitaph, in which the author
" doth manifeſt himſelf a poet in all things but untruth:

" Underneath this ſable hearſe
" Lies the ſubject of all verſe:
" Sidney's ſiſter, Pembroke's mother.
" Death! ere thou kill'ſt ſuch another,
" Fair, and good, and learn'd, as ſhe,
" Time ſhall throw a dart at thee."

Walton's Life of Mr. George Herbert.

HERBERT (EDWARD), lord Herbert of Cherbury in Shropſhire, an eminent Engliſh writer, was deſcended of a very antient family, and born, 1581, at Montgomery caſtle in Wales. At the age of 14, he was entered a gentleman-commoner of Univerſity-college in Oxford, where he laid, ſays Wood, the foundation of that admirable learning, of which he was afterwards a compleat maſter. From thence he travelled abroad, and applied himſelf to military exerciſes in foreign countries, by which he became a moſt accompliſhed gentleman. After his return he was made K. B. when prince Henry was inſtalled K. G. July 2, 1603. He was afterwards one of the counſellors to king James for military affairs. Next he was ſent ambaſſador to Lewis XIII. of France, to mediate for the relief of the Proteſtants of that realm, then beſieged in ſeveral parts; but was recalled in July 1621, on account of a diſpute between him and the conſtable de Luines. Camden informs us, that he had treated the conſtable irreverently, " irreverenter tractaſſet:" but Walton gives a different account, and tells us, that while he continued at the court of France, he " could not ſubject " himſelf to a compliance with the humours of the duke de " Luines, who was then the great and powerful favourite " at court: ſo that, upon a complaint to our king, he was " called back into England in ſome diſpleaſure; but at his " return gave ſuch an honourable account of his employ- " ment, and ſo juſtified his comportment to the duke and " all the court, that he was ſuddenly ſent back upon the " ſame embaſſy."

Ath. Oxon.

Camdeni Apparatus, &c. ſubjoined to his Epiſtolæ, &c. p. 2. Lond. 1691. in 4to.

Wood, as above.

Apparatus, &c. p. 73.

Walton, &c. p. 263.

Another

Another writer relates this more particularly. Sir Edward, while he was in France, had private inſtructions from England to mediate a peace for the Proteſtants in France; and, in caſe of a refuſal, to uſe certain menaces. Accordingly being referred to de Luines, he delivered to him the meſſage, reſerving his threatnings till he ſaw how the matter was reliſhed. De Luines had concealed behind the curtain a gentleman of the Reformed religion; who, being an ear-witneſs of what paſſed, might relate to his friends what little expectations they ought to entertain of the king of England's interceſſion. De Luines was very haughty, and would needs know what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom the king "my maſter oweth an account of his actions; and for me "it is enough that I obey him. In the mean time I muſt "maintain, that my maſter hath more reaſon to do what he "doth, than you to aſk why he doth it. Nevertheleſs, if "you deſire me in a gentle faſhion, I ſhall acquaint you "farther." Upon this de Luines bowing a little, ſaid, "Very well." The ambaſſador then gave him ſome reaſons; to which de Luines ſaid, "We will have none of "your advices." The ambaſſador replied, "that he took "that for an anſwer, and was ſorry only, that the affection "and good-will of the king his maſter was not ſufficiently "underſtood; and that, ſince it was rejected in that manner, "he could do no leſs than ſay, that the king his maſter knew "well enough what to do." De Luines anſwered, "We "are not afraid of you." The ambaſſador ſmiling a little, replied, "If you had ſaid you had not loved us, I ſhould "have believed you, and given you another anſwer. In "the mean time all that I will tell you more is, that we "know very well what we have to do." De Luines upon this, riſing from his chair with a faſhion and countenance a little diſcompoſed, ſaid, "By God, if you were not Monſieur "the ambaſſador, I know very well how I would uſe you." Sir Edward Herbert riſing alſo from his chair, ſaid, that "as he was the king of Great-Britain's ambaſſador, ſo he "was alſo a gentleman; and that his ſword, whereon he "laid his hand, ſhould give him ſatisfaction, if he had taken "any offence." After which, de Luines making no reply, the ambaſſador went on towards the door; and de Luines ſeeming to accompany him, Sir Edward told him, that "there was no occaſion to uſe ſuch ceremony after ſuch "language," and ſo departed, expecting to hear farther from him. But no meſſage being brought from de Luines, he had,

had, in purſuance of his inſtructions, a more civil audience from the king at Coignac; where the marſhal of St. Geran told him, that "he had offended the conſtable, and was not "in a place of ſecurity there:" to which he anſwered, that "he thought himſelf to be in a place of ſecurity, whereſo-"ever he had his ſword by him." De Luines reſenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambaſſador extraordinary: who miſrepreſented the affair ſo much to the diſadvantage of Sir Edward, that the earl of Carliſle, who was ſent to accommodate the miſunderſtanding which might ariſe between the two crowns, got him recalled; until the gentleman who had ſtood behind the curtain, out of a regard to truth and honour, related all the circumſtances ſo, as to make it appear, that though de Luines gave the firſt affront, yet Sir Edward had kept himſelf within the bounds of his inſtructions and honour. He afterwards fell on his knees to king James before the duke of Buckingham, requeſting, that a trumpeter, if not an herald, might be ſent to de Luines, to tell him, that he had made a falſe relation of the whole affair; and that Sir Edward Herbert would demand ſatisfaction of him ſword in hand. The king anſwered, that he would take it into conſideration; but de Luines died ſoon after, and Sir Edward was ſent again ambaſſador to France.

Lloyd, &c. p. 1018.

In 1625, Sir Edward was advanced to the dignity of a baron of the kingdom of Ireland by the title of lord Herbert of Caſtle-Iſland; and, in 1631, to that of lord Herbert of Cherbury in Shropſhire. After the breaking out of the civil wars, he adhered to the parliament; and, Feb. 25, 1644, "had an allowance granted him for his livelihood, having "been ſpoiled by the king's forces," as Whitelocke ſays; or as Wood relates it, "received ſatisfaction from the mem-"bers of that houſe, for their cauſing Montgomery caſtle "to be demoliſhed." He died at his houſe in Queen-ſtreet, London, Aug. 20, 1648; and was buried in the chancel of St. Giles's in the Fields, with this inſcription upon a flat marble ſtone over his grave: "Heic inhumatur corpus Ed-"vardi Herbert equitis Balnei, baronis de Cherbury & "Caſtle-Iſland, auctoris libri, cui titulus eſt, De Veritate. "Reddor ut herbæ, viceſimo die Auguſti anno Domini "1648."

Memorials of the Engliſh Affairs, p. 104.

Ath. Oxon.

This noble lord was the author of ſome very ſingular and memorable works: the firſt of which was his book "De "Veritate,"

" Veritate," which we have ſeen juſt mentioned in his epitaph. It was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London, in 1645, under this title; " De Veritate, prout diſtinguitur à revela-" tione, à veriſimili, à poſſibili, à falſo. Cui operi additi " ſunt duo alii tractatus: primus de cauſis errorum; alter " de Religione Laici." The deſign of it to aſſert the ſufficiency, univerſality, and abſolute perfection of natural religion, with a view to diſcard all extraordinary revelation as needleſs; and on this account it is, that his lordſhip, though he did not write directly againſt revelation, has uſually been ranked among the Deiſts. A learned and candid author, however, has lately publiſhed a moſt extraordinary anecdote relating to him, which, if true, ſhews him to have been a " moſt conſcientious Deiſt: and true this writer ſeems to ſuppoſe it, ſince he does not appear to doubt it, but tells us, that it is taken " from a MS. life of lord Herbert drawn up " from memorials penned by himſelf, and which is now in " the poſſeſſion of a gentleman of diſtinction." His book " De Veritate" was, it ſeems, his favourite work; yet as it was written in a manner ſo very different from what had been heretofore written on that ſubject, his lordſhip had great doubts within himſelf, whether he ſhould publiſh or rather ſuppreſs it. This the MS. life, we are told, ſets forth in his lordſhip's own words; after which it repreſents him relating the following 'ſurpriſing incident,' as he calls it. " Being " thus doubtful in my chamber," ſays lord Herbert, " one " fair day in the ſummer, my caſement being open towards " the ſouth, the ſun ſhining clear, and no wind ſtirring, I " took my book, 'De Veritate,' in my hands, and kneeling " on my knees, devoutly ſaid theſe words: O thou eternal " God, author of this light, which now ſhines upon me, " and giver of all inward illuminations, I do beſeech thee, " of thine infinite goodneſs, to pardon a greater requeſt than " a ſinner ought to make. I am not ſatisfied enough, whe-" ther I ſhall publiſh this book: if it be for thy glory, I be-" ſeech thee give me ſome ſign from heaven; if not, I ſhall " ſuppreſs it.' I had no ſooner ſpoken theſe words, but a " loud, though yet gentle noiſe, came forth from the hea-" vens, for it was like nothing on earth, which did ſo chear " and comfort me, that I took my petition as granted, and " that I had the ſign I demanded; whereupon alſo I reſolved " to print my book. This, how ſtrange ſoever it may ſeem, " I proteſt before the eternal God, is true: neither am I " any way ſuperſtitiouſly deceived herein, ſince I did not " only

Leland's View of Deiſtical Writers, Vol. I. p. 469.

" only clearly hear the noiſe, but in the ſereneſt ſky that
" ever I ſaw, being without all cloud, did, to my thinking,
Leland, &c. p. 470. " ſee the place from whence it came." The celebrated Gaſſendi wrote a confutation of this book " De Veritate," at the deſire of Peireſcius and Elias Diodati, and finiſhed it at Aix, without publiſhing it: and when lord Herbert paid him a viſit in Sept. 1647, Gaſſendi was ſurprized to find, that this piece had not been delivered to him, for he had ſent him a copy: upon which he ordered another copy to be taken of it, which that nobleman carried with him to England. It was afterwards publiſhed in Gaſſendi's works, under the title of " Ad librum D. Edvardi Herberti Angli de Veritate " epiſtola;" but is imperfect, ſome ſheets of the original being loſt.

His " Hiſtory of the Life and Reign of Henry VIII." was publiſhed in 1649, a year after his death, and is a work which has always been much admired. Nicolſon, in his Part i. p. 226. 1696. 8vo. Engliſh " Hiſtorical Library," ſays, that lord Herbert " acquitted himſelf in this hiſtory with the like reputation, as " the lord chancellor Bacon gained by that of Henry VIIth. " For in the public and martial part this honourable author " has been admirably particular and exact from the beſt re- " cords that were extant; though as to the eccleſiaſtical, " he ſeems to have looked upon it as a thing out of his pro- " vince, and an undertaking more proper for men of ano- " ther profeſſion." In 1663, appeared his book " De Re- Clarorum Virorum ad Voſſ. Epiſt. & Voſſii Epiſtolæ. " ligione Gentilium, errorumque apud eos cauſis." The firſt part was printed at London, in 1645; and that year he ſent the MS. of it to Gerard Voſſius, as appears from a letter of his lordſhip's, and Voſſius's anſwer. An Engliſh tranſlation of this work was publiſhed in 1705, under this title: " The ancient Religion of the Gentiles, and Cauſes " of their Errors conſidered. The Miſtakes and Failures " of the Heathen Prieſts and wiſe Men, in their Notions of " the Deity and Matters of Divine Worſhip, are examined " with regard to their being deſtitute of Divine Revelation." Lord Herbert wrote alſo in 1630, " Expeditio Buckinghami " ducis in Ream inſulam," which was publiſhed in 1656; and " Occaſional Verſes" publiſhed in 1665 by his ſon Henry Herbert, and dedicated to Edward lord Herbert, his grand-
Ath. Oxon. ſon. He was, upon the whole, as Wood tells us, " a per- " ſon well ſtudied in the arts and languages, a good philo- " ſopher and hiſtorian, and underſtood men as well as books," let Chriſtian Kortholt ſay what he will; who, on account of his book " De Veritate," has ranked him with Hobbes and Spinoſa,

Spinoſa, in his diſſertation, intituled, "De tribus impoſtoribus magnis, Edvardo Herbert, Thoma Hobbes, & Benedicto Spinoſa Liber," printed at Kilon in 1680.

HERBERT (GEORGE), an Engliſh poet and divine, was brother of the preceding, and born at Montgomery-caſtle in Wales, Apr. 3, 1593. He was educated at Weſtminſter-ſchool; and being king's ſcholar, was elected to Trinity-college in Cambridge, about 1608. He took both the degrees in arts, and became fellow of his college: and in 1619, he was choſen orator of the univerſity, which office he held eight years. During that time he had learned the Italian, Spaniſh, and French tongues very perfectly: hoping, ſays his biographer, that he might in time, as his predeceſſors Sir Robert Naunton and Sir Francis Netherſole had done, obtain the place of ſecretary of ſtate; for he was at that time highly eſteemed by the king and the moſt eminent of the nobility. This and the love of a court-converſation, "mixed "with a laudable ambition to be ſomewhat more than he "then was," drew him often from Cambridge to attend his majeſty, wherever the court was: who gave him a ſinecure, which queen Elizabeth had formerly conferred on Sir Philip Sidney, worth about 120l. per ann. His biographer, we ſee, makes no ſcruple to call this ſort of ambition laudable, though it is commonly the ſource of all the miſchiefs which infeſt ſociety, and the very oppoſite to that happy frame and turn of temper, which makes a man content with whatſoever ſtate he ſhall happen to be placed in. This laudable ambition however was unfortunately diſappointed: for upon the deaths of the duke of Richmond and the marquis of Hamilton, his hopes of preferment were at an end, and he entered into orders. July 1626, he was collated to a prebend in the church of Lincoln; and about 1630, he married a lady, who was nearly related to the earl of Danby. The ſame year, he was inducted into the rectory of Bemerton near Sarum; where he diſcharged the duties of his function in a moſt exemplary manner. We have no exact account of the time of his death; but it is ſuppoſed to have happened about 1635. His poems, intituled, "The Temple," were printed at London in 1635, 12mo: and his "Prieſt to the Temple, or, "The Country Parſon's Character and Rules of holy Life," was publiſhed in 1652. His works have ſince been publiſhed together in a volume, 12mo, but are now little read. Nevertheleſs, he was highly valued by the moſt eminent perſons of his age. Dr. Donne inſcribed to him a copy of Latin

Walton's Life of Herbert, with the Lives of Donne, &c. p. 262. Lond. 1675.

verſes; and the lord Bacon dedicated to him his "Tranſla-
"tion of ſome Pſalms into Engliſh Metre."

HERBERT (WILLIAM), earl of Pembroke, was born at Wilton in Wiltſhire, April 8, 1580, and admitted of New-college in Oxford in 1592, where he continued about two years. In 1601, he ſucceeded to his father's honours and eſtate; was made K. G. in 1604; and governor of Portſmouth ſix years after. In 1626, he was elected chancellor of the univerſity of Oxford; and about the ſame time made lord ſteward of the king's houſhold. He died ſuddenly at his houſe called Baynard's caſtle, in London, April 10, 1630; according to the calculation of his nativity, ſays Wood, made ſeveral years before by Mr. Thomas Allen, of Glouceſter-hall. Clarendon relates concerning this calculation, that, ſome conſiderable perſons connected with lord Pembroke being met at Maidenhead, one of them at ſupper drank a health to the lord ſteward: upon which another ſaid, that he believed his lordſhip was at that time very merry; for he had now outlived the day, which it had been prognoſticated upon his nativity he would not outlive: but he had done it now, for that was his birth-day, which had compleated his age to 50 years. The next morning, however, they received the news of his death. Whether the noble hiſtorian really believed this and other accounts relating to aſtrology, apparitions, providential interpoſitions, &c. which he has inſerted in his hiſtory, we do not preſume to ſay: he delivers them, however, as if he did not actually diſbelieve them. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himſelf learned, and endued with a conſiderable ſhare of poetic genius. All that are extant of his productions in this way, were publiſhed with this title: "Poems written by William Earl of Pembroke, "&c. many of which are anſwered by way of repartee by "Sir Benjamin Rudyard, with other Poems written by them "occaſionally and apart, 1660," 8vo.

Ath. Oxon.

Hiſt. of Rebellion, b. 1.

The character of this noble perſon is not only one of the moſt amiable in lord Clarendon's hiſtory, but is one of the beſt drawn. "He was," ſays the great hiſtorian, "the moſt "univerſally beloved and eſteemed of any man of that age; "and having a great office in the court, he made the court "itſelf better eſteemed, and more reverenced in the country: "and as he had a great number of friends of the beſt men, "ſo no man had ever the confidence to avow himſelf to be "his enemy. He was a man very well bred, and of excel-

"ient parts, and a graceful ſpeaker upon any ſubject, having a good proportion of learning, and a ready wit to apply it, and enlarge upon it: of a pleaſant and facetious humour, and a diſpoſition affable, generous, and magnificent.—He lived many years about the court before in it, and never by it; being rather regarded and eſteemed by king James, than loved and favoured.—As he ſpent and lived upon his own fortune, ſo he ſtood upon his own feet, without any other ſupport than of his proper virtue and merit.—He was exceedingly beloved in the court, becauſe he never deſired to get that for himſelf which others laboured for, but was ſtill ready to promote the pretences of worthy men: and he was equally celebrated in the country, for having received no obligations from the court, which might corrupt or ſway his affections and judgement.—He was a great lover of his country, and of the religion and juſtice which he believed could only ſupport it: and his friendſhips were only with men of thoſe principles.—Sure never man was planted in a court who was fitter for that ſoil, or brought better qualities with him to purify that air. Yet his memory muſt not be flattered, that his virtues and good inclinations may be believed: he was not without ſome alloy of vice, and without being clouded by great infirmities, which he had in too exorbitant a proportion. He indulged to himſelf the pleaſures of all kinds, almoſt in all exceſſes. He died exceedingly lamented by men of all qualities, &c."

HERBERT (THOMAS), an eminent perſon of the ſame family, was born at York, where his grandfather was an alderman, and admitted of Jeſus-college, Oxford, in 1621: but before he took a degree, removed to Trinity-college in Cambridge. He made a ſhort ſtay there, and then went to wait upon William earl of Pembroke, recorded in the preceding article; who owning him for his kinſman, and intending his advancement, ſent him in 1626 to travel, with an allowance to bear his charges. He ſpent four years in viſiting Aſia and Africa; and then returning, waited on his patron at Baynard's caſtle in London. The earl dying ſuddenly, his expectations of preferment were at an end; upon which he left England a ſecond time, and viſited ſeveral parts of Europe. After his return he married, and now being ſettled, gave himſelf up to reading and writing. In 1634, he publiſhed in folio, "A Relation of ſome Years "Travels into Africa and the great Aſia, eſpecially the Ter- Ath. Oxon. Vol. II.

" ritories of the Perſian Monarchy, and ſome Parts of the " Oriental Indies, and Iſles adjacent." The edition of 1677 is the fourth, and has ſeveral additions. This work was tranſlated by Wiquefort into French, with " An Account of " the Revolutions of Siam in 1647, Paris, 1663," in 4to. All the impreſſions of Herbert's book are in folio, and adorned with cuts.

Upon the breaking out of the civil wars, he adhered to the parliament; and, by the endeavours of Philip earl of Pembroke, became not only one of the commiſſioners of parliament to reſide in the army of Sir Thomas Fairfax, but a commiſſioner alſo to treat with thoſe of the king's party for the ſurrender of the garriſon at Oxford. He afterwards attended that earl, eſpecially in Jan. 1646, when he, with other commiſſioners, was ſent from the parliament to the king at Newcaſtle about peace, and to bring his majeſty nearer London. While the king was at Oldenby, the parliament commiſſioners, purſuant to inſtructions, addreſſed themſelves to his majeſty, and deſired him to diſmiſs ſuch of his ſervants as were there and had waited on him at Oxford: which his majeſty with great reluctance conſented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the " Oceana," and Mr. Thomas Herbert, who had followed the court from Newcaſtle; and being certified of their ſobriety and education, he was willing to receive them as grooms of his bedchamber with the others that were left him; which the commiſſioners approving, they were that night admitted. Being thus ſettled in that honourable office, and in good eſteem with his majeſty, Herbert continued with him when all the reſt of the chamber were removed; even till his majeſty was brought to the block. The king, though he found him, ſays Wood, to be preſbyterianly affected; yet withal found him very obſervant and loving, and therefore entruſted him with many matters of moment. At the Reſtoration he was made a baronet by Charles II. " for faithfully ſerving his royal father during " the two laſt years of his life;" as the letters patent for that purpoſe run. He died at his houſe in York, March 1, 1681-2.

Beſides the travels already mentioned, he was the author of other things. He wrote in 1678, " Threnodia Carolina, " containing an hiſtorical Account of the two laſt Years of " the Life of King Charles I." and the occaſion of it was this. The parliament having a little before taken into conſideration the appointing of 70,000l. for the funeral of that

king, and for a monument to be erected over his grave, Sir William Dugdale, then Garter king of arms, ſent to our author, living at York, to know of him, whether the king had ever ſpoke in his hearing, where his body ſhould be interred. To this Sir Thomas Herbert returned a large anſwer, with many obſervations concerning his majeſty; which Sir William Dugdale being pleaſed with, deſired him by another letter, to write a treatiſe of the actions and ſayings of the king, from his firſt confinement to his death: and accordingly he did ſo. He wrote alſo an account of the laſt days of that king, which was publiſhed by Wood in the 2d volume of his "Athenæ Oxonienſes." At the deſire of his friend John de Laet of Leyden, he tranſlated ſome books of his "India "Occidentalis:" he aſſiſted alſo Sir William Dugdale, in compiling the third volume of his "Monaſticon Anglica-"num." A little before his death, he gave ſeveral MSS. to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Aſhmolean Muſeum at Oxford, there are ſeveral collections of his, which he made from the regiſters of the archbiſhops of York, given to it by Sir William Dugdale.

HERMAS Paſtor, or Hermas commonly called the Shepherd, was an ancient father of the church, and is generally ſuppoſed to have been the ſame, whom St. Paul mentions in Rom. xvi. 14. He is ranked amongſt thoſe who are called Apoſtolical Fathers, from his having lived in the times of the Apoſtles: but who he was, what he did, and what he ſuffered, for the ſake of Chriſtianity, is in a great meaſure, if not altogether, unknown to us. He ſeems to have belonged to the church of Rome, when Clement was biſhop of it; that is, according to Dodwell, from the year 64 or 65 to the year 81. This circumſtance we are able to collect from his "Second Viſion," of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his converſion, we know not; but that he was a man of ſome conſideration, we may conclude from what we read in his "Third Viſion;" where he owns himſelf to have been formerly unprofitable to the Lord, upon the account of thoſe riches, which afterwards he ſeems to have diſpenſed in works of charity and beneficence. What he did after his converſion we have no account; but that he lived a very ſtrict life we may reaſonably conjecture, from his having had ſeveral extraordinary revelations vouchſafed to him, and to have been employed in ſeveral meſſages to the church, both

Cave's Hiſt. Liter. Vol. I. p. 30.

Viſ. ii. §. 4.

Viſ. iii. §. 6.

both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the "Roman Martyrology," was conformable to his life; where we read, that being "illuſtrious for his miracles, "he at laſt offered himſelf a worthy ſacrifice unto God." But upon what grounds this is eſtabliſhed, Baronius himſelf could not tell us; inſomuch that in his "Annals" he durſt not once mention the manner of his death, but is content to ſay, that "having undergone many labours and troubles in "the time of the perſecution under Aurelius, and that too "without any authority, he at laſt reſted in the Lord July "the 26th, which is therefore obſerved in commemoration "of him." And here we may obſerve a very pleaſant miſtake, and altogether worthy of the "Roman Martyrology." For Hermas, from a book of which we ſhall ſpeak immediately, being ſometimes called by the title of "Paſtor, or "Shepherd," the martyrologiſt has very gravely divided the good man into two ſaints: and they obſerve the memorial of Hermas May the 9th, and of Paſtor July the 26th.

Baron. Annal. Eccl. ad ann. 164.

Martyrolog. Rom. ad Maij ix. & Jul. xxvi.

The book juſt mentioned, and for which chiefly we have given Hermas a place in this work, is, as we have obſerved, intituled "The Shepherd;" and is the only remains of this father. Ancients and moderns are not a little divided in their judgements of this book. Some there are, and thoſe the neareſt to the time when it was written, who put it almoſt upon a level with the canonical Scriptures. Irenæus quotes it under the very name of Scripture. Origen, though he ſometimes moderates his opinion of it, upon the account of thoſe who did not think it canonical, yet in his "Comments "on the Epiſtle to the Romans," gives this character of it, that "he thought it to be a moſt uſeful writing, and was, as "he believed, divinely inſpired." Euſebius tells us, that "though being doubted of by ſome, it was not eſteemed ca"nonical, yet was it by others judged a moſt neceſſary book, "and as ſuch read publicly in the churches." And Jerome, having in like manner obſerved that it was "read in ſome "churches," makes this remark upon it, that it "was in"deed a very profitable book." And yet after all we find this ſame book, not only doubted of by others among the ancient fathers, but ſlighted even by ſome of thoſe who had elſewhere ſpoken well of it. Thus Jerome in his "Com"ments" expoſes the abſurdity of that apocryphal book, as he calls it, which in his "Catalogue of Writers" he had ſo highly applauded. Tertullian, who ſpake of it decently, if not honourably, while a Catholic, rejected it with ſcorn, after

Lib. iv. Adverſ. Hæreſ.

Hiſt. Eccleſ. l. iii. c. 3.

Catalog. Script. Eccleſ.

In Habac. i. 14.

he

he was turned Montaniſt. And moſt of the other fathers, who have ſpoken of it well themſelves, yet plainly enough inſinuate, that there were thoſe who did not put the ſame value upon it. The moderns in general have not eſteemed it ſo highly; and indeed, as Dupin obſerves, "whether we conſider the manner it is written in, or the matter it contains, it does not appear to merit much regard." The firſt part, for it is divided into three, is called "Viſions," and contains many viſions, which are explained to Hermas by a woman, who repreſents the church. Theſe viſions regard the ſtate of the church, and the manners of the Chriſtians. The ſecond, which is the moſt uſeful, is called "Commands," and comprehends many moral and pious inſtructions, delivered to Hermas by an angel: and the third is called "Similitudes." Many uſeful leſſons are taught in theſe books, but the viſions, allegories, and ſimilitudes are apt to tire; and Hermas had probably been more agreeable as well as more profitable, if he had enforced his precepts with that ſimplicity with which the Apoſtles themſelves were content.

De Orat. c. xii. De Pudic. c. x. Biblioth. des Aut. Eccleſ. Tom. I. p. 28.

The original Greek of this piece is loſt, and we have nothing but a Latin verſion of it, except ſome fragments preſerved in the quotations of other authors; which, it is obſervable, are ſufficient to evince the fidelity of this verſion. The beſt edition of it is that of 1698; where it is to be found among the other apoſtolical fathers, illuſtrated with the notes and corrections of Cotelerius and Le Clerc. With them alſo it is tranſlated into Engliſh by archbiſhop Wake, and publiſhed with a large preliminary diſcourſe relating to each father; the beſt edition of which tranſlation is that of 1710.

HERMES, an Egyptian legiſlator, prieſt, and philoſopher, lived, as ſome think, in the year of the world 2076, in the reign of Ninus, after Moſes: and was ſo ſkilled in all profound arts and ſciences, that he acquired the ſurname of Triſmegiſtus, or "thrice great." Clemens Alexandrinus has given us an account of his writings, and a catalogue of ſome of them; ſuch as, the book containing the Hymns of the Gods; another "De rationibus vitæ regiæ;" four more "De aſtrologia," that is, "De ordine fixarum ſtellarum, "& de conjunctione & illuminatione Solis & Lunæ;" ten more intituled, "Ἱερατικα," or which treat of laws, of the gods, and of the whole doctrine and diſcipline of the prieſts. Upon the whole, Clemens makes Hermes the author of 36 books of divinity and philoſophy, and ſix of phyſic; but

Strom. lib. vi.

they are all loſt. There goes indeed one under his name, whoſe title is "Poemander;" but this is agreed by all to be ſuppoſititious, and Caſaubon imagines it to be written about the beginning of the ſecond century, by ſome Platonizing Chriſtian; who, to enforce Chriſtianity with a better grace upon Pagans, introduces Hermes Triſmegiſtus delivering, as it were long before, the greateſt part of thoſe doctrines which are comprized in the Chriſtian's creed.

Exercitat. 1 Paron. 1. 10.

This philoſopher has ſtood exceedingly high in the opinion of mankind, ancients as well as moderns; higher perhaps than he would have done if his works had been extant; for there is an advantage in being not known too much of. However, very great things have been ſaid of him in all ages. Thus Plato tells us, that he was the inventor of letters, of ordinary writing and hieroglyphics. Cicero ſays, that he was governor of Egypt, and invented letters, as well as delivered the firſt laws to the people of that country. Suidas ſays, that he flouriſhed before Pharaoh, and acquired the ſurname of Triſmegiſtus, becauſe he gave out ſomething oracular concerning the Trinity. Though the ancients are by no means preciſe in their encomiums, yet they ſeem to have conceived a wonderful opinion of him; and the moderns have done the ſame. Hermes, ſays Gyraldus, was called Thrice Great, becauſe he was the greateſt philoſopher, the greateſt prieſt, and the greateſt king. Polydore Vergil obſerves, that he divided the day into 12 hours, from his obſervation of a certain animal conſecrated to Serapis by the Egyptians, which made water 12 times a day at a certain interval: ſuch was his marvellous ſagacity and inſight into things. And laſtly, when the great lord chancellor Bacon, that "wiſeſt, brighteſt, meaneſt of mankind," endeavoured to do juſtice to the merits of our James I. a prince of whom nothing without doubt could be ſaid too highly; he could think of no better means for this purpoſe, than by comparing him to Hermes Triſmegiſtus. Theſe are his words addreſſed to that king, in the entrance of his immortal work "De Augmentis Scientiarum:" "Tuæ vero majeſtati etiam "illud accedit, quod in eodem pectoris tui ſcrinio ſacræ li- "teræ cum profanis recondantur; adeo ut cum Hermete "illo Triſmegiſto triplici gloria inſigniaris, poteſtate regis, "illuminatione ſacerdotis, eruditione philoſophi:" that is, "but this is peculiar to your majeſty, that the treaſures of "ſacred as well as profane learning are all repoſited in your "royal breaſt; ſo that you may juſtly be compared to that "famous Hermes Triſmegiſtus of old, who was at once "diſtin-

In Phædro & Philebo.

De Natur. Deor. l. iii.

In Dial. ii. de Poet.

De Invent. Rer. l. ii. c. 5.

" diſtinguiſhed by the glory of a king, the illuminations of " a prieſt, and the learning of a philoſopher."

HERODIAN, a Greek hiſtorian, who flouriſhed under the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His hiſtory contains eight books; at the beginning of the firſt of which he declares, that he will only write of the affairs of his own time, ſuch as he had either known himſelf, or received information of from creditable perſons: and for this he was indeed very well qualified, on account of the public employments he was engaged in, for he might boaſt of having paſſed through the greateſt offices of the ſtate. About the end of his ſecond book he acquaints us, that his hiſtory ſhall comprehend a period of 72 years, and relate the government of all the emperors that ſucceeded one another, from the reign of Marcus Aurelius Antonius the philoſopher, to that of the younger Gordianus: and accordingly his eighth book ends with the unworthy ſlaughter of the two old men Balbinus and Maximin, which was committed on them by the Prætorian ſoldiers, for the ſake of advancing Gordian to the throne.

This hiſtorian is greatly admired for his exact judgement, and for furniſhing out a vaſt variety of councils and events, which chiefly contribute to make hiſtory uſeful. An attentive reader will obſerve in him frequent examples of the frowns and ſmiles of fortune, as ſhe is ever changing: " he " will diſcover," ſays Politian, " plenty of materials for the " improvement of life and manners; and perceive as it were " a looking-glaſs of humanity, by inſpecting which he will " be able to draw inſtructions, upon all exigences and occa- " ſions, for the better management of public as well as pri- " vate affairs." Herodian was tranſlated into Latin by Angelus Politianus, and may therefore be read, as the Camdenian profeſſor obſerved, either in Greek or Latin; " for," ſays he, " I don't know which of the two deſerves the greater " praiſe; Herodian, for writing ſo well in his own language, " or Politian, for tranſlating him ſo happily, as to make him " appear like an original in a foreign one." This however is paying no ſmall compliment to Politian; for Photius tells us, that Herodian's ſtyle is very elegant and perſpicuous; and adds, to complete his character, that, conſidering all the virtues of an hiſtorian, there are few to whom Herodian ought to give place. Julius Capitolinus mentions Herodian, in his " Life of Clodius Albinus," as a good hiſtorian; but accuſes him, in his " two Maximins," of bearing too hard upon

Præfat: Herodian. ad Innocent. viii.

Whear de legend. Hiſt. &c. p. 74. Cant. 1684.

Bibliothec. c. 99.

upon the memory of Alexander Severus, and his mother Mammea. This charge however does not ſeem to be well ſupported, and Cauſabon and Bœcler incline to acquit him of it. It is remarkable, that he ſpeaks very reſpectfully of the clemency of Severus, who reigned 14 years, without taking away the life of any one, otherwiſe than by the ordinary courſe of juſtice; which he notes as an inſtance very rare, and without example ſince the reign of Antoninus the philoſopher. And as to Mammea, though he juſtly blames her ill conduct in the government of the ſtate, yet he very much commends her care in the education of her ſon; eſpecially for excluding from him all thoſe peſts of courts, which flatter the corrupt inclinations of princes, and cheriſh in them the ſeeds of vice, and for admitting only perſons that were virtuous in their lives and of approved behaviour. We are obliged to this hiſtorian, as well as to Dion Caſſius, for acquainting us with the ceremonies which the Pagans uſed at the conſecration of their emperors. In the beginning of his fourth book he has given us ſo particular a deſcription of all the funeral honours done to the aſhes of Severus, which his children tranſported in an alabaſter cheſt from England, that it would be difficult to find a relation more exact and inſtructive.

Cauſ. in notis ad Capit. in Maxim.—Bœcl. præfat. in Herod.

Though we have conſidered Herodian hitherto as an hiſtorian only, yet Suidas informs us, that he wrote many other books, which are not preſerved out of the ruins of time. He was originally a grammarian of Alexandria, the ſon of Apollonius, ſurnamed Dyſcolus: and perhaps it is for this reaſon, that Ammianus Marcellinus calls him "Artium minutiſſimarum ſciſcitatorem." However he paſſed the beſt part of his life at Rome, in the courts of the emperors; where he had the opportunity and means to inform himſelf, with that curioſity viſible throughout his hiſtory, of many excellent particulars, which are no where elſe to be found. Herodian has been publiſhed by Henry Stephens in 1581, 4to; by Bœcler at Straſbourg in 1662, 8vo; and by Hudſon at Oxford in 1669, 8vo.

Hiſtor. lib. xxii. ſub fin.

HERODOTUS, an ancient Greek hiſtorian of Halicarnaſſus in Caria, was born in the firſt year of the 74th Olympiad; that is, about 484 years before Chriſt. The time of his birth is generally agreed on, which made Voſſius cenſure Gaultier the Jeſuit very ſeverely for placing him, in his Tables printed at Cologne in 1616, under Conſtantine the Great and his children; "an error," ſays he, "really not to

Suidas in voce Ἡρόδοτος.

"be

" be borne in a chronologer." The city of Halicarnaſſus being at that time under the tyranny of Lygdamis, grandſon of Artemiſia queen of Caria, Herodotus quitted his country, and retired to Samos; from whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the hiſtory and origin of many nations. He then began to digeſt the materials he had collected into order, and compoſed that hiſtory, which has preſerved his name amongſt men ever ſince. He wrote it in the iſle of Samos, according to the general opinion; but the elder Pliny is of another mind, and affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is ſuppoſed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to conſider with himſelf,

De Græcis Hiſt. p. 13. L. Bat. 1651, 4to.

Hiſt. Nat. l. xii. c. 4.

Lucian. Opera, Tom. I. p. 571. Amſt. 1687.

" What he ſhould do to be for ever known,
" And make the age to come his own,"

in the moſt expeditious way, and with as little trouble as poſſible. His hiſtory, he preſumed, would eaſily procure him fame, and raiſe his name among the Grecians, in whoſe favour it was written: but then he foreſaw, that it would be very tedious, if not endleſs, to go through the ſeveral cities of Greece, and recite it to each reſpective city; to the Athenians, Corinthians, Argives, Lacedæmonians, &c. He thought it moſt proper therefore to take the opportunity of their aſſembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even thoſe who had obtained the prizes. None were ignorant of his name, nor was there a ſingle perſon in Greece, who had not either ſeen him at the Olympic games, or heard thoſe ſpeak of him who had ſeen him there; ſo that wherever he came, the people pointed to him with their fingers, ſaying, " This is that Herodotus, who has written " the Perſian wars in the Ionic dialect; this is he who has " celebrated our victories."

His work is divided into nine books, which, according to the computation of Dionyſius Halicarnaſſenſis, contain the moſt remarkable occurrences within a period of 240 years; from the reign of Cyrus the firſt king of Perſia, to that of Xerxes, when the hiſtorian was living. Theſe nine books are called after the nine Muſes, each of which is diſtinguiſhed by

by the name of a Muſe: and this has given birth to two diſquiſitions among the learned, firſt, whether they were ſo called by Herodotus himſelf; and ſecondly, for what reaſon they were ſo called. As to the firſt, it is generally agreed that Herodotus did not impoſe theſe names himſelf; but it is not agreed why they were impoſed by others. Lucian, in the place referred to above, tells us, that thoſe names were given them by the Grecians at the Olympic games, when they were firſt recited, as the beſt compliment that could be paid the man who had taken pains to do them ſo much honour. Others have thought, that the name of Muſes have been fixed upon them by way of reproach, and were deſigned to intimate, that Herodotus, inſtead of true hiſtory, had written a great deal of fable. But be this as it will: with regard to the truth of his hiſtory, it is well known that he has been accuſed by ſeveral authors. Thucydides is ſuppoſed to have had him in his eye, though he only ſpeaks of authors in general, when he blames thoſe hiſtories which were written for no other end but to divert the reader. Strabo accuſes Herodotus particularly of this fault, and ſays, that he trifles very agreeably, interweaving extraordinary events with his narration, by way of ornament. Juvenal likewiſe aims at him in that memorable paſſage:

Thucyd. Hiſt. l. i.

Geograph. l. xvii.

Sat. x.

" ——— creditur olim
" Velificatus Athos, & quicquid Græcia mendax
" Audet in hiſtoria."——

But none have ventured to attack him with ſo much freedom as Plutarch, who conceived a warm reſentment againſt him, for caſting an odium upon his countrymen the Thebans. This he owns to have been the motive to his writing that little treatiſe, to be found in his works, " Of the Malignity " of Herodotus;" in which he accuſes the hiſtorian, ſays La Mothe le Vayer, of having maliciouſly taxed the honour, not only of the Thebans and Corinthians, but almoſt all the Greeks, out of partiality to the Medes, and in order to raiſe the glory of his country higher in the perſon of Artemiſia queen of Halicarnaſſus; whoſe heroic actions in the battle of Salamis he ſo exaggerates, that this princeſs alone takes up the greateſt part of the narration. Plutarch indeed confeſſes, that it is one of the beſt written and moſt agreeable pieces that can be read; but adds, that amidſt the charms of his narrative, he makes his readers ſwallow the poiſon of detraction; and he compares the malignity he imputes to him, to cantharides covered with roſes. Some think

Jugemens de l'Hiſtorien Grec & Latin.

Plutarch's

Plutarch's criticiſm is written with all the ill-nature which he aſcribes to Herodotus: but, ſays the author juſt cited, "I have too much veneration for that worthy maſter of Tra- jan, to be fully ſatisfied with ſuch an anſwer; and, to ſay the truth, it is hard to conſider, how Herodotus ſpeaks of Themiſtocles, eſpecially in his Urania, where he accuſes him of rapines and ſecret correſpondence with the Perſians, "without believing that Plutarch had reaſons for what he "ſaid." La Mothe le Vayer, &c.

However, Herodotus has not wanted perſons to defend him: Aldus Manutius, Joachim Camerarius, and Henry Stephens, have written apologies for him; and among other things, have very juſtly obſerved, Camerarius in particular, that he ſeldom relates any thing of doubtful credit, but produces the authority on which his narration is grounded; and if he has no certain authority to fix it upon, uſes always the terms, "ut ferunt, ut ego audivi, &c." And for fear he ſhould be miſtaken when he relates any thing wonderful, he declares expreſsly of a particular in his "Poly- "hymnia," what he deſires may be applied to his hiſtory in general, that "though he thinks it right to relate what he "has heard, yet he is far from believing, or delivering as "true and well-grounded facts, all which he relates." As for thoſe relations, ſuch as ſeeing the ſun on the northern ſide of the heavens, and other things which paſſed for natural wonders among the ancients, and made him paſs for a fabulous writer, it is well known, that modern voyages and diſcoveries have abundantly confirmed the truth of many of them. Polyb. c. 152. and Camerarii Proem. in Herodotum.

Beſides this hiſtory, he promiſed, in two places of his firſt book, to write another of Aſſyria: but this, ſays Voſſius, was never finiſhed, at leaſt not publiſhed; otherwiſe it would have been mentioned probably by ſome of the ancient writers. Not but Ariſtotle, ſays he, has blamed Herodotus for ſaying, that "an eagle drank during the ſiege of Nineveh, "becauſe that bird was known never to drink:" which paſſage, not being found in the nine books extant, has made ſome imagine, that Ariſtotle took it from the hiſtory of Aſſyria. But this is hardly a ſufficient proof; not to mention, that where Ariſtotle mentions this miſtake, ſome read Heſiod inſtead of Herodotus. There is aſcribed alſo to Herodotus a "Life of Homer," which is uſually printed at the end of his works; but, as Voſſius obſerves, there is no probability that this was written by the hiſtorian, becauſe the author of that Life does not agree with him about the time when the poet lived; for he ſays, that Homer flouriſhed about 168 De Græc. Hiſt. ut ſupra. Hiſt. Animal. l. viii. c. 18.

years

years after the Trojan war, and 622 years before Xerxes's expedition into Greece: but Herodotus in his "Euterpe" affirms, that Homer and Heſiod preceded him 400 years, and conſequently flouriſhed a much longer time after the taking of Troy. Beſides, the ſtyle of this piece is very different from that of Herodotus; and the author mentions ſeveral things of Homer, which do not at all agree with what the ancients have ſaid of that poet.

Vide Xilandri Annotationes in Plutarchum de vita Homeri.

Herodotus wrote in the Ionic dialect, and his ſtyle and manner have ever been admired by all people of taſte. Cicero in his ſecond book "De Oratore" ſays, that "he is ſo "very eloquent and flowing, that he pleaſed him exceed-"ingly;" and in his "Brutus," that "his ſtyle is free from "all harſhneſs, and glides along like the waters of a ſtill "river." He calls him alſo the Father of Hiſtory; not becauſe he was the moſt ancient, for there were many before him, but becauſe he judged him the moſt excellent of hiſtorians: Father being a title, which the Romans always uſed to denote an illuſtrious perſon, and one that had deſerved highly of the commonwealth. Thus Cicero himſelf was called "Pater Patriæ," becauſe he had ſaved the commonwealth in the Catilinarian conſpiracy. Quintilian has given the ſame judgement of Herodotus. "Beſides the flowing "ſweetneſs of his ſtyle, even the dialect he uſes has a pecu-"liar grace, and ſeems to expreſs the harmony of numbers. "Many," ſays he, "have written hiſtory well; but every "body owns, that there are two hiſtorians preferable to the "reſt, though extremely different from each other. Thu-"cydides is cloſe, conciſe, and ſometimes even crouded in "his ſentences: Herodotus is ſweet, copious, and exube-"rant. Thucydides is more proper for men of warm paſ-"ſions; Herodotus for thoſe of a ſedater turn. Thucy-"dides excels in orations: Herodotus in narrations. The "one is more forcible; the other more agreeable." Dionyſius of Halicarnaſſus ſays, that Herodotus is the model of the Ionic dialect, as Thucydides is of the Attic: and in his compariſon of theſe two hiſtorians, gives almoſt throughout the preference to Herodotus. But this determination, we think, will depend a good deal upon the tempers and views of thoſe who read theſe hiſtorians; they, who ſeek nothing but pleaſure and entertainment, will probably like Herodotus the beſt; but they who would reap the fruits which juſt hiſtory always affords, will, in our humble opinion, find their ends better anſwered by reading Thucydides. There have been ſeveral editions of Herodotus; two by Henry Stephens,

De legibus, l. i.

Inſt. Orat. l. ix. & x.

in

592; one by Gale at London in 1679; and ius at Leyden in 1715, which is the laſt and ot the beſt printed.

(Dr. THOMAS), was the ſon of the Rev. rector of Walſoken, in Norfolk; at which born, 1693. He was educated at Wiſbech le of Ely; and at Jeſus-college in Cambridge, ntered 1710. He was choſen fellow of Cor- lege in 1716; and continued a tutor there ven years. He entered into prieſt's orders in 1719, and was ſucceſſively miniſter of Great Shelford, Stow cum Qui, and Trinity in Cambridge. In 1722, Fleetwood, biſhop of Ely, made him his chaplain, and ſoon after preſented him to Rettindon in Eſſex, and to the rectory of Barly in Hertfordſhire. In 1726, the hon. ſociety of Lincoln's-Inn choſe him their preacher; and, about the ſame time, he took his doctor's degree, and was appointed chaplain in ordinary to his majeſty. In 1731, he was preſented to the rectory of Blechingley in Surrey; and, towards the cloſe of the year, promoted to the deanery of Rocheſter. In 1737, he was conſecrated biſhop of Bangor; and, in 1743, tranſlated to the archiepiſcopal ſee of York, on the demiſe of Dr. Blackburn.

When the rebellion broke out in Scotland, and the Highlanders defeated the king's troops at Preſton-Pans, the archbiſhop contributed much to remove the general panic, and awaken the nation from its lethargy. He convened the nobility, gentry, and clergy of his dioceſe, and addreſſed them in a noble and animated ſpeech; which had ſuch an effect upon his auditory, that a ſubſcription enſued to the amount of 40,000l. and the example was ſucceſsfully followed by the nation in general. On the death of Dr. Potter, in 1747, he was tranſlated to the ſee of Canterbury. In 1753, he was ſeized with a violent fever, which brought him to the brink of the grave; and though he did in ſome meaſure recover, yet from that time he might be rather ſaid to languiſh, than to live. He retired to Croydon, declined all public buſineſs, and ſaw little other company than his relations and particular friends.

After languiſhing about four years, he expired March 13, 1757; and, agreeably to the expreſs direction of his will, was interred in a private manner, in the vault of Croydon church. He expended upwards of 6000l. in repairing and adorning the palaces and gardens of Lambeth and Croydon.

He

He poſſeſſed the virtues of public and private life in a moſt eminent degree, and was a true friend to civil and religious liberty.

In 1763, a volume of his "Sermons on public Occaſions" was printed, which bear the ſtrongeſt marks of unaffected piety and benevolence: and the profits of the edition were given to the treaſurer of the London Infirmary, for the uſe of that charity. There is inſerted in the preface an elegy, ſacred to his memory, by the Rev. Mr. Fawkes. A volume of his "Letters" has alſo been publiſhed by the Rev. Mr. Duncombe.

HERVEY (JAMES), an Engliſh divine of exemplary virtue and piety, was born at Hardingſtone, in Northamptonſhire, 1714; had his education at the grammar-ſchool at Northampton, and at Lincoln-college in Oxford. After a reſidence of ſeven years, he left the univerſity; and became, in 1736, curate to his father, then poſſeſſed of the living of Weſton-Favell. He was afterwards curate at Biddeford, and ſeveral other places in the Weſt. In 1750, at his father's death, he ſucceeded to the livings of Weſton and Collingtree; which being within five miles of each other, he attended alternately with his curate, till his ill health confined him to Weſton. Here he afterwards conſtantly reſided, and diligently purſued his labours both in his miniſterial office and in his ſtudy, as long as poſſible, under the diſadvantage of a weak conſtitution of body. He died on Chriſtmas-day, 1758, in his 45th year. His charity was remarkable. It was always his deſire to die juſt even with the world, and to be, as he called it, his own executor. His fund almoſt expired with his life: what little remained, he deſired might be given in warm cloathing to the poor in that ſevere ſeaſon. In point of learning, though not in the firſt claſs of ſcholars, yet he was far from being deficient. He was maſter of the three learned languages, and well read in the claſſics. But for a more minute account of every part of his character, we muſt refer the reader to his life, prefixed to his "Letters" publiſhed in two volumes, 8vo.

His other writings are, 1. "Meditations and Contempla-" tions: containing Meditations among the Tombs; Re-" flections on a Flower Garden; and a Deſcant on Cre-" ation, 1746," 8vo. He ſold the copy, after it had paſſed through ſeveral editions; which ſale, and the profits of the former impreſſions, amounted to about 700l. The whole of this he gave in charity; ſaying, that as Providence had bleſſed

mpt, he thought himſelf bound to relieve his s with it. 2. "Contemplations on the Night Heavens; and a Winter Piece, 1747," 8vo. e been turned into blank verſe, in imitation 's "Night Thoughts," by Mr. Newcomb. See Art. NEWCOMB. on Lord Bolingbroke's Letters on the Study Hiſtory, ſo far as they relate to the Hiſtory of eſtament, &c. in a Letter to a Lady of Qua- 8vo. 4. "Theron and Aſpaſio; or, a Seogues and Letters on the moſt important Sub- 3 vols. 8vo. Some of the principal points which he endeavours to illuſtrate in this work, are the following: the beauty and excellence of the Scriptures; the ruin and depravity of human nature; its happy recovery founded on the atonement, and effected by the Spirit of Chriſt. But the grand article is, the imputed righteouſneſs of Chriſt; his notion of which has been objected to, and written againſt by ſeveral. He introduces moſt of his dialogues with deſcriptions of ſome of the amiable ſcenes of the creation. To diverſify the work too, ſhort ſketches of philoſophy are occaſionally introduced, eaſy to be underſtood, and calculated to entertain the imagination, as well as improve the heart. 5. Some "Sermons," the third edition publiſhed after his death, 1759. 6. An edition of "Jenks's "Meditations, 1757," with a ſtrong recommendatory preface. 7. A recommendatory Preface to "Burnham's pious "Memorials," publiſhed in 1753, 8vo. 8. "Eleven Let- "ters to Weſley." 9. "Letters to Lady Frances Shirley, "1782," 8vo. In the younger part of his life he wrote ſome copies of verſes, which ſhewed no contemptible genius for poetry; but theſe were ſuppreſſed by his own deſire.

HERVEY (AUGUSTUS-JOHN), third earl of Briſtol, the ſecond ſon of John lord Hervey, by Mary, daughter of brigadier-general Lepell, and one of the maids of honour to queen Caroline when princeſs of Wales, was born May 19, 1724. Chuſing a maritime life, after paſſing through the ſubordinate ſtations, we find him a lieutenant in the royal navy in the year 1744, a remarkable æra in his life, as being at Wincheſter races he then firſt ſaw Miſs Chudleigh at her aunt's, Mrs. Hanmer's, at Lainſtone in Hampſhire, where they were privately married at about 11 in the evening of Auguſt 4, 1744. A few days after, Mr. Hervey was obliged to embark at Portſmouth for Jamaica, in vice-admiral Davers's fleet: at his return they lived together as man and wife, in Conduit-ſtreet, Hanover-ſquare, and were viſited Gent. Mag 1782, p. 10

by their relations as ſuch. 'On Jan. 17, 1746-7, he was appointed a poſt captain in the navy; and in the ſame year, if we miſtake not, his lady (though ſtrange to ſay, then, and till the year 1764, ſhe continued maid of honour to the princeſs of Wales) preſented him with a ſon, born at Chelſea, who died an infant. The following epigrammatical ænigma, ſaid to be written by the late earl of Cheſterfield, may not improperly be here inſerted:

"A wife, whom yet no huſband dares to name,
"A mother, whom no children dare to claim,
"All this is true, but it may yet be ſaid,
"This wife, this mother, ſtill remains a *maid*."

Soon after this a coolneſs enſued between the captain and his wife, which increaſing to an indifference, made them both wiſh for a ſeparation. In Jan. 1747 he was appointed to the command of the Princeſſa, of 70 guns, and ſerved in the Mediterranean under the admirals Medley and Byng; and after the peace, in Jan. 1752, to that of the Phœnix, of 22 guns. About this time Mr. Hervey deſired Mr. Cæſar Hawkins to wait on his wife with propoſals reſpecting a divorce; but ſhe then refuſing to liſten to any terms, no ſtep of any conſequence was taken till ſeven years after. In the parliament that met May 31, 1754, his uncle Felton and he were both returned (with lord Peterſham) for St. Edmund's Bury; but the houſe declared the former the ſitting member. On lord Peterſham's ſucceeding to the peerage in 1756, Captain Hervey was choſen in his room for St. Edmund's Bury, and in the month of April 1756, we find him ſerving in the Phœnix, under commodore (now lord) Edgcumbe in the Mediterranean, and (being ſent by him to Leghorn in order to gain intelligence) giving our miniſtry, from Villa Franca, the earlieſt advice of the attack of Minorca. He joined admiral Byng off Majorca May 17, who on the 20th ſent him a-head with two more frigates to endeavour to land a letter for general Blakeney, and to make the private ſignal agreed upon between him and captain Scrope, but upon the appearance of the French fleet to the ſouth-eaſt they were called off. In the indeciſive engagement that followed, captain Hervey bravely offered, and prepared his ſhip to ſerve as a fire-ſhip, and was ſtationed a-breaſt the admiral to repeat ſignals. Capt. Andrews being ſlain in the action, he was appointed to ſucceed him, in the Defiance of 64 guns. In his evidence on admiral Byng's trial, in December following, he gave it as his opinion, that more ſail might might have

with the rear diviſion. In July 1757, then com-
he Hampton-Court, of 64 guns, he drove the
French frigate of 32 guns, upon the rocks of the
Majorca, and, on her refuſal to ſurrender, there
.id afterwards took a French ſhip, laden with
other materials, and retook two Engliſh veſſels
orn, which he carried to Nice. Feb. 28, 1758,
hip, he ſupported Capt. Gardiner in his ſpirited
apture of the Foudroyant, who being unfortu-
n the action, he ſucceeded him in the Mon-
eſt ſailing ſhip then in the navy, in which he
burnt, in July following, the Roſe, a French frigate of 36 guns, in the iſland of Malta; an inſult of which the Malteſe complained loudly. In 1759, being then commodore, he, with three ſhips more, cloſely watched the French fleet in Breſt, and on July 14, ſeeing four ſhips with ſtores coming down to Breſt, between the ſhore and ſome rocks, about the paſſage Du Tour, with the Pallas frigate, Capt. Clements, he plied cloſe up to them, under the fire and bombardment of the forts and a battery, and with his boats cut out the veſſels, and made ſail with them, with Swediſh colours flying. That two ſhips ſhould take out four, from under ſuch a fire, in ſight of 20 ſhips of the line in their own port, and four flags flying, was juſt matter of exultation to Sir Edward Hawke and the whole fleet, and a preſage of what happened off Belleiſle on Nov. 20. On Sept. 28, Capt. Hervey again diſtinguiſhed himſelf on the ſame ſtation, by rowing at night in the Monmouth's barge, with four others, into a bay cloſe to the French fleet, and boarding and bringing out a little yacht, belonging to the French admiral, in the midſt of inceſſant firing from the ſhore; and the commodore, who received no hurt, a ſhot only paſſing through his coat, generouſly gave up his ſhare of the prize and head-money to the ſeamen who went in the barges with him. In the firſt parliament of his preſent majeſty, which met Nov. 3, 1761, Capt. Hervey was re-elected for St. Edmund's Bury, and in the ſame year was appointed to the Dragon, a new ſhip of 74 guns. On the breaking out of the Spaniſh war, in which his brother the earl diſcovered equal ſpirit and addreſs as a negociator, he acted a diſtinguiſhed part at the ſiege and reduction of the Havannah under Sir George Pococke, in 1662, battering and ſilencing fort Coximar, June 6, which enabled the earl of Albemarle and the army to paſs that river unmoleſted; and on July 1, he commanded a very gallant attack on the north-eaſt part of the Moro caſtle, with

three large ſhips, which he placed very judiciouſly, keeping a conſtant fire for ſix hours, though, the fortreſs being ſo high, the ſhips could make but little impreſſion, and were all much damaged. The Dragon alſo, on the water's falling, touched the ground, and was forced to ſtave her water-caſks to lighten her. She had 16 men killed, and 37 wounded. On the ſurrender of the Havannah, Capt. Hervey had the honour to be diſpatched by the admiral, with the account to England, where he arrived Sept. 29, taking in his paſſage a large French frigate for Newfoundland (then in the enemy's poſſeſſion) with military ſtores. Nov. 6, he was rewarded with the appointment of colonel of the Plymouth diviſion of marines; this vacated his ſeat in parliament, in which he was ſucceeded by his youngeſt brother, William. After the peace, Jan. 12, 1763, the corporation of Plymouth tranſmitted to him the freedom of their borough, in conſideration of the many great and eminent ſervices he had rendered his king and country, during the war. In October following he was nominated to the command of one of the king's yachts. In Nov. he was appointed one of the grooms of his majeſty's bed-chamber, and was choſen ſoon after for Saltaſh, in Cornwall. In Sept. 1766, the earl of Briſtol, juſtly eſteemed by the earl of Chatham (then lord privy-ſeal) for his ſpirited conduct at Madrid, being declared by his majeſty lord-lieutenant of Ireland, he appointed his brother Auguſtus his ſecretary, who in conſequence was ſworn of the Iriſh privy-council; but that, and his brother Frederic's promotion to the biſhopric of Cloyne, were the only fruits of his lordſhip's adminiſtration, as he never went over to that kingdom. In 1767, Capt. Hervey preſented to the houſe of commons, a petition of the lieutenants of his majeſty's navy, beſeeching an augmentation of their half-pay; which he ſeconded with ſuch energy [A], that an addreſs was voted to his majeſty, "intreating him to make further proviſion for "ſo uſeful and deſerving a corps." In the parliament ſummoned to meet May 10, 1768, he was again choſen for St. Edmund's Bury.

In the ſame year, the ſcene or farce which had been eagerly acting for nine years, was finally compleated, by Miſs Chudleigh obtaining her ſuit of jactitation of marriage in the eccleſiaſtical court againſt her imputed huſband, that court declaring, that "the parties, as far as appeared to them, "were never legally married, and that Miſs C. was, and

[A] See his ſpeech, in Gent. Mag. Vol. XXXVII. p. 284.

is,

r; and free to marry, eſpecially in reſpect to the ſtus Hervey." The witneſs who could, and afd prove the marriage, was at this time ſent by the incolnſhire, on a penſion of 20l. a year, and that colluſion on both ſides there is now no doubt. ence of this ſentence, thus fraudulently obtained, y, as the civilians expreſs it, was enjoined perpee as to the premiſes; he vainly flattered himſelf re eligible matrimonial connection might now be ned, and ſhe thought herſelf at liberty to give her e late duke of Kingſton, and they were married, by a ſpecial licence, at St. George's, Hanover-ſquare, March 8, 1769.

In Jan. 1771, Mr. Hervey was appointed one of the lords commiſſioners of the admiralty. In the parliament which met Nov. 29, 1774, he was a fourth time returned for St. Edmund's Bury. On Feb. 6, 1775, he oppoſed with great ſpirit the re-commitment of the addreſs reſpecting the ſituation of affairs in America, ſtrongly defending the ſupremacy of parliament and its legiſlative authority over the colonies. This was his laſt ſpeech as a commoner [B]. His brother dying unmarried, March 18, 1775, he ſucceeded to the family honours and eſtates, and was called to the houſe of peers as earl of Briſtol. He now reſigned his poſt of lord of the admiralty, groom of the bed-chamber, and colonel of marines; and was advanced to the rank of rear-admiral of the blue. An indictment being preferred againſt the ducheſs of Kingſton for bigamy, ſhe appeared in the court of king's-bench, May 24, having come over from Rome for that purpoſe, and entered into a recognizance, herſelf in 4000l. and her four ſureties in 1000l. each, that ſhe ſhould appear to anſwer it when called upon by the king and her peers. April 15, 1776, her grace's trial came on in Weſtminſter-hall, and, after laſting five days, her marriage with Mr. Hervey being fully eſtabliſhed, by the evidence of Anne Craddock, who was preſent at it, and the regiſter, &c. all her peers but one [C] found her guilty; but, in conſideration of her peerage, ſhe claimed, and was allowed, the benefit of clergy. Her noble huſband had taken in the mean time a tour to the continent, from whence he did not return, till the ſtorm was blown over, but time enough to appear in the

[B] See it, Gent. Mag. Vol. XLV. p. 157.

[C] The duke of Newcaſtle, who ſaid, "Erroneouſly, but not intentionally guilty."

houſe the firſt day of the enſuing ſeſſion, Oct. 30, where he cloſed the debate on the motion for an addreſs with a conſolatory account of the flouriſhing ſtate of the navy, and a high elogium on the attention and abilities of lord Sandwich; ſaid, "he loved his country and his profeſſion, abhorred the "American cauſe, and was ready to ſhed his blood in de-"fence of his country, which he would never deſert whil-"he had a foot to ſtand on." In Jan. 24, 1777, as the firſt court of judicature in the kingdom had now given his lordſhip a wife, while an inferior tribunal had as poſitively declared that he had none, he called upon his counteſs to appear in the conſiſtory court of London, to ſhew cauſe why the ſentence given in that court, in 1768, ſhould not be revoked. There, after many learned pleadings, the chancellor of London (Dr. Betteſworth) diſcharged the rule, and obliged the lady to ſhew cauſe why lord Briſtol ſhould not be admitted to prove the marriage. Jan. 28, 1778, his lordſhip was promoted to the rank of vice-admiral of the blue. In a debate in the houſe of lords, Feb. 16, now joining with the oppoſition, he talked of the heavy burdens and melancholy proſpects of Great-Britain, the bad condition of our ſhips, &c. which lord Sandwich denying, and adding, that "in caſe of a French war, a ſhip [the Royal George] had "been aſſigned for the noble earl, and that at leaſt might "be preſumed to be amply ſupplied;" he anſwered, "he "was very willing to ſerve his country in the line of his "profeſſion; but God forbid that he ſhould ſet his foot in "the ſhip which had been aſſigned him, ſo wretchedly as it "was at preſent manned." Feb. 19, his lordſhip in debate differed from lord Sandwich as to the number of ſhips in commiſſion, producing a liſt of the names of 64, without 50 gun ſhips, which, however, he inſiſted were alſo of the line: this lord Sandwich would not allow; and affirmed that there were only 58 line of battle ſhips. March 6, lord Briſtol ſpoke againſt the three American conciliatory bills, "which, far from obtaining peace," he ſaid, "the favourite "object of his deſires, he firmly believed would be the means "of ſounding the trumpet of war to all the neighbouring "powers." May 25, in the debate on the neceſſity of having a fleet ſtationed in the Mediterranean, his lordſhip took an active part, though then in an ill ſtate of health, controverting the doctrines maintained by lord Sandwich, pointed out ſeveral material miſmanagements and the remedies, and ſaying, that, "as an Engliſhman, he bluſhed for the honour "of his country." June 2, he ſpoke in favour of the motion

dreſſing his majeſty only to adjourn inſtead of pro- e parliament. On the firſt day of the enſuing ov. 26, his lordſhip gave his negative to the pro- eſs, and inſiſted on a previous enquiry into the ll our miſcarriages, particularly that of the 27th reſpect to the conduct of Sir Hugh Palliſer. He e of the 12 admirals who ſubſcribed and preſented ial to his majeſty on that occaſion, Dec. 30; and quittal of admiral Keppel, Briſtol-houſe, in St. uare, was diſtinguiſhed by its elegant illumina- tions. Feb. 11, the earl of Briſtol being confined by the gout, on Feb. 19, the duke of Richmond, by commiſſion from his lordſhip, read the following motion; "That an "addreſs be preſented to his majeſty, that he will be pleaſed "to order the proper officer to lay before the houſe an ac- "count of the ſtate of the navy from the year 1751 to the "year 1758, both years included;" which was agreed to. April 23, having made a motion (which had been long de- ferred by his illneſs) for addreſſing his majeſty to remove lord Sandwich from his office, which paſſed in the negative, he not only joined with 24 other lords in a proteſt, but alſo entered his particular reaſons for making it in the journals of the houſe. May 7, the attack of Jerſey, "the very anti- "chamber," as he called it, "of this kingdom," his lord- ſhip ſaid, was a powerful confirmation of the opinions he had before maintained; and called upon men in office to inform him in what light they conſidered admiral Arbuthnot's going without orders to relieve it, leſt the ill conſequences which might, perhaps, ariſe in America, ſhould hereafter be im- puted to his brave friend. No anſwer being given, lord Briſtol called the ſilence of the firſt lord of the admiralty a contempt of the houſe. Lord Sandwich then explained his motives; ſaid, an irregular charge did not require a ſerious defence, which, however, he was ready to make on any given day; and as to admiral Arbuthnot, he was ſecured from any future attack that might originate in the admiralty, by having had his praiſes perſonally, and theirs collectively. May 11, his lordſhip ſupported the marquis of Rockingham's motion for taking the affairs of Ireland into immediate con- ſideration, and dwelling particularly on the bad management of the navy, which in its preſent ſtate, he ſaid, could not furniſh ſhips for the defence of Ireland, if attacked by the French, without expoſing England; and to lord Gower's motion, which was ſubſtituted, he made ſome objections. About this time his lordſhip, with the other principal members

of oppoſition, conſtantly aſſembled, when his health permitted, every Sunday evening at Glouceſter-houſe. May 13, on the ſubject of the mutiny in the Defiance, he inſiſted that this was but one indication of a general diſpoſition, of which the conſequences would ſoon appear in more places than one. June 28, he argued againſt the principle of lord North's bill for augmenting the militia, as the navy, marine, and the regular forces, all more important than the militia, would be materially injured in the paſſing it. In this the majority agreed with him, and no augmentation was made but that of volunteers. The gout now had ruined his conſtitution, and at length ſeizing his ſtomach, put a period to his life, Dec. 22, 1779, at his houſe in St. James's-ſquare. Leaving no legitimate iſſue, the titles and entailed eſtate devolved to his next brother, the Hon. and Rev. Frederic lord biſhop of Derry; but all that part of his fortune which was in his power to alienate, he deviſed to others, not excepting the deer in his park at Ickworth, or his ſheep, to the amount of 1500. All his perſonals, including an eſtate which he had purchaſed of 1200l. a year in Yorkſhire, he left to Mrs. Neſbitt (whom with his youngeſt brother, the Hon. colonel William Hervey, and the earl of Coventry, he appointed his executors) on this condition only, that ſhe ſhould allow his natural ſon, Auguſtus Hervey, 300l. a year, during his minority, and 400l. a year afterwards. The other perſonals, to a very large amount, are divided equally among them [D].

[D] The following is an authentic copy of the laſt codicil to his lordſhip's will: "By way of codicil I write this "with my own hand, and hereby give "to my natural ſon, Auguſtus Her- "vey, the box or cheſt, with all my "father's MS. writings therein con- "tained; and in caſe of his death, I "give the ſame to my brother William "Hervey, but with ſtrict injunction "both to the one and the other, never "to print or publiſh them, or my fa- "ther's memoirs, during the reign of "his preſent majeſty; or for any time, "or at any time, to give or lend, or "leave them to my brother Frederic, "the preſent biſhop of Derry; as wit- "neſs my hand this 20th day of May, "1779. BRISTOL."

Friends as we are to polite and political knowledge, and, from the ſpecimens that have been publiſhed, convinced of the genius of the late lord Hervey, and alſo, from general report, of the taſte of the preſent earl-biſhop *; this laſt clauſe gives us real concern, and ſeems ſo unreaſonable, that we ſhould think it "more honoured in the "breach than in the obſervance." What his preſent majeſty has to do with theſe MSS. and Memoirs we cannot conjecture, as the noble author died five years only after he was born; unleſs meanly extending ſome perſonal reſentment beyond the grave, the teſtator wiſhed to deprive his ſovereign of the literary pleaſure and political information which theſe works might afford.

* Thus Alvarez, prime-miniſter of Spain in the laſt century, was ſtyled, "The "Count-Duke." See Gil Blas, Vol. IV.

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" The active zeal and diligent aſſiduity with which the [illegible] ſerved [E], had for ſome years impaired a [illegible] naturally ſtrong, by expoſing it to the unuſual ſeverities of variety of climates, and the infirmities [illegible] to conſtant fatigue of body and anxiety of mind. [illegible], his friends, his profeſſion, and his country, loſt [illegible] 46th year of his age.

" The detail of the merits of ſuch a man cannot be unintereſting either to the profeſſion he adorned, or the country he ſo well ſerved, and the remembrance of his virtues muſt be pleaſing to thoſe who were honoured with his eſteem; as every hour and every ſituation of his life afforded freſh opportunities for the exerciſe of ſuch virtues, they were beſt known to thoſe who ſaw him moſt—but however ſtrong and perfect their impreſſion, they can be but inadequately deſcribed, by one who long enjoyed the happineſs of his friendſhip, and advantage of his example, and muſt ever lament the privation of his ſociety.

" He engaged in the ſea-ſervice when he was ten years old: the quickneſs of his parts, the deciſion of his temper, the excellency of his underſtanding, the activity of his mind, the eagerneſs of his ambition, his indefatigable induſtry, his unremitting diligence, his correct and extenſive memory, his ready and accurate judgement, the promptitude, clearneſs, and arrangement with which his ideas were formed, and the happy perſpicuity with which they were expreſſed, were advantages peculiar to himſelf; his early education under captain William Hervey, and admiral Byng, (two of the beſt officers of their time) with his conſtant employment in active ſervice from his firſt going to ſea, till the cloſe of the laſt * war, had furniſhed ample matter for experience, from which his penetrating genius, and juſt obſervation, had deduced that extenſive and ſyſtematic knowledge of minute circumſtances and important principles, which is neceſſary to form an expert ſeaman and a ſhining officer: with the moſt conſummate profeſſional ſkill, he poſſeſſed the moſt perfect courage that ever fortified an heart, or brightened a character; he loved enterprize, he was cool in danger, collected in diſtreſs, decided in difficulties, ready and judicious in his expedients, and perſevering in his determinations; his orders in the moſt critical ſituations, and for

For this well-drawn character our readers are indebted to a living Peer, who is no leſs an ornament to literature than to the royal navy; See Gent. Mag. Dec. 1783.

* This was written in 1780.

[E] " Haud dubiè illa ætate nemo unus erat vir quo magis innixa res noſtra " ſtaret." Liv.

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" the moſt various objects, were delivered with a firmneſs " and preciſion, which ſpake a confidence in their propriety, " and facility in their execution, that enſured a prompt and " ſucceſsful obedience in thoſe to whom they were ad- " dreſſed.

" Such was his character as an officer, which made him " deſervedly conſpicuous in a profeſſion, as honourable to " the individual, as important to the public: nor was he " without thoſe qualifications and abilities, which could give " full weight to the ſituation in which his rank and connec- " tions had placed him in civil life; his early entrance into " his profeſſion had indeed deprived him of the advantages " of a claſſical education; this defect was however more " than balanced by the leſs ornamental, but more ſolid in- " ſtruction of the ſchool he ſtudied in: as a member of par- " liament, he was an eloquent, though not a correct ſpeaker: " thoſe who differed from him in politics, confeſſed the ex- " tent of his knowledge, the variety of his information, and " the force of his reaſoning, at the ſame time that they ad- " mired the ingenuity with which he applied them to the " ſupport of his opinions.

" He was not more eminent for thoſe talents by which a " country is ſerved, than diſtinguiſhed by thoſe qualities " which render a man uſeful, reſpected, eſteemed, and be- " loved in ſociety. In the general intercourſe of the world, " he was an accompliſhed gentleman, and agreeable com- " panion; his manners were noble as his birth, and en- " gaging as his diſpoſition; he was humane, benevolent, " compaſſionate, and generous; his humanity was conſpi- " cuous in his profeſſion; when exerciſed towards the ſea- " men, the ſenſibility and attention of a commander they " adored, was the moſt flattering relief that could be af- " forded to the ſufferings or diſtreſſes of thoſe who ſerved " with him; when exerted towards her enemies, it did ho- " nour to his country, by exemplifying, in the moſt ſtriking " manner, that generoſity which is the peculiar characteriſtic, " and moſt diſtinguiſhed virtue of a brave, free, and en- " lightened people. In other ſituations his liberality was ex- " tenſive without oſtentation, and generally beſtowed where " it would be moſt felt and leaſt ſeen, upon modeſt merit, " and ſilent diſtreſs; his friendſhips were warm, and per- " manent beyond the grave, extending their influence to " thoſe who ſhared the affections, or enjoyed the patronage " of their objects. His reſentment was open, and his for- " givenels ſincere; it was the effect, perhaps the weakneſs,

" of

ent mind, that with him, an injury which he , was as ſtrong a claim to his protection, as a ed could be to his gratitude.

ht picture is not without its ſhades; he had mpetuoſity of his nature, and the eagerneſs he purſued his objects, carried him ſometimes juſtifiable; and the high opinion he juſtly of his own parts, made him too eaſily the y of intereſted and deſigning perſons, whom dgement would have deteſted and deſpiſed, had cunning enough to diſcover and flatter " his vanity, and ſufficient art to avail themſelves of abili- " ties which they did not poſſeſs.—But let it be remembered, " that his failings were thoſe of a warm temper, and un- " guarded diſpoſition; his virtues thoſe of an heart formed " for every thing amiable in private, every thing great in " public life."

HESIOD, a very ancient Greek poet, but whether contemporary with, or older or younger than Homer, is not yet agreed among the learned; nor is there light enough in antiquity to ſettle it exactly. His father, as he tells us, was an inhabitant of Cuma, in one of the Æolian Iſles, now called Taio Nova; and removed from thence to Aſcra, a village of Bœotia at the foot of mount Helicon, where Heſiod was probably born, and called, as he often is, Aſcræus from it. Of what quality his father was, is no where ſaid; but that he was driven by misfortunes from Cuma to Aſcra, Heſiod himſelf informs us. His father ſeems to have proſpered better at Aſcra, than he did in his own country; yet Heſiod could arrive at no higher fortune, than keeping of ſheep at the top of Helicon. Here the Muſes met with him, and entered him into their ſervice. To this account, which is to be found in the beginning of his " Generatio Deorum," Ovid alludes in theſe two lines: Opera & dies.

" Nec mihi ſunt viſæ Clio, Cliuſque ſorores,
" Servanti pecudes vallibus, Aſcra, tuis."

Nor Clio nor her ſiſters have I ſeen,
As Heſiod ſaw them in th' Aſcræan green.

Upon the death of the father, an eſtate was left, which ought to have been equally divided between the two brothers Heſiod and Perſes; but Perſes defrauded him in the diviſion, by corrupting the judges. Heſiod was ſo far from reſenting this

this injuſtice, that he expreſſes a concern for thoſe poor miſtaken mortals, who placed their happineſs in riches only, even at the expence of their virtue. He lets us know, that he was not only above want, but capable of aſſiſting his brother in time of need; which he often did, though he had been ſo ill uſed by him. The laſt circumſtance he mentions relating to himſelf, is his conqueſt in a poetical contention. Archidamas king of Eubœa had inſtituted ſuperb games in honour of his own memory, which his ſons afterwards took care to have performed. Here Heſiod was a competitor for the prize in poetry, and won a tripod, which he conſecrated to the Muſes. Plutarch, in his "Banquet of "the Seven Wiſe Men," makes Periander give an account of the poetical contention at Chalcis, in which Heſiod and Homer are made antagoniſts. Heſiod was the conqueror, and dedicated the tripod, which he received for his victory, to the Muſes, with this inſcription:

"This Heſiod vows to th' Heliconian nine,
"In Chalcis won from Homer the divine."

We are told, that Philip of Macedon and his ſon Alexander had a diſpute on this ſubject. The prince declared in favour of Homer: his father tells him, "the prize had been given "to Heſiod;" and aſks him, whether "he had never ſeen "the verſes Heſiod had inſcribed upon the tripos, and dedi-"cated to the Muſes on mount Helicon?" Alexander allows it; and ſays, that Heſiod "might well get the better, "when kings were not the judges, but ignorant ploughmen "and ruſtics." But the authority of theſe relations is queſtioned by learned men; eſpecially by ſuch as will not allow theſe two poets to have been contemporaries, but make Heſiod between 30 and 40 years the older of the two.

Heſiod, having entered himſelf into the ſervice of the Muſes, left off the paſtoral life, and applied himſelf to the ſtudy of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the ſame diſtance from Parnaſſus, as Aſcra was from Helicon. The ſtory of his death, as told by Solon in Plutarch's "Banquet," is very remarkable. The man with whom Heſiod lived at Locris, a Mileſian born, raviſhed a maid in the ſame houſe: and though Heſiod was entirely ignorant of the fact, yet being maliciouſly accuſed to her brothers as an accomplice, he was injuriouſly ſlain with the raviſher, and thrown with him into the ſea. We have the knowledge of ſome few monuments, which

med in honour of this poet. Pauſanias, in informs us, that his countrymen the Bœo- him an image with a harp in his hand: and er place, that there was likewiſe a ſtatue of mple of Jupiter Olympicus. Urſinus and ibited a breaſt with a head, a trunk with- gem of him; and Urſinus ſays, that there ſs of him in the public college at Conſtan- Theogony" and "Works and Days" are ed pieces of this poet now extant: though that theſe poems have not deſcended perfect and finiſhed to the preſent times. The "Theogony, or "Generation of the Gods," Fabricius makes indiſputably the work of Heſiod; "nor is it to be doubted," adds he, "that Pythagoras took it for his, who feigned that he ſaw "in hell the ſoul of Heſiod tied in chains to a braſs pillar, "for what he had written concerning the nature of the "Gods." And this doubtleſs was the poem, which gave Herodotus occaſion to ſay, that Heſiod and Homer were the firſt who introduced a Theogony among the Grecians; the firſt who gave names to the Gods, aſcribed to them honours and arts, and gave particular deſcriptions of their perſons. The "Works and Days" of Heſiod, Plutarch aſſures us, were uſed to be ſung to the harp. Virgil has ſhewn great reſpect to this poet, and taken occaſion to paſs a very high compliment on him:

Biblioth. Græc. V. 1.

Lib. ii.

"Hos tibi dant calamos, en accide, Muſæ,
"Aſcræo quos ante ſeni, quibus ille ſolebat
"Cantando rigidas deducere montibus ornus."

He was indeed much obliged to him, and propoſed him as his patron in his "Georgics," how much ſoever he may have excelled him. Manilius alſo has given a high character of Heſiod and his works. Heinſius in the preface to his edition of Heſiod remarks, that among all the poets, he ſcarce knew any but Homer and Heſiod, who could repreſent nature in her true native dreſs; and tells us, that nature had begun and perfected at the ſame time her work in theſe two poets, whom for that very reaſon he makes no ſcruple to call Divine. However, in general, Heſiod's merit has not been ſet ſo high; and it is certain that, when compared with Homer, he muſt paſs for a very moderate poet: though in eſtimating their different degrees of merit, it may perhaps be but reaſonable to conſider the different ſubjects, on which the genius of each was employed. A good edi-

In Aſtron.

tion

tion of Heſiod's works was publiſhed by Le Clerc at Amſterdam in 1701.

HESYCHIUS, a celebrated grammarian of Alexandria, whom Iſaac Cauſabon has declared to be, in his opinion, of all the ancient critics, whoſe remains are extant, the moſt learned and uſeful work for thoſe who would apply themſelves in good earneſt to the ſtudy of the Greek langu[illegible]. Who or what Heſychius was, and indeed at what ti[illegible] lived, are circumſtances which there is not light enough ſ[illegible] antiquity to determine; as Fabricius himſelf owns, who has laboured abundantly about them. He has left us a learned Lexicon or Vocabulary of Greek words, from which we may perceive, that he was a Chriſtian, or, at leaſt, that he had a thorough and intimate knowledge of Chriſtianity; for he has inſerted in his work the names of the apoſtles, evangeliſts, and prophets, as well as of thoſe ancient writers who have commented upon them. Some ſay, that he was a diſciple of Gregory of Nazianzen, and that he was extremely well verſed in the Sacred Scriptures: and Sixtus Sinenſis is of opinion, that he ought to be placed about the end of the fourth century. The firſt edition of Heſychius's Lexicon was publiſhed in folio by Aldus at Venice in 1513; but the laſt and beſt came out at Leyden in 4to, in 1668, under the care of Schrevelius, all Greek, "cum notis variorum." A better was expected afterwards from the learned Kuſter, who publiſhed Suidas; but this critic died before he had made any conſiderable progreſs in it: and indeed, if he had lived, he could not have reduced him, according to Bentley, to any tolerable degree of correctneſs. "In profane authors," ſays this Ariſtarchus, "whereof one manuſcript only had the "luck to be preſerved, as Velleius among the Latins, and "Heſychius among the Greeks; the faults of the ſcribes are "found ſo numerous, and the defects ſo beyond all redreſs, "that notwithſtanding the pains of the learnedeſt and acuteſt "critics for two whole centuries, theſe books ſtill are, and "are like to continue, a mere heap of errors."

Biblioth. Græc. IV. p. 540, &c.

Philelcuth. Lipſ. p. 92. edit. 1743.

Julius Scaliger has ſpoken with great contempt of Heſychius, and calls him a frivolous author, who has nothing that is good in him: "but," ſays Baillet, "I believe this critic "is very ſingular in his opinion. His ſon Joſeph on the "contrary declares, that Heſychius is a very good author, "though we have nothing left of him but an epitome, and "though his citations are loſt beyond recovery. Meric "Caſaubon alſo eſteems him a moſt excellent grammarian; "and

and Menage calls him the moſt learned of all the makers of dictionaries. Well therefore might Barthius pronounce it, as he does, a moſt unpardonable crime in him, who took upon him to epitomize Heſychius, and to ſeparate from the vocabulary the teſtimonies of ancient authors." Jugemens des Sçavans, Tom. II. p. 585. Paris, 1722.

HEVELIUS (JOHN), a celebrated aſtronomer and magiſtrate, was born at Dantzick, Jan. 28, 1611. His parents, who were of rank and fortune, gave him a liberal education, in which he diſcovered early a propenſity to natural philoſophy and aſtronomy. He ſtudied mathematics under Peter Crugerus, in which he made a wonderful progreſs; and learned alſo to draw, to engrave, and to work both in wood and iron in ſuch a manner, as to be able to frame mechanical inſtruments. In 1630, he ſet out upon his travels, in which he ſpent four years, paſſing through Holland, England, France, and Germany; and upon his return was ſo taken up with civil affairs, that he was obliged to intermit his ſtudies for ſome years. Mean while, his maſter Crugerus, knowing well the force of his genius, and entertaining no ſmall expectations from him, uſed all the means he could think of to bring him back to aſtronomy; and ſucceeded ſo well, that, in 1639, Hevelius began to apply himſelf entirely to it. He conſidered very wiſely, that hypotheſes, however they might ſhew the ingenuity of their inventors, were of but little uſe in the promotion of real knowledge; but facts were the only foundation, on which any ſolid ſcience could be raiſed; and therefore, the firſt thing he did, built an obſervatory upon the top of his houſe, and furniſhed it with inſtruments, which were proper for making the moſt accurate obſervations. He conſtructed excellent teleſcopes himſelf, and began his obſervations with the moon, whoſe various phaſes and ſpots he noted very accurately; "with a view," as he ſays, "of taking lunar eclipſes "with greater exactneſs, and removing thoſe difficulties, "which frequently ariſe for want of being able to ſettle more "preciſely the quantity of an eclipſe." When he had finiſhed his courſe of obſervations, and prepared a great number of fine engravings upon copper with his own hands, he publiſhed his work at Dantzick, 1647, under the title of, "Selenographia, ſive, Lunæ deſcriptio; atque accurata tam "macularum ejus quam motuum diverſorum, aliarumque "omnium viciſſitudinum phaſiumque, teleſcopii ope depre-"henſarum, delineatio:" to which he added, by way of appendix, the phaſes of the other planets, as they are ſeen through Præfat. ad Selenograp.

through the teleſcope, with obſervations upon them, upon the ſpots of the Sun and Jupiter in particular; all engraved by himſelf upon copper, and diſtinctly placed before the eyes of the reader. At the entrance of this work there is a handſome mezzotinto of himſelf, as he then was in his 36th year, with an eloge in Latin verſe engraved under it by Falek; which, as we take it to contain no more than what is ſtrictly due to his merit, ſhall here be tranſcribed for the entertainment of the reader:

" Contemplare virum, qui cœli ſydera primus,
" Quæ vidit, ſculpſit; mente manuque valens.
" Hactenus ut nemo: quod teſtareris, Alhaſen,
" Si in vivis eſſes; tu, Galilæe, quoque.
" Expreſſit cœlo Faleki celeberrima dextra
" Hevelium, patriæ nobile ſidus humi."

After this, he continued to make his obſervations upon the heavens, and to publiſh, from time to time, whatever he thought might tend to the advancement of aſtronomy. In 1654, he publiſhed two epiſtles: one to the famous aſtronomer Ricciolus, " De motu Lunæ libratorio;" another to the no leſs famous Bulialdus, " De utriuſque luminaris defectu:" In 1656, a diſſertation " De natura Saturni faciei, ejuſque " phaſibus certa periodo redeuntibus:" In 1661, " Mer- " curius in ſole viſus:" In 1662, " Hiſtoriola de nova " ſtella in collo Ceti:" In 1665, " Prodromus Cometicus, " or the Hiſtory of a Comet, which appeared in 1664:" In 1666, " The Hiſtory of another Comet, which appeared in " 1665:" and, in 1668, " Cometographia, cometarum na- " turam & omnium à mundo condito hiſtoriam exhibens." He ſent copies of this work to ſeveral members of the Royal Society at London, and among the reſt to Hooke; whom we mention particularly, becauſe of a very warm diſpute which this preſent accidentally occaſioned between theſe gentlemen ſoon after. In return for the " Cometographia," Hooke ſent Hevelius a deſcription of the dioptric teleſcope, with an account of the manner of uſing it; and at the ſame time recommended it to him, as greatly preferable to teleſcopes with plain ſights. This gave riſe to the diſpute between them; the point of which was, " whether diſtances " and altitudes could be taken with plain ſights any nearer " than to a minute." Hooke aſſerted that they could not; but that, with an inſtrument of a ſpan radius, by the help of a teleſcope, they might be determined to the exactneſs of a ſecond. Hevelius, on the other hand, inſiſted, that, by the advantage

advantage of a good eye and long uſe, he was able with his inſtruments to come up even to that exactneſs; and, appealing to experience and facts, ſent by way of challenge eight obſervations between two different ſtars, to be examined by Hooke. Thus the affair reſted for ſome time with out-ward civility, but not without ſome inward grudge between them. In 1673, Hevelius publiſhed the firſt part of his "Machina Cœleſtis," as a ſpecimen of the exactneſs both of his inſtruments and obſervations; and ſent ſeveral copies of it to his friends in England, but left Hooke out. This, it is ſuppoſed, occaſioned Hooke to print, in 1674, "Animadverſions on the firſt Part of the Machina Cœleſtis;" in which he treated Hevelius with a very magiſterial air, and threw out ſeveral unhandſome reflections, which were greatly reſented; and the diſpute grew afterwards ſo notorious, and to ſuch a height, that, in 1679, Halley went, at the requeſt of the Royal Society, to examine both the inſtruments and the obſervations made therewith. Halley gave a favourable judgement of both, in a letter to Hevelius; and Hooke managed the controverſy ſo ill, that he was univerſally condemned, though the preference has ſince been given to teleſcopic ſights. However, Hevelius could not be prevailed with to make uſe of them: whether he thought himſelf too experienced to be informed by a young aſtronomer, as he conſidered Hooke; or whether, having made ſo many obſervations with plain ſights, he was unwilling to alter his method, leſt he might bring their exactneſs into queſtion; or whether, being by long practice accuſtomed to the uſe of them, and not thoroughly apprehending the uſe of the other, nor well underſtanding the difference, is uncertain. Beſides Halley's letter, Hevelius received many others in his favour, which he took the opportunity of inſerting among the aſtronomical obſervations in his "Annus Climactericus," printed in 1685. In a long preface prefixed to this work, he ſpoke with more confidence and greater indignation than he had done before; and particularly exclaims againſt Hooke's dogmatical and magiſterial manner of aſſuming a kind of dictatorſhip over him. This revived the diſpute, and cauſed ſeveral learned men to engage in it. The book itſelf being ſent to the Royal Society, an account was given of it at their requeſt by Dr. Wallis; who among other things took notice, that "Hevelius's obſervations had been miſrepreſented, "ſince it appeard from this book, that he could diſtinguiſh "by plain ſights to a ſmall part of a minute." About the ſame time Molyneux alſo wrote a letter to the ſociety, in vin-

dication of Hevelius againſt Hooke's "Animadverſions." Hooke drew up an anſwer to this letter, which was read likewiſe before the ſociety; wherein he obſerved, "that he "was not the firſt aggreſſor to print, as appeared from the "293d to the 300th page in the 'Machina Cœleſtis' itſelf; "that in his 'Animadverſions' he had no where expreſſed "his doubt, whether Hevelius's obſervations could be made "true, and always the ſame, to two or three minutes, as "Mr. Molyneux had aſſerted, nor that an inſtrument of a "ſpan radius might be made, that ſhould perform obſerva-"tions ſixty times more accurate than could be done with "his beſt inſtruments; that as for any diſreſpectful or un-"dervaluing ſentiments he had of Hevelius or his perform-"ances, the contrary appears from the following paſſage, "where he ſays, that he would not be underſtood by theſe "animadverſions, to undervalue the works and perform-"ances of a perſon ſo highly meriting the thanks of the "learned world, for his great expence and vaſt pains in per-"forming a work ſo highly uſeful to aſtronomy and navi-"gation; that he did not the leaſt doubt but it would be a "work of perpetual eſteem, and much preferable to any "thing of the like kind yet done in the world; and that he "had gone as far as it was poſſible for human induſtry to go "with inſtruments of that kind, which were as complete "and exact as inſtruments with plain ſights could be made; "and that Mr. Hevelius had calculated them with all ima-"ginable care and ſkill, and delivered them with the like "candour and integrity; but yet that it was his opinion, "that this ought not to diſcourage others from making uſe "of teleſcopic ſights, and to make better obſervations with "inſtruments by that means more exact."

In 1679, Hevelius had publiſhed the ſecond part of his "Machina Cœleſtis;" but the ſame year, while he was at a ſeat in the country, he had the misfortune to have his houſe at Dantzick burnt down. By this calamity he is ſaid to have ſuſtained ſeveral thouſand pounds damage; having not only his obſervatory and all his valuable inſtruments and aſtronomical apparatus deſtroyed, but alſo a great number of copies of his "Machina Cœleſtis;" which accident has made this ſecond part very ſcarce, and conſequently very dear. In 1690, were publiſhed a deſcription of the heavens, called, "Firmamentum Sobieſcianum," in honour of John III. king of Poland; and "Prodromus aſtronomiæ, & novæ ta-"bulæ ſolares, una cum catalogo fixarum," in which he lays down the neceſſary preliminaries for taking an exact catalogue.

talogue of the ſtars. But both theſe works were poſthumous; for Hevelius died January 28, 1687, which was the day of his birth, and on which he entered upon his 77th year. He was a man greatly eſteemed by his countrymen, not only on account of his ſkill in aſtronomy, but as an excellent and worthy magiſtrate. He was made a burgomaſter of Dantzick; which office he is ſaid to have executed with the utmoſt integrity and applauſe. He was eſteemed alſo very highly by foreigners; and not only by foreigners ſkilled in aſtronomy and the ſciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzick in 1683.

HEURNIUS (JOHN), a celebrated phyſician, born at Utrecht in 1543. After having made himſelf maſter of every thing belonging to his art at Louvain, Paris, Padua, Turin, he was invited to Leyden to be profeſſor there. He is ſaid to have been the firſt in this place who taught anatomy by lectures upon dead carcaſſes. He died of the ſtone in 1601. There are ſeveral productions of his, but his capital one is, "A Treatiſe upon Diſorders of the Head:" it is, ſays Julius Scaliger, "as much ſuperior to his other works, as the head "is ſuperior to other parts of the body;" but Scaliger's praiſes as well as his cenſures were for the moſt part *outrées*, bigger than the truth. He publiſhed Hippocrates in Greek and Latin, with explanatory commentaries, which have undergone many editions: the fourth was at Amſterdam, 1688, in 12mo: Gerard Voſſius calls him *ſummum Medicum*; and ſays, that he was his maſter *in ſcientiâ naturali*. De Philoſophia, p. 95. Hagæ Com. 1658, 4to.

HEYLIN (Dr. PETER), an Engliſh divine, deſcended from an ancient family at Pentric-Heylin in Montgomeryſhire, was born at Burford in Oxfordſhire, Nov. 29, 1600. In 1613, he was entered of Hart-hall in Oxford, and two years after choſen a demy of Magdalen-college. He had, while at ſchool, given a ſpecimen of his genius for dramatic poetry in a tragi-comedy on the wars and fate of Troy; and now compoſed a tragedy, intituled "Spurius," which was ſo approved by his ſociety, that the preſident, Dr. Langton, ordered it to be acted in his apartments. After this he read coſmographical lectures in the college, which being a very unuſual thing, and he very converſant in that branch of ſcience, did ſo recommend him to the ſociety, that he was choſen fellow thereof in 1619. In 1621, he publiſhed his "Microſcomus, or, Deſcription of the Great World;" the Ath. Oxon. Barnard's Life of Heylin, p. 74. Barnard, p. 81. 86. Ath. Oxon.

chief materials of which were the lectures juſt mentioned. It was univerſally liked, and ſpeedily bought up; ſo that, in 1624, it was reprinted in the ſame ſize, but with conſiderable additions, and again preſented to prince Charles, to whom it had been dedicated. It was ſoon after put into the hands of the king, who ſeemed at firſt greatly pleaſed with it; till meeting with a paſſage in it, where Heylin gave precedency to the French king, and ſtyled France the more famous kingdom, he was, forſooth, ſo exceedingly offended, that he ordered the lord-keeper to ſuppreſs the book. Heylin, to make his peace with the king, declared, that the error, in one of the exceptionable paſſages, was entirely the printer's, who had put *is* inſtead of *was*; and that when he himſelf mentioned the precedency of France before England, "beſides "that he did not ſpeak of England, as it then ſtood augmented by Scotland, he took what he did ſay from Camden in his 'Remains.'" James was hereby ſatisfied, and Heylin took care, on the other hand, that the whole clauſe, which gave ſo much diſguſt, ſhould be left out in all future impreſſions: for the work was ſucceſſively enlarged, till it became a great folio, and has ſince been often reprinted in that ſize.

Microcoſmus, p. 441. L. i. edit. 1624.

Barnard, p. 94—107.

In 1625, he went over to France, where he continued about ſix weeks, and took down in writing an account of his journey; the original MS. of which he gave to his friend the lord Danvers, but kept a copy for himſelf, which was publiſhed about 30 years after. April 1627, he anſwered, *pro forma*, upon theſe two queſtions: 1. "An eccleſia unquam fuerit inviſibilis?" that is, whether the church was ever inviſible? 2. "An eccleſia poſſit errare?" that is, whether the church can err? both which determining in the affirmative, a great clamour was raiſed againſt him as a Papiſt, or at leaſt a favourer of Popery. Wood ſays, that Prideaux, the divinity-profeſſor, "fell foul upon him for it, calling him "Bellarminian, Pontifician, and I know not what." Heylin was not eaſy under the charge of being Popiſhly affected; for which reaſon, to clear himſelf from that imputation, he took an opportunity, preaching before the king on John iv. 20. of declaring vehemently againſt ſome of the errors and corruptions of the Romiſh church. In 1628, the lord Danvers, then earl of Danby, recommended him to Laud, then biſhop of Bath and Wells; by whoſe intereſt alſo, in 1629, he was made one of the chaplains in ordinary to his majeſty. On Act-Sunday 1630, he preached before the univerſity of Oxford at St. Mary's on Matth. xiii. 25. from whence he took

Ath. Oxon.

Barnard, p. 3.

Ath. Oxon. and Barnard, p. 120.

took occaſion to deliver his ſentiments very freely in regard to an affair, which at firſt ſight had a ſpecious appearance of promoting the honour and emolument of the eccleſiaſtical ſtate, but was in reality a moſt iniquitous ſcheme, to the prejudice of the laity, and of nō ſervice where it was pretended to avail. This was a feoffment, that ſome deſigning perſons had obtained, for the buying in of impropriations; but Heylin, ſeeing through the diſguiſe, expoſed very clearly the knavery of the deſigners. About this time he reſigned his fellowſhip, having been married near two years; in concealing which marriage he acted very unſtatutably, not to ſay diſhoneſtly, nor did his friends attempt to juſtify him for it.

In 1631, he publiſhed his "Hiſtory of that moſt famous "Saint and Soldier of Jeſus Chriſt, St. George of Cappa-"docia, &c. to which he ſubjoined, the Inſtitution of the "moſt Noble Order of St. George, named the Garter;" &c. which work he preſented to his majeſty, to whom he was introduced by Laud, then raiſed to the ſee of London. It was graciouſly received by the king, and Heylin ſoon after reaped the fruits of it; for, Oct. 1631, he was preſented to the rectory of Hemmingford in Huntingdonſhire, to a prebend of Weſtminſter Nov. following, and ſhortly after to the rectory of Houghton in the biſhopric of Durham, worth near 400l. per annum. April 1633, he was created D.D. and gave freſh offence to the divinity-profeſſor Prideaux by the queſtions he put up; which were, 1. "Whe-"ther the church hath authority in determining controver-"ſies of faith?" 2. "Whether the church hath authority of "interpreting the Sacred Scriptures?" 3. "Whether the "church hath authority of appointing rites and ceremonies?" Of all which he maintained the affirmative. Prideaux however, in the courſe of this diſpute, is ſaid to have laid down ſome tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, "That the church "was a mere chimera—That it did not teach or determine "any thing."—"That controverſies had better be referred "to univerſities than to the church, and might be decided "by the literati there, even though biſhops were laid aſide." Heylin afterwards found an opportunity of revenging himſelf on Prideaux, for the rough treatment he had received from him. This divine, it ſeems, had delivered a lecture on the ſabbath, ſomewhat freer than ſuited the rigid orthodoxy of the times; which, however, was not taken much notice of.

Ath. Oxon.

Ibid.

But ſhortly after, when the king, by publiſhing the book of ſports on Sundays, had raiſed a violent outcry throughout the nation againſt himſelf and Laud, Heylin tranſlated this lecture into Engliſh, and publiſhed it with a preface in 1633-4, to the great vexation of Prideaux, who hereby ſuffered much in the eſteem and affection of the Puritans.

Ath. Oxon.

Williams, biſhop of Lincoln and dean of Weſtminſter, having incurred the king's and Laud's diſpleaſure, was now ſuſpended and impriſoned, whereupon Heylin was made treaſurer of the church of Weſtminſter in 1637; and was alſo preſented by the prebendaries, his brethren, to the rectory of Iſlip near Oxford. This he exchanged in 1638, for that of South-Warnborough in Hampſhire; and the ſame year was made one of the juſtices of the peace for that county. In 1639, he was employed by Laud to tranſlate the Scotch liturgy into Latin; and was choſen by the college of Weſtminſter their clerk, to repreſent them in convocation. But the ſeaſon was coming on, when men of his principles had reaſon to be afraid. A cloud was gathered, which threatened to overwhelm all who, like him, had diſtinguiſhed themſelves as champions for royal or eccleſiaſtical prerogative. To ſhelter himſelf therefore from the impending ſtorm, he withdrew from the metropolis, where he had long baſked in the ſhine of a court, to his parſonage; but not thinking himſelf ſecure there, retreated to Oxford, then garriſoned by the king, and the ſeat of his reſidence. On this the parliament voted him a delinquent, and diſpatched an order to their committee at Portſmouth, to ſequeſter his whole eſtate, and ſeize upon his goods. In conſequence of this ſevere decree, he was deprived of his moſt curious and valuable library, it being carried with his houſhold furniture to that town. He was employed by the king at Oxford to write a periodical paper, which was publiſhed weekly in that city, intituled "Mercurius Aulicus;" but in 1645, when the king's affairs became deſperate, and the "Mercurius Aulicus" no longer ſupported, he quitted Oxford, and wandered from place to place, himſelf and his family reduced to the utmoſt ſtraits. At Wincheſter he ſtayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648, he went to Minſter-Lovel in Oxfordſhire, the ſeat of his elder brother, which he farmed for the ſix or ſeven years following of his nephew colonel Heylin, where he ſpent much of his time in writing. On quitting this farm, he went to Abingdon in Berkſhire, where he alſo employed himſelf much

Barnard, p. 172, &c.

in

in compoſing treatiſes, which he publiſhed from time to time. Upon the Reſtoration of Charles II. he was reſtored to all his ſpiritualities, and undoubtedly expected from that prince ſome very eminent dignity in the church, as he had heroically exerted himſelf in behalf of it, as well as of the crown; and endured ſo much on that account, during their ſuffering condition. However, he was utterly diſappointed, being never raiſed above the ſubdeanery of Weſtminſter. This was matter of great vexation to him, and of wonder to many others, who did not ſufficiently conſider the qualities of the man; which, though well enough for the tool of a party, were not the propereſt recommendations to preferment, or moſt ſuitable to ſuch a ſtation. He died May 8, 1662, and was interred before his own ſtall, within the choir of the abbey. Barnard, p. 202, &c.

Wood has given this character of him, and tells us, that he was "a perſon endowed with ſingular gifts, of a ſharp "and pregnant wit, ſolid and clear judgement. In his "younger years he was accounted an excellent poet, but very "conceited and pragmatical; in his elder, a better hiſtorian, "a noted preacher, and a ready or extemporanean ſpeaker. "He had a tenacious memory to a miracle. He was a bold "and undaunted man among his friends and foes, though "of very mean port and preſence; and therefore by ſome of "them he was accounted too high and proud for his func-"tion. A conſtant aſſertor of the church's right and the "king's prerogative; a ſevere and vigorous oppoſer of re-"bels and ſchiſmatics. In ſome things too much a party-"man to be an hiſtorian, and equally an enemy to Popery "and Puritaniſm." His writings are numerous, but not very valuable; and almoſt the only work he is known by now, is his "Coſmography," which, however, is in no very high eſteem, being ſuperſeded by things abundantly ſuperior in the kind. Ath. Oxon.

HEYWOOD (JOHN), a noted Engliſh poet and jeſter of his time, was born in London, and educated at Oxford: but the ſeverity of an academical life not ſuiting his gay and airy temper, he retired to his native place, and became known to all the men of wit, and eſpecially to Sir Thomas More, with whom he was very familiar. He was one of the firſt who wrote Engliſh plays; and is ſaid alſo to have been very well ſkilled in vocal and inſtrumental muſic. He found means to become a favourite with Henry VIII. and was well rewarded by that monarch, for the mirth and quickneſs of Ath. Oxon. Vol. II.

his conceits. He was afterwards equally valued by queen Mary, and had often the honour to diſplay his wit and humour before her; which he did, it ſeems, even when ſhe lay languiſhing on her death-bed. After the deceaſe of that princeſs, being a bigoted Papiſt, and finding the Proteſtant religion likely to prevail under queen Elizabeth, he entered into a voluntary exile, and went and ſettled at Mechlin in Brabant; where he died in 1565. He wrote ſeveral plays; "A Dialogue in Verſe concerning Engliſh Proverbs;" "500 "Epigrams;" "The Spider and Fly, a Parable, 1556," in a pretty thick 4to. Before the title of this laſt work is his picture from head to foot, printed from a wooden cut, with a fur gown on, on his head a round cap, his chin and lips cloſe ſhaved, and a dagger hanging at his girdle. There are 77 chapters in this work, at the beginning of each of which is the author's picture, either ſtanding or ſitting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and ſpiders. What would this generation ſay of an author, whoſe book ſhould be ſo full of himſelf? He left two ſons, both eminent men: the eldeſt of which was Ellis Heywood, who was born in London, and educated at All-ſouls-college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued ſome time at Florence, under the patronage of cardinal Pole; and became ſuch an exact maſter of the Italian tongue, that he wrote a book in that language, intituled, "Il Moro, Fiorenz. 1556," 8vo. Then he went to Antwerp, and from thence to Louvain, where he died in the 12th year after his entrance into the ſociety of the Jeſuits: which was about 1572. He had a younger brother,

Wood, &c.

JASPER HEYWOOD, born alſo at London about 1535, and educated at Merton-college in Oxford; of which he was choſen fellow, but obliged to reſign, for fear of expulſion, on account of his immoralities, in 1558. He was then elected fellow of All-ſouls, but left the univerſity, and ſoon after England. In 1561, he became a Popiſh prieſt; and the year after, being at Rome, was entered among the Jeſuits. After he had ſpent two years in the ſtudy of divinity, he was ſent to Diling in Switzerland; from whence being called away by Pope Gregory XIII. in 1581, he was ſent into England, where he was provincial of the Jeſuits. After many peregrinations, he died at Naples in 1597. Before he left England the firſt time, he tranſlated three tragedies of Seneca; and wrote "Various Poems and Deviſes;" ſome

of

of which are printed in a book, intituled, "The Paradiſe "of Dainty Deviſes, 1573," 4to.

There was alſo one THOMAS HEYWOOD an actor, and moſt voluminous play-writer, in the reigns of queen Elizabeth and James I. He is ſaid to have been the author of 220 plays; of which only 24 are now extant. Langbaine obſerves of him, that he was a general ſcholar and tolerable linguiſt, as his tranſlations from Lucian, Eraſmus, and from other Latin as well as Italian authors, ſufficiently ſhew: however, the wits and poets have always held him cheap.

HEYWOOD (ELIZA), a moſt voluminous female writer, was the daughter of a tradeſman in London, and died in 1756, aged about 63. Her genius lay for the novel kind of writing; and, taking Mrs. Manley's "Atalantis" for her model, ſhe produced "The Court of Arimania," "The New Uto-"pia," and other pieces of a like kind. The looſeneſs of theſe works were the oſtenſible reaſon to Pope for putting her into his "Dunciad:" but it is ten to one, that ſome provocation of a private and perſonal nature was the real motive to it. She ſeemed, however, to be convinced of her error; ſince in the numerous volumes ſhe publiſhed afterwards, no author has appeared more a votary of virtue, or preſerved ſtricter purity and delicacy of ſentiment. Her latter writings are, 1. "The Female Spectator," 4 vols. 2. "Epiſtles for the Ladies," 2 vols. 3. "Fortunate Found-"ling," 1 vol. 4. "Adventures of Nature," 1 vol. 5. "Hiſtory of Betſy Thoughtleſs," 4 vols. 6. "Jenny and "Jemmy Jeffamy," 3 vols. 7. "Inviſible Spy," 2 vols. 8. "Huſband and Wife," 2 vols. all in 12mo: and a pamphlet, intituled, "A Preſent for a Servant Maid." Biographia Dramatica.

When young, ſhe dabbled in dramatic poetry, but with no great ſucceſs: none of her plays being either much approved at firſt, or revived afterwards. She had alſo an inclination for the theatre as a performer, and was on the ſtage at Dublin in 1715. It would be natural to impute gallantry to ſuch a kind of woman, yet nothing criminal was ever laid to her charge. On the contrary, ſhe is repreſented as not only good-natured, affable, lively, and entertaining, but as a woman alſo of ſtrict decorum, delicacy, and prudence; whatever errors, from a gaiety and vivacity of ſpirit, ſhe might have committed in her younger years.

HICKES (GEORGE), an Engliſh divine of uncommon parts and learning, was born June 20, 1642, at Newſham in

in Yorkſhire, where his parents were ſettled on a very large farm. He was ſent to the grammar-ſchool at North Allerton, and from thence in 1659, to St. John's-college in Oxford. Soon after the Reſtoration, he removed to Magdalen-college, and from thence to Magdalen-hall; and at length, in 1664, was choſen fellow of Lincoln-college, taking the year after the degree of M. A. June 1666, he went into orders, became an eminent tutor ſoon after, and diſcharged this office with great reputation for ſeven years. Being then in a bad ſtate of health, he was adviſed to ramble about the country: upon which Sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him in his travels. They ſet out in Oct. 1673, and made the tour of France: after which they parted, Hickes being obliged to return to take his degree of B. D. At Paris, where he ſtaid a conſiderable time, he became acquainted with Mr. Henry Juſtell, who in confidence told him many ſecret affairs; particularly, that of the intended revocation of the edict of Nants, and of a deſign in Holland and England to ſet aſide the family of the Stuarts. He committed to him alſo his father's MS. of the "Codex canonum eccleſiæ univerſalis," to be preſented in his name to the univerſity of Oxford.

After his return home, in May 1675, he took the degree juſt mentioned, being about that time rector of St. Ebbe's church in Oxford: and, Sept. 1676, was made chaplain to the duke of Lauderdale. May 1677, his grace being to be made high-commiſſioner of Scotland, took his chaplain with him into that kingdom; and, April 1678, ſent him up to court, with Dr. Burnet, archbiſhop of Glaſgow, to lay before the king the proceedings in Scotland. He returned the month following, and was deſired by Sharp, archbp. of St. Andrew's, to accept the degree of D. D. in that univerſity, as a teſtimony of his and his country's great eſteem for him, which requeſt the duke of Lauderdale approving, Hickes was dignified in a full convocation: and afterwards, when he returned with his patron into England, the archbp. in his own name, and that of all his brethren, preſented him with the 18 volumes of Labb's "Councils," as an acknowledgement of his ſervices to that church.

Sept. 1679, he married; and, Dec. following, was created D. D. at Oxford. March 1679-80, the king promoted him to a prebend of Worceſter; and, in Auguſt, he was preſented by Sancroft, archbp. of Canterbury, to the vicarage of All-hallows Barking near the Tower of London. Dec. 1681,

1681, he was made chaplain in ordinary to the king; and, Aug. 1683, dean of Worceſter. The biſhopric of Briſtol was vacant the next year, and Hickes, it is ſaid, might have had it if he would: but miſſing his opportunity, the king died, and there was an end of his advancement; for though his church principles were very high, yet he had diſtinguiſhed himſelf too much by his zeal againſt Popery, to be any favourite with James II. May 1686, he left the vicarage of Barking, and went to ſettle on his deanery; the biſhop of Worceſter having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, he with many others, refuſing to take the oaths of allegiance, fell under ſuſpenſion in Aug. 1689, and was deprived the Feb. following. He continued however in poſſeſſion till the beginning of May; when reading in the "Gazette," that the deanery of Worceſter was granted to Talbot, afterwards biſhop of Oxford, Saliſbury, and Durham ſucceſſively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and, in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then ſecretary of ſtate, called it "Dr. Hickes's "Manifeſto againſt Government;" and it has ſince been publiſhed by Dr. Francis Lee, in the appendix to his "Life of "Mr. Kettlewell," with this title, "The Proteſtation of Dr. "George Hickes, and Claim of Right, fixed up in the Ca-"thedral Church of Worceſter." Expecting hereupon the reſentment of the government, he privately withdrew to London, where he abſconded for many years; till, May 1699, Somers, then lord chancellor, out of regard to his uncommon abilities, procured an act of council, by which the attorney-general was ordered to cauſe a Noli Proſequi to be entered to all proceedings againſt him.

Soon after their deprivation, archbp. Sancroft and his colleagues began to conſider about maintaining and continuing the epiſcopal ſucceſſion among thoſe who adhered to them; and having reſolved upon it, they ſent Dr. Hickes over, with a liſt of the deprived clergy, to confer with king James about that matter. The doctor ſet out in May 1693, and going by the way of Holland, made it ſix weeks ere he arrived at St. Germains. He had ſeveral audiences of the king, who complied with all he aſked; and would have ſoon returned to England, but was detained ſome months by an ague and fever. He arrived in Feb. and on the eve of St. Matthias,

Matthias, the conſecrations were performed by Dr. Lloyd Bp. of Norwich, Dr. Turner Bp. of Ely, and Dr. White Bp. of Peterborough, at the Bp. of Peterborough's lodgings at the Rev. Mr. Giffard's houſe in Southgate. Hickes was conſecrated ſuffragan Bp. of Thetford, and Wagſtaffe ſuffragan of Ipſwich: at which ſolemnity Henry earl of Clarendon is ſaid to have been preſent. It has indeed been averred in print, that Hickes was once in the mind to take the oaths, in order to ſave his preferments: but this is not probable. He was a perſon very ſtrict in his principles of morality; and what he was convinced was his duty, he cloſely adhered to, chuſing to ſuffer any thing rather than violate his conſcience. Some years before he died, he was grievouſly tormented with the ſtone; and at length his conſtitution, though naturally ſtrong, gave way to that diſtemper, Dec. 15, 1715, in his 74th year.

He was a perſon of univerſal learning; but his temper, ſituation, and connections were ſuch, as to ſuffer him to leave us but few monuments of it, that are worth remembering: for though he wrote a great deal, the greateſt part conſiſts of controverſial pieces on politics and religion, which are generally thrown aſide after they have been once read, and which are very unworthy to employ almoſt the whole time of a man of real parts and learning, as Dr. Hickes certainly was. He was particularly ſkilful in the old Northern languages and in antiquities, and has given us ſome works in this way, which will probably be valued, when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he conſidered as the beſt expoſitors of Scripture; and as no one better underſtood the doctrine, worſhip, conſtitution, and diſcipline of the Catholic church in the firſt ages of Chriſtianity, ſo it was his utmoſt ambition and endeavour to prove the church of England perfectly conformable thereto.

The firſt thing he publiſhed, as far as we are able to trace out, was, 1. "A Letter ſent from beyond the Seas to one "of the chief Miniſters of the Nonconforming Party, &c. "1674;" which was afterwards reprinted in 1684, under the title of, "The Judgement of an anonymous Writer "concerning theſe following Particulars: firſt, a Law for "diſabling a Papiſt to inherit the Crown; ſecondly, the "Execution of penal Laws againſt Proteſtant Diſſenters; "thirdly, a Bill of Comprehenſion: all briefly diſcuſſed in a "Letter, ſent from beyond the Seas to a Diſſenter ten Years "ago." This letter was in reality an anſwer to his elder

brother

brother Mr. John Hickes, a Diſſenting miniſter, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without ſucceſs: for the ſaid John perſiſted in them to his death, and at laſt ſuffered from his rebellion under the duke of Monmouth; though, upon the doctor's unwearied application, the king would have granted him his life, but that he had been falſely informed, that this Mr. Hickes was the perſon who adviſed the duke of Monmouth to take upon him the title of king. 2. "Ravillac Redivivus, being a Narrative "of the late Trial of Mr. James Mitchel, a Conventicle "Preacher, who was executed Jan. 18, 1677, for an At-"tempt on the Perſon of the Archbiſhop of St. Andrew's, "&c." 3. "The Spirit of Popery ſpeaking out of the "Mouths of fanatical Proteſtants: or, the laſt Speeches of "Mr. John Kid and Mr. John King, two Preſbyterian Mi-"niſters, who were executed for high Treaſon at Edin-"burgh, on Aug. 14, 1679." "Theſe pieces were publiſhed in 1680, and their writing was occaſioned by his attending the duke of Lauderdale in quality of chaplain: otherwiſe there was no need of his parts and learning for ſuch ſort of performances. The ſpirit of faction, however, made them much read, and did the author conſiderable ſervice with ſeveral great perſonages, and even with the king. 4. "Jo-"vian; or, an Anſwer to Julian the Apoſtate;" printed twice in 1683, 8vo. This is an ingenious and learned piece, in defence of paſſive obedience and non-reſiſtence, againſt the celebrated Samuel Johnſon, the author of "Ju-"lian." 5. "The Caſe of Infant Baptiſm, 1683;" printed in the 2d volume of the "London Caſes, 1685," in 4to. 6. "Speculum beatæ Virginis, a Diſcourſe on Luke i. "28. of the due Praiſe and Honour of the Virgin Mary, "by a true Catholic of the Church of England, 1686." 7. "An Apologetical Vindication of the Church of Eng-"land, in Anſwer to her Adverſaries, who reproach her "with the Engliſh Hereſies and Schiſms, 1686," 4to; reprinted, with many additions, a large preface, and an appendix of "Papers relating to the Schiſms of the Church of "Rome, 1706," 8vo. 8. "The celebrated Story of the "Thebæan Legion no Fable: in Anſwer to the Objections "of Dr. Gilbert Burnet's Preface to his Tranſlation of "Lactantius de mortibus perſecutorum, with ſome Remarks "on his Diſcourſe of Perſecution;" written in 1687, but not publiſhed till 1714, for reaſons given in the preface. 9. "Reflections upon a Letter out of the Country to a

"Member

" Member of this preſent Parliament, occaſioned by a Let-
" ter to a Member of the Houſe of Commons, concerning
" the Biſhops lately in the Tower, and now under Suſpen-
" ſion, 1689." The author of the letter, to which theſe reflections are an anſwer, was generally preſumed to be Dr. Burnet; though that notion was afterwards contradicted in print. 10. " A Letter to the Author of a late Paper, inti-
" tuled, ' A Vindication of the Divines of the Church of
" England, &c. in Defence of the Hiſtory of paſſive Obe-
" dience, 1689." The author of the " Vindication" was Dr. Fowler, Bp. of Glouceſter, though his name was not to it. 11. " A Word to the Wavering, in Anſwer to Dr.
" Gilbert Burnet's Enquiry into the preſent State of Affairs,
" 1689." 12. " An Apology for the new Separation, in a
" Letter to Dr. Sharp, Archbiſhop of York, &c. 1691."
13. " A Vindication of ſome among ourſelves againſt the
" falſe Principles of Dr. Sherlock, &c. 1692." 14. " Some
" Diſcourſes on Dr. Burnet and Dr. Tillotſon, occaſioned
" by the late Funeral Sermon of the former upon the latter,
" 1695." It is remarkable, that in this piece Hickes has not ſcrupled to call Tillotſon an Atheiſt; which may ſerve to convince the reader, that no talents, natural or acquired, can ſecure a man from fanaticiſm, whoſe zeal is under no reſtraint from reaſon. 15. " The Pretences of the Prince
" of Wales examined and rejected, &c. 1701."

What employment hitherto for parts and learning! The three next works, however, make ſome little amends. 16.
" Inſtitutiones Grammaticæ Anglo-Saxonicæ & Mæſo-
" Gothicæ. Grammatica Iſlandica Runolphi Jonæ. Ca-
" talogus librorum Septentrionalium. Accedit Edwardi
" Bernardi Etymologicum Britannicum, Oxon. 1689," 4to, inſcribed to archbiſhop Sancroft. While the dean was writing the preface to this book, there were great diſputes in the houſe of commons, and every where elſe, about the original contract; which occaſioned him to inſert therein the ancient coronation oath of our Saxon kings, to ſhew, forſooth, that there is not the leaſt footſtep of any ſuch contract. 17. " An-
" tiquæ literaturæ Septentrionalis libri duo: quorum primus
" G. Hickeſii S. T. P. Linguarum Veterum Septentriona-
" lium theſaurum grammatico-criticum & Archæologicum,
" ejuſdem de antiquæ literaturæ Septentrionalis utilitate diſ-
" ſertationem epiſtolarem, & Andreæ Fountaine equitis au-
" rati numiſmata Saxonica & Dano-Saxonica, complectitur:
" alter continet Humfredi Wanleii librorum Veterum Sep-
" tentrionalium, qui in Angliæ Bibliothecis extant, catalo-
" gum

" gum hiſtorico-criticum, nec non multorum veterum codi-
" cum Septentrionalium alibi extantium notitiam, cum to-
" tius operis ſex indicibus, Oxon. 1705," folio. Foreigners as well as Engliſhmen, who had any reliſh for antiquities, have juſtly admired this ſplendid and laborious work. The great duke of Tuſcany's envoy ſent a copy of it to his maſter, which his highneſs looking into, and finding full of ſtrange characters, called a council of the Dotti, and commanded them to peruſe and give him an account of. They did ſo, and reported it to be an excellent work, and that they believed the author to be a man of a particular head; for this was the envoy's compliment to Hickes, when he went to him with a preſent from his maſter. 18. A letter in the " Philoſophical Tranſactions," intituled, " Epiſtola viri Rev. No. 302, p. 2076.
" D. G. Hickeſiii S. T. P. ad D. Hans Sloane, M. D. &
" S. R. Secr. de varia lectione inſcriptionis, quæ in ſtatua
" Tagis exaratur per quatuor alphabeta Hetruſca."

We now relapſe into our old way; as, 19. " Several Letters which paſſed between Dr. G. Hickes and a Popiſh " Prieſt, &c. 1705." The perſon, on whoſe account this book was publiſhed, was the lady Theophila Nelſon, wife of Robert Nelſon, Eſq; 20. " A ſecond Collection of controverſial Letters, relating to the Church of England and " the Church of Rome, as they paſſed between Dr. G. " Hickes and an honourable Lady, 1710." This lady was the lady Gratiana Carew of Hadcomb in Devonſhire. 21. " Two Treatiſes: one of the Chriſtian Prieſthood, the other " of the Dignity of the Epiſcopal Order, againſt a book in-
" tituled, The Rights of the Chriſtian Church." The third edition in 1711, enlarged into two vols. 8vo. 22. " A ſea-
" ſonable and modeſt Apology in behalf of the Rev. Dr. " Hickes and other Nonjurors, in a Letter to Thomas Wiſe, " D. D. 1710." 23. " A Vindication of Dr. Hickes, and " the Author of the ſeaſonable and modeſt Apology, from " the Reflections of Dr. Wiſe, &c. 1712." 24. Two volumes of Sermons, moſt of which were before printed, with a preface by Mr. Spinckes, 1713, 8vo. 25. " Two Letters " to Robert Nelſon, Eſq; relating to Biſhop Bull;" publiſhed in Bull's life. 26. " Some Queries propoſed to civil, " canon, and common Lawyers, 1712;" printed after ſeveral editions, in 1714, with another title, " Seaſonable " Queries relating to the Birth and Birth-right of a certain " Perſon." After his death were publiſhed another volume of his Sermons, and ſome pieces relating to ſchiſm, ſeparation, &c. Beſides theſe works, there are many prefaces and recom-

recommendations written by him, at the earneſt requeſt of others, either authors or editors: but it would be very tedious and unentertaining to detain the reader with a particular account of them; and it is not the leaſt neceſſary, becauſe ſuch an account would not illuſtrate his character a jot more than is done already.

HIEROCLES, a great perſecutor of the Chriſtians in the beginning of the fourth century, was at firſt preſident of Bithynia, and afterwards governor of Alexandria: in both which ſituations he carried himſelf very furiouſly againſt the Chriſtians. Lactantius relates, that at the time he was teaching rhetoric in Bithynia, and the Chriſtian church under perſecution, two authors ſet themſelves to inſult and trample upon the truth that was oppreſſed. One of theſe writers was a philoſopher, who managed ſo very ill, that, although he had the magiſtrate to ſupport his arguments, his work was deſpiſed and ſoon neglected. "There was another," ſays Lactantius, meaning Hierocles, "who wrote more ſharply "upon the ſubject. He was then one of the judges, and "had been the chief promoter of the bloody perſecution, "which the Chriſtians ſuffered under the emperor Diocleſian: but not contented with cruſhing them by his power, "he endeavoured alſo to deſtroy them with his pen. For "he compoſed two ſmall books, not indeed profeſſedly againſt "the Chriſtians, leſt he ſhould ſeem to inveigh againſt them "as an enemy; but addreſſed to the Chriſtians, that he "might be thought to adviſe them kindly as a friend." Though Lactantius has not mentioned the name of Hierocles in this paſſage, yet it may be put paſt all doubt, that he meant him: for ſpeaking of this author a little farther, he ſays, "Auſus eſt libros ſuos nefarios, ac Dei hoſtes φιλαλήθεις anno-"tare;" that is, he had the aſſurance to intitle his abominable and impious books, LOVERS OF TRUTH. Now Euſebius wrote a book, which is ſtill extant, againſt theſe two books of Hierocles, and, together with his name, has produced their title at full length; Λογοι φιλαληθεις προς Χριστιανους, i. e. "Sermones veri amantes ad Chriſtianos:" which circumſtance, joined to the account given by both Euſebius and Lactantius of theſe Λογοι φιλαληθεις, proves beyond all reply, that the writer Lactantius ſpoke of was no other than Hierocles.

Inſtit. Divin. l. v. c. 2.

Lib. v. c. 3.

Euſeb. Dem. Evang. p. 111, 112.

In theſe books Hierocles, as we learn from the writings of theſe fathers, and from the fragments preſerved of him by Euſebius, endeavoured to prove, that the Holy Scripture is

falſe,

falſe, by ſhewing it to be inconſiſtent with itſelf. He inſiſted upon ſome points, which ſeemed to him to contradict each other; and he collected ſo many peculiarities relating to Chriſtianity, that, as Lactantius ſays, he may well appear to have been a Chriſtian himſelf. He abuſed Peter and Paul, and the other diſciples, as though they had been the contrivers of the cheat; and yet he confeſſed at the ſame time, that they wanted ſkill and learning, for that ſome of them gained their livelihood by fiſhing. He aſſerted alſo, that Chriſt himſelf, being baniſhed by the Jews, aſſembled 900 men, at the head of whom he robbed and plundered the country: and to evade the conſequence of Chriſt's miracles, which he did not deny, but imputed to magic, he pretended to prove, that Apollonius had performed ſuch or even greater wonders. Euſebius undertook, in his book againſt Hierocles, to confute the latter part of this work; but, as Cave ſays, "he has done it very indifferently, his confutation being little more than a bare running over of Philoſtratus's "Life of Apollonius." Lactantius did not deſign to make a particular anſwer to Hierocles; for he is ſo far from following him cloſely, that he never anſwers directly any objection tranſcribed from his books. His deſign was, to eſtabliſh the foundations of the goſpel, and to ruin thoſe of Paganiſm; and he thought, as he tells us, that this would be anſwering at once all that the adverſaries of Chriſtianity had publiſhed, or would publiſh for the future.

Hiſtor. Literar. Tom. I. p. 344. Edit. 1740.

Lib. v. c. 4.

It is reported, that the martyr Ædeſius, tranſported with an holy zeal, ventured to approach Hierocles, while he was preſiding at the trial of ſome Chriſtians of Alexandria, and to give him a box on the ear; upbraiding him at the ſame time with his infamous cruelty. The remains of Hierocles were collected into one vol. 8vo, by biſhop Pearſon, and publiſhed at London in 1654, with a learned diſſertation upon him and his writings prefixed.

Euſeb. de Martyr. Paleſtin. c. 5. & Valeſ. Notæ.

HIEROCLES, a Platonic philoſopher of the fifth century, taught at Alexandria with great reputation, and was admired for the ſtrength of his mind, and the beauty and nobleneſs of his expreſſions. He wrote ſeven books upon Providence and Fate, and dedicated them to the philoſopher Olympiodorus, who by his embaſſies did the Romans great ſervices, under the emperors Honorius and Theodoſius the younger. Theſe books however are loſt; and all we know of them is by the extracts, which are to be met with in Photius. This philoſopher married only with a deſign to get children, as did alſo

Biblioth. Cod. 242.

his diſciple Theoſebius; which ſhews us, that the moſt celebrated Platonic philoſophers were perſuaded, that theſe were the true rules and real bounds of matrimony; and that all beyond theſe limits was a diſorder, or at leaſt a licentiouſneſs, in which wiſe men ought not to indulge themſelves. Thus Theoſebius, finding that his wife was barren, made a ring of chaſtity, and gave it her. "Formerly," ſaid he to her, "I made you a preſent of a ring of generation; but now I "give you a ring which will help you to lead a continent "life. You may continue with me, if you pleaſe, and if "you can contain yourſelf; but if you do not like this con-"dition, you may marry another man. I conſent to it; and "the only favour I beg of you is, that we may part friends." This Photius relates, who tells us alſo, that ſhe accepted the offer; but whether the former or latter offer, we know not.

Hierocles wrote alſo "A Commentary upon the Golden "Verſes of Pythagoras," which is ſtill extant, and has ſeveral times been publiſhed with thoſe verſes.

Cave's Hiſt. Liter. Vol. I. p. 267. Oxon. 1740.

HIERONYMUS, or, as he is commonly called, Jerom, a very celebrated father of the church, was born of Chriſtian parents at Strido, a town formerly ſituated upon the confines of Pannonia and Dalmatia, about 329. His father Euſebius, who was a man of rank and ſubſtance, took the greateſt care of his education; and, after grounding him well in the language of his own country, ſent him to Rome, where he was placed under the beſt maſters in every branch of literature. Donatus, well known for his "Commentaries "upon Virgil and Terence," was his maſter in grammar, as Jerom himſelf tells us: and under this maſter he made a prodigious progreſs in every thing relating to the belles lettres. He had alſo maſters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, ſacred and profane; through hiſtory, antiquity, the knowledge of languages, and of the diſcipline and doctrines of the various ſects in philoſophy; ſo that he might ſay of himſelf, as he afterwards did, with ſome reaſon, "Ego philoſophus, "rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus, &c." He was particularly careful to accompliſh himſelf in rhetoric, or the art of ſpeaking, becauſe, as Eraſmus ſays, he had obſerved, that the generality of Chriſtians were deſpiſed as a rude illiterate ſet of people; on which account he thought, that the unconverted part of the world would ſooner be drawn over to Chriſtianity, if it were but

Apolog. 1. adv. Ruff.

Apolog. 2. adv. Ruff.

Hieronymi Vita ab Eraſmo præfix. operib. Baſil. 1526.

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ſet off and enforced in a manner ſuitable to the dignity and majeſty of it: "Sperans futurum," ſays Eraſmus, "ut plures ſacris literis delectarentur, ſi quis theologiæ majeſtatem dignitate ſermonis æquaſſet." However, as converſant as he was with profane learning in his youth, he renounced it entirely afterwards; and did all he could to make others renounce it too: for he relates a viſion, which he pretended was given to him, "in which he was dragged to the tribunal of Chriſt, and terribly threatened, and even ſcourged, for the grievous ſin of reading ſecular and profane writers, Cicero, Virgil, and Horace, whom for that reaſon he reſolved never to take into his hands any more." If Jerom, as an Italian Ciceronian facetiouſly obſerved upon this paſſage, was whipped for being a Ciceronian, that is, for writing altogether in the ſtyle and manner of Cicero, he ſuffered what he did not deſerve, and might have pleaded Not guilty: in the mean time, as a certain author remarks, Jerom "was a very good writer for the time in which he lived;" and we may add, would not in any time have been reckoned a bad one.

Hieron. Oper. Tom. IV. P. ii. p. 414. Edit. Benedict.

Jortin's Remarks on Eccleſiaſtical Hiſtory, Vol. II. p. 228.

But to go on with his hiſtory. When he had finiſhed his education at Rome, and reaped all the fruits which books and good maſters could afford, he reſolved, for his farther improvement, to travel. He had a mind, ſays Eraſmus, to imitate Pythagoras, Plato, Apollonius, and other great men, who viſited foreign countries for the ſake of enlarging and perfecting that knowledge abroad, which they had acquired by ſtudy and application at home. After being baptized therefore at Rome, which he was when an adult, he made the tour of Gaul; and ſtayed a long time in every city through which he paſſed, that he might have opportunity and leiſure to examine the public libraries, and to viſit the men of letters, with which that country then abounded. He ſtaid ſo long at Treveris, that he tranſcribed with his own hand a large volume of Hilary's concerning Synods, which ſome time after he ordered to be ſent to him in the deſerts of Syria. From hence he went to Aquileia, where he became firſt acquainted with Ruffinus, who was a preſbyter in that town, and with whom he contracted an intimate friendſhip. When he had travelled as long as he thought expedient, and ſeen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himſelf, what courſe of life he ſhould take. Study and retirement were what he had ſet his heart upon, and he had collected an excellent library of books; but Rome, he thought,

Hieron. Vit.

would not be a proper place to reſide in: it was not only too noiſy and tumultuous for him, but as yet had too much of the old leaven of Paganiſm in it. He had objections likewiſe againſt his own country, Dalmatia, whoſe inhabitants he repreſents, in one of his epiſtles, as entirely ſunk in ſenſuality and luxury, regardleſs of every thing that was good and praiſe-worthy, and gradually approaching to a ſtate of barbariſm: "in mea patria ruſticitatis vernacula," ſays he, "deus venter eſt, & in diem vivitur; & ſanctior eſt ille, "qui ditior eſt." After a conſultation therefore with his friends, he determined to retire into ſome very remote region; and ſo leaving his country, parents, ſubſtance, and taking nothing with him but his books, and as much money as would be ſufficient for his journey, he ſet off from Italy for the Eaſtern parts of the world. Having paſſed through Dalmatia, Thrace, and ſome provinces of Aſia Minor, his firſt care was to pay a viſit to Jeruſalem; for in thoſe days ſuch a journey was conſidered as a neceſſary act of religion, and incumbent upon all who were in a condition to take it; and a man would have had but a low reputation for piety, who had not viſited the holy ground, and adored the bleſſed footſteps of his Saviour. From Jeruſalem he went to Antioch, where he fell into a dangerous fit of illneſs; but having the good luck to recover from it, he left Antioch, and ſet forward in queſt of ſome more retired habitation; and after rambling over ſeveral cities and countries, with all which he was diſſatisfied on account of the cuſtoms and manners of the people, he ſettled at laſt in a moſt frightful deſert of Syria, which was ſcarcely inhabited by any thing but wild beaſts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for, ſays Eraſmus, "he thought it better to cohabit with wild "beaſts and wild men, than with ſuch ſort of Chriſtians "as were uſually found in great cities; men half Pagan, "half Chriſtian; Chriſtians in nothing more than in "name."

Hieron. Vita ab Eraſm.

Hieron. Vit.

He was in his 31ſt year, when he entered upon this monaſtic courſe of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others ſo zealouſly by precept. He divided all his time between devotion and ſtudy: he exerciſed himſelf much in watchings and faſtings; ſlept little, eat leſs, and hardly allowed himſelf any recreation at all. He applied himſelf very ſeverely to the ſtudy of the Holy Scriptures, which he is ſaid to have gotten by heart; as well as to the ſtudy of the

Oriental

Oriental languages, which he conſidered as the only keys, that could let him into the true ſenſe and meaning of them. After he had ſpent four years in this dreadful ſituation and laborious way of life, his health grew ſo impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis all claiming a right to the biſhopric of that place. Jerom being a ſon of the church of Rome, where he was baptized, could not eſpouſe any party, till he knew the ſenſe of his own church upon this conteſted right. Accordingly he wrote to Damaſus, then biſhop of Rome, to know whom he muſt conſider as the lawful biſhop of Antioch; and upon Damaſus's naming Paulinus, Jerom acknowledged him as ſuch, and was ordained a prieſt by him in 378.

From this time his reputation for piety and learning began to ſpread abroad, and be known in the world. He went ſoon after to Conſtantinople, where he ſpent a good deal of time with Gregory Nazianzen; whom he did not diſdain to call his maſter, and to own, that he learned of him the right method of expounding the Holy Scriptures. Afterwards, in 382, he went to Rome with Paulinus biſhop of Antioch, and Epiphanius biſhop of Salamis in the iſle of Cyprus; where he ſoon became known to Damaſus, and was made his ſecretary. He acquitted himſelf in this poſt very well, and yet found time to compoſe ſeveral works. Upon the death of Damaſus, which happened in 385, he began to entertain thoughts of travelling to the Eaſt again: to which he was moved chiefly by the diſturbances and vexations he met with from the Origeniſts, or followers of Origen, at Rome. For theſe, when they had in vain endeavoured, ſays Cave, to draw him over to their party, raiſed infamous reports and calumnies againſt him. They charged him, among other things, with a criminal paſſion for one Paula, an eminent matron, in whoſe houſe he had lodged during his reſidence at Rome, and who was as illuſtrious for her piety as for the ſplendor of her birth and the dignity of her rank. For theſe and other reaſons he was determined to quit Rome, and accordingly embarked for the Eaſt in Auguſt 385, attended by a great number of monks and ladies, whom he had perſuaded to embrace the aſcetic way of life. He ſailed to Cyprus, where he paid a viſit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jeruſalem; and the year following from Jeruſalem into Egypt. Here he viſited ſeveral monaſteries; but finding to his great grief the monks

Hiſt. Liter. as above.



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every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jeruſalem, that he might be at liberty to cheriſh and propagate his own errors, without any diſturbance or interruption from abroad. This whole peregrination is particularly related by himſelf, in one of his pieces againſt Ruffinus; and, as it is very characteriſtic, and ſhews much of his ſpirit and manner of writing, we think it may not be diſagreeable to the reader to ſee it in his own language. "Vis noſſe profectionis meæ de urbe ordinem?" ſays he to Ruffinus: "Narrabo breviter. Menſe Auguſto, "ſtantibus Eteſiis, cum ſancto Vincentio preſbytero, & aliis "monachis, qui nunc Hieroſolymæ commorantur, navim in "Romano portu ſecurus aſcendi, maxima me ſanctorum fre-"quentia proſequente. Veni Rhegium: in Scyllæo littore "paululum ſteti; ubi veteres didici fabulas, & præcipitem "fallacis Ulixis curſum, & Syrenarum cantica, & inſatiabi-"lem Charybdis voraginem. Cumque mihi accolæ illius "loci multa narrarent, darentque conſilium, ut non ad Pro-"tei columnas, ſed ad Ionæ portum navigarem; hunc enim "fugientium & turbatorum, illum ſecuri hominis eſſe cur-"ſum; malui per Malæas & Cycladas Cyprum pergere, ubi "ſuſceptus à venerabili Epiſcopo Epiphanio, cujus tu teſti-"monio gloriaris: veni Antiochiam, ubi fruitus ſum com-"munione pontificis confeſſoriſque Paulini; & deductus ab "eo, media hieme & frigore graviſſimo, intravi Hieroſoly-"mam. Vidi multa miracula; & quæ prius ad me fama "pertulerat, oculorum indicio comprobavi. Inde contendi "Ægyptum: luſtravi monaſteria nitriæ; & inter ſanctorum "choros aſpides latere perſpexi. Protinus concito gradu "Bethlehem meam reverſus ſum, ubi adoravi præſepe & in-"cunabula Salvatoris, &c."

Apolog. 2. adv. Ruff.

He had now fixed upon Bethlehem, as the propereſt place of abode for him, and beſt accommodated to that courſe of life which he intended to purſue; and was no ſooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the ſame view of devoting themſelves to a monaſtic life. His fame for learning and piety was indeed ſo very extenſive, that numbers of both ſexes flocked from all parts and diſtances, to be trained up under him, and to form their manner of living according to his inſtructions. This moved the pious Paula to found four monaſteries; three for the uſe of females, over which ſhe herſelf preſided, and one for males, which was committed to Jerom. Here he enjoyed all that repoſe which he had long deſired; and he laboured abundantly in the vineyard, as well

for

for the ſouls committed to his care, as in compoſing great and uſeful works. He had enjoyed it probably to the end of his life, if Origeniſm had not prevailed ſo mightily in thoſe parts: but, as Jerom had an abhorrence for every thing that looked like hereſy, it was impoſſible for him to continue paſſive, while theſe aſps, as he calls them above, were inſinuating their deadly poiſon into all who had the misfortune to fall in their way. This engaged him in terrible wars with John biſhop of Jeruſalem and Ruffinus of Aquileia, which laſted many years. Ruffinus and Jerom had of old been intimate friends; but Ruffinus having of late years ſettled in the neighbourhood of Jeruſalem, and eſpouſed the part of the Origeniſts, the enmity between them was on that account the more bitter. Jerom had alſo ſeveral other quarrels upon his hands; for as hereſy was to receive no quarter from this ſaint, ſo his righteous ſoul was perpetually vexed by Satan from one quarter or another. In 410, when Rome was beſieged by the Goths, many fled from thence to Jeruſalem and the Holy Land, and were kindly received by Jerom into his monaſtery. He died in 420, which was the 91ſt year of his age; and is ſaid to have preſerved his vivacity and vigour to the laſt.

Eraſmus, who wrote his life, and gave the firſt edition of his works in 1526, ſays, that he was "undoubtedly the "greateſt ſcholar, the greateſt orator, and the greateſt divine, "that Chriſtianity had then produced." Suppoſing this true, as perhaps it is, may we not wonder at Eraſmus for his partiality to Jerom, and his prejudices againſt Origen? Origen, ſays a certain writer, "was very learned and ingenious, and "indefatigably induſtrious: his whole life from his early "years was ſpent in examining, teaching, and explaining "the Scriptures, to which he joined the ſtudy of philoſophy "and polite literature." So much, would Eraſmus reply, may be fairly ſaid of Jerom. But Origen "was humble, "modeſt, and patient under great injuries and cruel treat-"ment," which cannot be ſo fairly ſaid of Jerom; who, it is well known, was of a temper juſt the reverſe of this. Jerom, ſays a late noble author, was "an impudent and ſcur-"rilous Hungarian, and wrote againſt his adverſaries with "all the ferocity of a modern huſſar;" which, though the language of an enemy, is not advanced altogether without reaſon; for let us only hear what a friend would ſay. Cave in particular, who never yet was charged with want of juſtice to the fathers, and who therefore may reaſonably be ſuppoſed to ſpeak the truth, how diſadvantageous ſoever to the

Eraſm. Epiſt. l. v. 19.

Jortin's Remarks on Eccleſ. Hiſt. Vol. II. p. 234.

Ibid.

Boling-broke's Philoſophical Works, Eſſay iv. Sect. 41.

party concerned. Jerom, says this historian of the eccle-
Hist. Liter. Tom. I. p. 268. siastical writers, "was, with Erasmus's leave, a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Ruffinus, who was formerly his friend; against John bishop of Jerusalem, Jovinian, Vigilantius, and others. Upon the slightest provocation, he grew excessively abusive, and threw out all the ill language he could rake together, *tota convitiorum plustra evomit*, without the least regard to the situation, rank, learning, and other circumstances, of the persons he had to do with. And what wonder," says Cave, "when it is common with him to treat even St. Paul himself in very harsh and insolent terms? charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words?" We do not quote this with any view of detracting from the real merit of Jerom, but only
In vit. Hieron. to note the partiality of Erasmus, in defending, as he does very strenuously, this most exceptionable part of his character; this want of candour and spirit of persecution, to which Erasmus himself was so averse, that he has ever been highly praised by Protestants, and as highly dispraised by Papists, for placing all his glory in moderation.

Critical and learned excursions are not agreeable to the plan we have proposed to follow in these memoirs; else we might easily shew, that Jerom was as exceptionable in many parts of his literary character, as he was in his moral, whatever Erasmus or his panegyrists may have said to the contrary: that, instead of an orator, he was only a declaimer; that, though he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages; and that he did not reason clearly, consistently, and precisely, upon any subject whatever. This has been shewn in part already by Le Clerc, in a book intituled, "Quæstiones Hieronymianæ," printed at Amsterdam in 1700, by way of critique upon the Benedictine edition of his works. In the mean time we are ready to acknowledge, that the writings of Jerom are useful, and deserve to be read by all who have any regard for sacred antiquity. They have many uses in common with other writings of ecclesiastical authors, and many peculiar to themselves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age in which he lived; and these also we learn from the writings of other fathers. But the pecu-

liar uſe of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek tranſlators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the ſignification of many Hebrew words, and of the ſenſe and meaning they put upon many paſſages in the Old Teſtament; and, 3. Their conveying to us the opinion of Jerom himſelf; who, though he muſt always be read with caution, on account of his declamatory and hyperbolical ſtyle, and the liberties he allowed himſelf of feigning and prevaricating upon certain occaſions, will perhaps, upon the whole, be found to have had more judgement as well as more learning than any father who went before him.

There have been ſeveral editions of his works: the firſt, as we have obſerved above, by Eraſmus at Baſil in 1526, which, by the way, was dedicated to Warham, archbiſhop of Canterbury; the laſt at Paris, in 1693, by a Benedictine monk, whom Le Clerc, in the book above-mentioned, has ſhewn not to have been perfectly qualified for the work he undertook, though his edition is reckoned the beſt that has been given.

HIGGONS (Sir THOMAS), ſon of Dr. Thomas Higgons, ſome time rector of Weſtburgh in Shropſhire, was born in that county; became a commoner of St. Alban's-hall in the beginning of 1638, at the age of 14; when he was put under the tuition of Mr. Edward Corbet, fellow of Merton-college, and lodged in the chamber under him in that houſe. Leaving the univerſity without a degree, he retired to his native country. He married the widow of Robert earl of Eſſex; and delivered an oration at her funeral, Sept. 16, 1656. "Oratione funebri, à marito ipſo, more "priſco laudata fuit," is part of this lady's epitaph. He married, ſecondly, Bridget daughter of Sir Bevil Greenvill of Stow, and ſiſter to John earl of Bath; and removed to Grewell in Hampſhire; was elected a burgeſs for Malmſbury in 1658, and for New Windſor in 1661. His ſervices to the crown were rewarded with a penſion of 500l. a year, and gifts to the amount of 4000l [A]. He was afterwards knighted;

Nichols's Select Collection of Poems, Vol. V. P. 42.

[A] "King Charles II. ſold Dunkirk to Louis XIV. and gave him "Engliſh oak enough to build the "very fleet that afterwards attacked "and defeated one of ours in Bantry "Bay on the coaſt of Ireland. This "puts me in mind of the foreſight of a "gentleman, who had been ſome time "envoy from the king to the princes "and ſtates of Italy, and who, in his "return

knighted; and in 1669, was ſent envoy extraordinary to inveſt John George duke of Saxony with the order of the Garter. About four years after he was ſent envoy to Vienna, where he continued three years. In 1685 he was elected burgeſs for St. Germain's, "being then," ſays Wood, "accounted a loyal and accompliſhed perſon, and a great lover of the regular clergy." He died ſuddenly, of an apoplexy, in the King's-bench court, having been ſummoned there as a witneſs, Nov. 24, 1691; and was buried in Wincheſter cathedral near the relics of his firſt wife. His literary productions are, 1. "A Panegyric to the King, 1660," folio. 2. "The Funeral Oration on his firſt Lady, 1656." 3. "The Hiſtory of Iſoof Baſſa, 1684." He alſo tranſlated into Engliſh "The Venetian Triumph;" for which he was complimented by Waller, in his Poems; who has alſo addreſſed a poem to Mrs. Higgons. Mr. Granger, who ſtyles Sir Thomas "a gentleman of great merit," was favoured by the ducheſs dowager of Portland with a MS. copy of his Oration; and concludes, from the great ſcarcity of that pamphlet, that "the copies of it were, for certain reaſons, induſtriouſly collected and deſtroyed, though few pieces of this kind have leſs deſerved to periſh. The counteſs of Eſſex had a greatneſs of mind which enabled her to bear the whole weight of infamy which was thrown upon her; but it was, nevertheleſs, attended with a delicacy and ſenſibility of honour which poiſoned all her enjoyments. Mr. Higgons had ſaid much, and I think, much to the purpoſe, in her vindication: and was himſelf fully convinced from the tenor of her life, and the words

"return home, made the coaſt of France his road; in order to be as uſeful to his country as poſſible, and to his ſovereign too, as he thought. In his audience of the king, he told his majeſty, that the French were hard at work, building men of war in ſeveral of their ports, and that ſuch a haſty increaſe of the naval power of France could not but threaten England's ſovereignty of the ſeas, and conſequently portend deſtruction to her trade. The gentleman was in the right, for our trade and ſovereignty of the ſeas are dependent on each other; they muſt live or die together. But what a recompenſe do you think he met with for his fidelity? really ſuch a one as I would hardly have believed, had I been told it by any perſon but his own ſon, the late Mr. Bevil Higgons, whoſe works, both in proſe and verſe, have made him known to all the men of letters in Britain, and whoſe attachment to the family of Stuart, even to his dying day, puts his veracity in this point out of diſpute. The recompenſe was a ſevere reprimand from the king, as the forerunner to the laying him aſide, for talking of things which his majeſty told him it was not his buſineſs to meddle with." I forget (ſays Mr. Nichols) from which of the political writers between 1730 and 1740 this anecdote was tranſcribed; moſt probably "The Craftman."

"which

" which ſhe ſpoke at the awful cloſe of it, that ſhe was per-
" fectly innocent.—In reading this intereſting oration, I
" fancied myſelf ſtanding by the grave of injured innocence
" and beauty; was ſenſibly touched with the pious affection
" of the tendereſt and beſt of huſbands doing public and ſo-
" lemn juſtice to an amiable and worthy woman, who had
" been groſsly and publicly defamed. Nor could I with-
" hold the tribute of a tear; a tribute which, I am confi-
" dent, was paid at her interment by every one who loved
" virtue, and was not deſtitute of the feelings of humanity.
" This is what I immediately wrote upon reading the ora-
" tion. If I am wrong in my opinion, the benevolent reader,
" I am ſure, will forgive me. It is not the firſt time that
" my heart has got the better of my judgement." " I am
" not afraid," Mr. Nichols adds, " of being cenſured for
" having tranſcribed this beautiful paſſage."

HIGGONS (BEVIL), younger ſon of Sir Thomas (and firſt couſin to the late earl of Granville) by Bridget his ſecond wife; at the age of 16, became a commoner of St. John's-college, Oxford, in Lent term 1686; and went afterwards to Cambridge, and then to the Middle Temple. Wood enumerates five of his poems. He wrote ſome others; and was the author of a tragedy, intituled, " The Generous " Conqueror, or the Timely Diſcovery," acted at Drury-lane, and printed in 4to, 1702 [A]. He was a ſteady adherent to the cauſe of the exiled family; and accompanied king James into France, where he maintained his wit and good-humour undepreſſed by his misfortunes. He publiſhed a poem " on the Peace of Utrecht." On the publication of Biſhop Burnet's " Hiſtory of his own Times," he wrote ſome ſtrictures on it, in a volume, intituled, " Hiſtorical " and Critical Remarks;" the ſecond edition of which was printed in 8vo, 1727; and, in the ſame year, publiſhed " A " ſhort View of the Engliſh Hiſtory; with Reflections, Po-
" litical, Hiſtorical, Civil, Phyſical, and Moral; on the
" Reigns of the Kings; their Characters, and Manners;
" their Succeſſions to the Throne, and other remarkable
" Incidents to the Revolution 1688. Drawn from authen-
" tic Memoirs and MSS." " Theſe papers," he tells us in his preface, " lay covered with duſt 36 years, till every per-
" ſon concerned in the tranſactions mentioned were removed
" from the ſtage."

Nichols's Select Collection of Poems, Vol. I. p. 128.

[A] See the prologue to this tragedy in lord Lanſdowne's Poems, p. 220.

HIGH-

Gent. Mag. 1780, p. 176.

HIGHMORE (Joseph, Eſq;) an eminent painter, was born in the pariſh of St. James, Garlickhithe, London, June 13, 1692, being the third ſon of Mr. Edward Highmore [A], a coal-merchant in Thames-ſtreet. Having ſuch an early and ſtrong inclination to painting, that he could think of nothing elſe with pleaſure, his father endeavoured to gratify him in a propoſal to his uncle, who was ſerjeant-painter to king William, and with whom Mr. (afterwards Sir James) Thornhill [B] had ſerved his apprenticeſhip. But this was afterwards for good reaſons declined, and he was articled as clerk to an attorney, July 18, 1707; but ſo much againſt his own declared inclination, that in about three years he began to form reſolutions of indulging his natural diſpoſition to his favourite art, having continually employed his leiſure hours in deſigning, and in the ſtudy of geometry, perſpective, architecture, and anatomy, but without any inſtructors except books. He had afterwards an opportunity of improving himſelf in anatomy, by attending the lectures of Mr. Cheſelden, beſides entering himſelf at the Painters Academy in Great Queen-ſtreet, where he drew 10 years, and had the honour to be particularly noticed by Sir Godfrey Kneller, who diſtinguiſhed him by the name of "the Young Law-"yer." On June 13, 1714, his clerkſhip expired; and on March 26, 1715, he began painting as a profeſſion, and ſettled in the city. In the ſame year Dr. Brook Taylor publiſhed his "Linear Perſpective: or, a new Method of repre-"ſenting juſtly all Manner of Objects as they appear to the "Eye, in all Situations." On this complete and univerſal theory our artiſt grounded his ſubſequent practice; and it has been generally allowed, that few, if any, of the profeſſion at that time, were ſo thorough maſters of that excellent, but intricate ſyſtem. In 1716, he married Miſs Suſanna Hiller, daughter and heireſs of Mr. Anthony Hiller, of Effingham in Surrey; a young lady in every reſpect worthy of his choice. For Mr. Cheſelden's "Anatomy of the Human Body," publiſhed in 1722, he made drawings from the real ſubjects at the time of diſſection, two of which were engraved for that work, and appear, but without his name, in tables

[A] His grandfather, Abraham, who was firſt couſin to Nathaniel, the celebrated phyſician, being a lieutenant-colonel in the royal ſervice, had, in return for his loſſes, an honourable augmentation to his arms, as mentioned in the "Gentleman's Magazine for 1772," p. 449.

[B] The Highmores and Thornhills were connected by marriage; Edward, the uncle of Sir James, marrying Suſanna, the daughter of Nathaniel Highmore, rector of Purſe Candell, Dorſetſhire, ſiſter to the phyſician.

xii. and xiii. In the ſame year, on the exhibition of "The "Conſcious Lovers," written by Sir Richard Steele, Mr. Highmore addreſſed a letter to the author on the limits of filial obedience, pointing out a material defect in the character of Bevil, with that clearneſs and preciſion for which, in converſation and writing, he was always remarkable, as the pencil by no means engroſſed his whole attention [c]. His reputation and buſineſs increaſing, he took a more conſpicuous ſtation, by removing to a houſe in Lincoln's-Inn Fields, in March 1723-4; and an opportunity ſoon offered of introducing him advantageouſly to the nobility, &c. by his being deſired, by Mr. Pine the engraver, to make the drawings for his prints of the Knights of the Bath, on the revival of that order, in 1725. In conſequence, ſeveral of the knights had their portraits alſo by the ſame hand, ſome of them whole lengths; and the duke of Richmond, in particular, was attended by his three eſquires, with a perſpective view of king Henry VIIth's chapel. This capital picture is now at Godwood. And our artiſt was ſent for to St. James's, by George I. to draw the late duke of Cumberland, from which Smith ſcraped a mezzotinto.

In 1728, Mr. Hawkins Browne, then of Lincoln's-Inn, who had ever a juſt ſenſe of his talents and abilities, addreſſed to him a poetical epiſtle "On Deſign and Beauty;" and, ſome years after, an elegant Latin Ode, both now collected in his poems [d]. In the ſummer of 1732, Mr. Highmore viſited the continent, in company with Dr. Pemberton, Mr. Benj. Robins, and two other friends, chiefly with a view of ſeeing the gallery of pictures belonging to the elector Palatine at Duſſeldorp, collected by Rubens, and ſuppoſed the beſt in Europe. At Antwerp alſo he had peculiar pleaſure in contemplating the works of his favourite maſter. In their return they viſited the principal towns in Holland. In 1734, he made a like excurſion, but alone, to Paris, where he received great civilities from his countrymen then there, particularly the duke of Kingſton, Dr. Hickman (his tutor), Robert Knight, Eſq; (the late caſhier), &c. Here he had the ſatisfaction of being ſhewn, by cardinal de Polignac, his famous group of antique ſtatues, the court of Lycomedes, then juſt brought from Rome, and ſince purchaſed by the king of Pruſſia, and deſtroyed at Charlottenbourg, in 1760, by the Ruſſians. In 1742, he had the honour to paint the

[c] This he allowed to be publiſhed, for the firſt time, in the "Gentleman's "Magazine for 1762," p. 404.

[d] See the latter, with a tranſlation, in the "Gentleman's Magazine "for 1768," p. 392.

late

late prince and princeſs of Wales, for the duke of Saxe Gotha; as he did ſome years after, the late queen of Denmark, for that court. The publication of "Pamela," in 1744, gave riſe to a ſet of paintings by Mr. Highmore, which were engraved by two French engravers, and publiſhed by ſubſcription in 1745. In the ſame year he painted the only original of the late general Wolfe, then about 18. His Pamela introduced him to the acquaintance and friendſhip of the excellent author, whoſe picture he drew, and for whom he painted the only original of Dr. Young. In 1750 he had the great misfortune to loſe his excellent wife. On the firſt inſtitution of the Academy of Painting, Sculpture, &c. in 1753, he was elected one of the profeſſors; an honour, which, on account of his many avocations, he deſired to decline. In 1754 he publiſhed "A critical Examination of "thoſe two Paintings [by Rubens] on the Cieling of the "Banqueting-Houſe at Whitehall, in which Architecture "is introduced, ſo far as relates to Perſpective; together "with the Diſcuſſion of a Queſtion which has been the Subject of Debate among Painters:" printed in 4to, for Nourſe. In the ſolution of this queſtion, he proved that Rubens, and ſeveral other great painters, were miſtaken in the practice, and Mr. Kirby, and ſeveral other authors, in the theory. And in the XVIIIth Vol. of the "Monthly Re-"view," he animadverted (anonymouſly) on Mr. Kirby's unwarrantable treatment of Mr. Ware, and detected and expoſed his errors, even when he exults in his own ſuperior ſcience. Of the many portraits which Mr. Highmore painted, in a large practice of 46 years, (of which ſeveral have been engraved) it is impoſſible and uſeleſs to diſcuſs particulars. Some of the moſt capital in the hiſtorical branch, which was then much leſs cultivated than it is at preſent, ſhall only be mentioned, viz. "Hagar and Iſhmael," a preſent to the Foundling-hoſpital: "The good Samaritan," painted for Mr. Shepherd of Campſey Aſh: "The finding "of Moſes," purchaſed at his ſale by Col. (now Gen.) Liſter: "The Harlowe Family," as deſcribed in "Clariſſa," now in the poſſeſſion of Thomas Watkinſon Payler, Eſq; at Heden in Kent: "Clariſſa," the portrait mentioned in that work: "The Graces unveiling Nature," drawn by memory from Rubens: "The Clementina of Grandiſon," and "the Queen-mother of Edward IV. with her younger Son, "&c. in Weſtminſter-abbey:" the three laſt in the poſſeſſion of his ſon.

In

In 1761, on the marriage of his daughter to the Rev. Mr. Duncombe, ſon to one of his oldeſt friends, he took a reſolution of retiring from buſineſs, and diſpoſing of his collection of pictures, which he did by auction, in March, 1762, and ſoon after removed to his ſon-in-law's at Canterbury, where he paſſed the remainder of his life, without ever reviſiting the metropolis. But though he had laid down the pencil, he never wanted employment: ſo active and vigorous was his mind, that, with a conſtitutional flow of ſpirits, and a reliſh for inſtructive ſociety, he was never leſs "alone "than when alone;" and, beſides his profeſſional purſuits (above mentioned), to philoſophy, both natural and moral, and alſo divinity, he laudably dedicated his time and attention. No man had more clearneſs and preciſion of ideas, or a more ardent deſire to know the truth; and, when known, conſcientiouſly to purſue it. With ſtrong paſſions, ever guided by the ſtricteſt virtue, he had a tender, ſuſceptible heart, always open to the diſtreſſes of his fellow-creatures, and always ready to relieve them. His capital work of the literary kind was his "Practice of Perſpective, on the Prin-"ciples of Dr. Brook Taylor, &c." written many years before, but not publiſhed till 1763, when it was printed for Nourſe, in one vol. 4to. This not only evinced his ſcientific knowledge of the ſubject, but removed, by its perſpicuity, the only objection that can be made to the ſyſtem of Dr. Taylor. It accordingly received, from his friends and the intelligent public, the applauſes it deſerved. In 1765 he publiſhed (without his name) "Obſervations on a Pamphlet "intituled, 'Chriſtianity not founded on Argument' [by "Dodwell];" in which, after ſhewing that it is a continued irony, and lamenting that ſo ample a field ſhould be offered the author of it for the diſplay of his ſophiſtry; he gives up creeds, articles, and catechiſms, as out-works raiſed by fallible men, and, confining himſelf to the defence of the Goſpel, or citadel, ſhews, that pure primitive Chriſtianity, though aſſaulted by infidels, will ever remain impregnable. His opinion of Rubens may be ſeen in the Gent. Mag. for 1766, p. 353, under the title of "Remarks on ſome Paſ-"ſages in Mr. Webb's 'Enquiry into the Beauties of Paint-"ing, &c." In the ſame year he publiſhed, with only his initials, "J. H." two ſmall volumes of "Eſſays, moral, "religious, and miſcellaneous; with a Tranſlation in Proſe "of Mr. Browne's Latin Poem on the Immortality of the "Soul," ſelected from a large number written at his leiſure,

at

at different periods of life. "As ſuch," ſays Dr. Hawkeſworth [E], "they do the author great credit. They are not "excurſions of fancy, but efforts of thought, and indubitable "indications of a vigorous and active mind." In the Gent. Mag. for 1769, p. 287, he communicated "A natural and "obvious Manner of conſtructing Sun-dials, deduced from "the Situation and Motion of the Earth with reſpect to the "Sun," explained by a ſcheme. And in that for 1778, p. 526, his remarks on colouring, ſuggeſted by way of a note on the "Epiſtle to an eminent Painter," will ſhew that his talents were by no means impaired at the age of 86. Indeed, he retained them to the laſt, and had even ſtrength and ſpirit ſufficient to enable him to ride out daily on horſeback, the ſummer before he died. A ſtrong conſtitution, habitual temperance, and conſtant attention to his health in youth as well as in age, prolonged his life, and preſerved his faculties to his 88th year, when he gradually ceaſed to breathe; and, as it were, fell aſleep, on March 3, 1780. He was interred in the ſouth aiſle of Canterbury cathedral [F], leaving one ſon, Anthony, educated in his own profeſſion; and a daughter, Suſanna, mentioned above.

His abilities as a painter appear in his works, which will not only be admired by his contemporaries, but by their poſterity; as his tints, like thoſe of Rubens and Vandyck, inſtead of being impaired, are improved by time, which ſome of them have now withſtood above 60 years. His idea of beauty, when he indulged his fancy, was of the higheſt kind; and his knowledge of perſpective gave him great advantages in family-pieces, of which he painted more than any one of his time. He could take a likeneſs by memory as well as by a ſitting, as appears by his picture of the duke of Lorrain (the late emperor), which Faber engraved; and thoſe of king George II. (in York aſſembly-room); Queen Caroline, the two Miſs Gunnings, &c. Like many other great painters, he had "a poet for his friend," in the late Mr. Browne; to which may be added a poem addreſſed to him in 1726, by the Rev. Mr. Bunce, at that time of Trinity-hall, Cambridge, who ſucceeded Mr. Highmore, and in 1780, was vicar of St. Stephen's near Canterbury.

[E] In his Review of them, Gent. Mag. Vol. XXXV. p. 238.

[F] "A Thought at his Grave," was printed in Gent. Mag. 1780, p. 144; and verſes to him by Mr. Bunce in p. 195.

HILARIUS,

HILARIUS, an ancient father of the Chriſtian church, who flouriſhed in the fourth century, was born, as Jerom tells us, at Poictiers in France; but in what year, is not any where mentioned. His parents were of rank and ſubſtance, and had him liberally educated in the Pagan religion, which they themſelves profeſſed, and which Hilary did not forſake till many years after he was grown up: when reflecting, as Dupin ſays, upon the groſs errors of Paganiſm, he was by little and little conducted to the truth, and at laſt confirmed in it by reading the Holy Scriptures. After he was perfectly inſtructed in the Chriſtian religion, he was baptized, together with his wife and daughter, who were alſo converted with him. He was advanced to the biſhopric of Poictiers in 355, as Baronius fixes it; though Cave ſees no reaſon why he might not be made biſhop of that place ſome years before. As ſoon as he was raiſed to this dignity, he became a moſt zealous champion of the orthodox faith, and diſtinguiſhed himſelf particularly againſt the Arians, whoſe doctrines were at that time gaining ground in France. In 356, he was ſent by Conſtantius to ſupport the party of Athanaſius at the ſynod of Beterra, or Beziers, againſt Saturninus biſhop of Arles, who had juſt before been excommunicated by the biſhops of France; but Saturninus intrigued with ſo much art againſt him, that he prevailed with the emperor, who was then at Milan, to order him to be baniſhed. Accordingly, Hilary was baniſhed to Phrygia, where he continued four years, and applied himſelf during that time to the compoſing of ſeveral works. He wrote his 12 books upon the Trinity, which Cave calls "a noble work," and which have been ſo much admired by the orthodox believers. He wrote alſo "A Treatiſe concerning Synods," which he addreſſed to the biſhops of France; wherein he explains to them the ſenſe of the Eaſtern churches upon the doctrine of the Trinity, and alſo their manner of holding councils. This treatiſe was drawn up by Hilary, after the council of Ancyra in 358, whoſe canons he ſets forth in it; and before the councils of Rimini and Seleucia, which were called in the beginning of 359. Some time after he was ſent to the council of Seleucia, where he defended the Gallican biſhops from the imputation of Sabellianiſm, which the Arians had fixed upon them; and boldly aſſerted the ſound and orthodox faith of the Weſtern biſhops. He was ſo favourably received, and ſo much reſpected by this council, that they admitted him as one, who ſhould give in his opinion, and aſſiſt in a determination among their biſhops: but finding the greater

Præfat. ad lib. ii. Comment. in Galat.

Biblioth. des Aut. Eccleſ.

Hiſtor. Liter. Tom. I. p. 213. Oxon. 1740.

Hiſt. Lit. ut ſupra.

part of them to be Arian, he would not act. Nevertheleſs he continued at Seleucia, till the council was over; when, ſeeing the orthodox faith in the utmoſt peril, he followed the deputies of the council to Conſtantinople, and petitioned the emperor for leave to diſpute publicly with the Arians. The Arians, perceiving what a powerful adverſary they were likely to find in Hilary, contrived to have him ſent to France, whither paſſing through Italy he arrived in 360, without being abſolved in the mean time from the ſentence of baniſhment. However, after the catholic biſhops had recovered their uſual liberty and authority under Julian the Apoſtate, Hilary aſſembled ſeveral councils in France, to re-eſtabliſh the ancient orthodox faith, and to condemn the determinations of the ſynods of Rimini and Seleucia. He condemned Saturninus biſhop of Arles, but pardoned thoſe who acknowledged their error; and, in ſhort, he beſtirred himſelf ſo heartily in this great affair, that, as Sulpicius Severus ſays, it was agreed on all hands, that France was in great meaſure freed from Arianiſm by the ſingle influence and endeavours of Hilary. He extended his care likewiſe on this account to Italy and foreign churches, and was particularly qualified, as Ruffinus obſerves, to recover men from the error of their ways, becauſe he was "vir natura lenis, placidus, ſimulque eruditus, & ad perſuadendum commodiſſimus:" "an excellent obſervation," ſays the candid Dupin, "and very proper leſſon of inſtruction to all who are employed in the converſion of Heretics."

Hiſt. Sacr. lib. ii. c. 46.

Biblioth. &c. as above

About 367, Hilary had another opportunity of diſtinguiſhing his zeal againſt Arianiſm. The emperor Valentinian coming to Milan, iſſued forth an edict, by which he obliged all to acknowledge Auxentius for their biſhop. Hilary, perſuaded that Auxentius was at the bottom an Arian, preſented a petition to the emperor, in which he declared Auxentius to be a blaſphemer, whoſe opinions were oppoſite to thoſe of the church. Upon this the emperor ordered Hilary and Auxentius to diſpute publicly; where Auxentius, after many ſubtleties and evaſive ſhifts to prevent being depoſed from his biſhopric, was forced to own, that Jeſus Chriſt "was indeed God, of the ſame ſubſtance and divinity with the Father." The emperor believed this profeſſion ſincere, and embraced his communion; but Hilary continued ſtill to call him an Heretic, and moſt wicked prevaricator with God and man: on which account he was ordered to depart from Milan, as one who diſturbed the peace of the church. Hilary died the latter end of this year, after many ſtruggles

and

and endeavours to ſupport the catholic faith. His works have been publiſhed ſeveral times: but the laſt and beſt edition of them was given by the Benedictines in 1693 at Paris. Of his 12 books upon the Trinity, Jerom has ſpoken thus: "Hilarius meorum confeſſor temporum & epiſcopus duode-
"cim Quintiliani libros & ſtylo imitatus eſt & numero." Epiſt. ad Mag. Tom. II. p. 328.
And Eraſmus, in the preface to that edition which he gave of Hilary's works, ſays, that in theſe books he ſeems to have taken pains to ſhew, "quicquid ingenio, quicquid eloquen-
"tia, quicquid ſacrarum literarum cognitione poſſet." He was likewiſe a man of great piety, as well as great parts and learning, of which the ancient author of his life, attributed to Fortunatus, has given us this inſtance. He tells us, that when Hilary went to Phrygia into baniſhment, leaving his wife and daughter behind him at Poictiers, he had a viſion, which informed him, that a young man of great wealth and power wanted to marry his daughter; but that Hilary prevented the match by his prayers, in which he earneſtly begged, that ſhe might only be married to Jeſus Chriſt. The author adds, that after his return from exile, upon her expreſſing an inclination to be married, Hilary prayed the Lord again, to take her from this vain world to himſelf: the reſult of which, it ſeems, was, that the young lady, as well as her mother, whom we muſt ſuppoſe to have been upon this occaſion too much in her intereſt, died in a very ſhort time after. To be ſerious, we do not mean to produce theſe Dupin, as above.
ſtories as proofs of Hilary's piety, but rather of that ſpirit of fiction and lying, which poſſeſſed the zealous advocates and encouragers of a monkiſh life in the fifth age of the church, and indeed ever after.

HILDEBERT, biſhop of Mans, and afterwards Archbp. of Tours, in the 12th century, was born at Lavardin, a town in France. He is commemorated by Bayle for a cir- Bayle's Dict.
cumſtance, as it appears, on account of which, in our humble opinion, he had better have been forgotten; and that is, for having led a very diſſolute life, before he was raiſed to the epiſcopal character. Even after he was promoted to an archdeaconry, he took ſo many concubines, that he had a very great number of baſtard ſons and daughters. This is what Ivo biſhop of Chartres wrote to him. "Some of the
"moſt ancient perſons of the church of Mans, who ſay they
"are very well acquainted with your former way of living,
"aſſert, that you indulged yourſelf in ſenſual pleaſures, to
"that degree, that after you was made an archdeacon, you

Ivo's Lett. the 27th.

" uſed to lie with a whole tribe of concubines, by whom " you have had many boys and girls." Hildebert, however, was a man of great learning, as well as merit in many reſpects. Maimbourg commends him highly, calls him the bleſſed Hildebert, and aſſerts him to have been one of the moſt holy and moſt learned prelates, the Gallican church ever had. " We have ſome letters," ſays he, " and other " beautiful works of his in the collection of the fathers. St. " Bernard ſtyles him the excellent pontiff and chief ſupport " of the church; whom the moſt celebrated writers mention " with great elogium, and whoſe holineſs God himſelf was " pleaſed to ſhew, and to honour by the miracles which " were performed at his tomb. And on this occaſion, to " do his memory the juſtice it deſerves, I think myſelf obliged " to obſerve, that they who, on the credit of a letter of Ivo " of Chartres, have aſſerted the diſſolutepeſs of his life, when " he was made biſhop of Mans, have entirely miſtaken him " for another; being miſled by the inſcription of that letter, " in which they found Ildeberto inſtead of Aldeberto, as the " ancient manuſcripts read it." But Maimbourg's criticiſm, which is taken from Juret's " Notes on Ivo of Chartres's " Life," has not availed at all in Hildebert's favour; ſince it is well known, that no other perſon was elected biſhop of Mans in Ivo's time, but Hildebert; who was raiſed from an archdeacon to biſhop, which Ivo alſo obſerves.

Hiſt. du Lutheraniſme, Liv. ii. p. 192.

Menage, Hiſt. de Sable, p. 307, &c.

Maimbourg relates afterwards, how Hildebert was tranſlated from the biſhopric of Mans to the archbiſhopric of Tours by Pope Honorius II. in 1125; and obſerves, that this prelate, finding king Lewis the Big to have given two canonſhips in his dioceſe during the vacancy of that ſee, went himſelf to court to make his humble repreſentations to the king. His majeſty heard him; but, as he would not be ſatisfied with the ſentence that was given, and demanded a canonical judgement, all the income of his archbiſhopric was ſeized upon, on account of his obſtinacy. This made him have recourſe to the moſt humble petitions; and he recommended his caſe to a biſhop, for whom the king had a great eſteem. " I do not write to you," ſays he, " with a deſign to com- " plain of the king's proceedings againſt me; nor to rouſe " you by my expoſtulation; not to raiſe clamours, troubles, " ſeditions, and ſtorms againſt the Lord's Anointed; nor to " demand, that the ſeverities and cenſures of the church be " made uſe of againſt him. Far from it; I only beg of " you, that by your kind and charitable offices, you would " prevail upon his majeſty, not to exert the weapons of his " anger

" anger and indignation againſt a poor biſhop, full of years, " and who deſires nothing but reſt." Hild. Epiſt. vi. apud Lucam Dacherium, Tom. XIII. P. 280.

Hildebert wrote a very ſmart letter againſt the court of Rome. The deſcription he gives of the vices of that court, is very lively and elegant; and we find as lively and elegant a tranſlation of it, in French, by M. du Pleſſis Mornay, in his " Myſtére d' Iniquité. He was but biſhop of Mans when he wrote that letter; but when he wrote another to Pope Honorius II. complaining that all the cauſes were carried to Rome by way of appeal, he was archbiſhop of Tours. He wrote a deſcription of Rome in Latin verſe, which ends with theſe two lines:

" Urbs felix, ſi vel Dominis-urbs illa careret,
" Vel Dominis eſſet turpe carere fide."

That is,

" Happy city, if it had no maſters; or if it were ſcanda-
" lous for thoſe maſters to be unfaithful."

HILDESLEY (MARK), a truly primitive prieſt and biſhop, was ſon of Mark Hildeſley, rector of Houghton and Witton in the county of Huntingdon, who died about 1724 or 1725, when the living was offered to his ſon by Sir John Barnard, to hold on terms for a minor, which he declined. He was born at Marſton in the county of Kent, 1698, educated at the Charter-houſe, at 19 removed to Trinity-college, Cambridge, whereof he was elected fellow 1723. In 1724 he was appointed Whitehall preacher by biſhop Gibſon; in 1731 preſented by his college to the vicarage of Hitchen, and in 1735 to the neighbouring rectory of Holwell in the county of Bedford, by R. Radcliffe, Eſq; who had a ſingular reſpect for his many amiable and engaging qualities, and always called him Father Hildeſley. This rectory he retained with the maſterſhip of an hoſpital in Durham, given him by the biſhop of that ſee after his promotion to the ſee of Sodor and Man. He diſtinguiſhed himſelf by a diligent attendance on the duties of his extenſive pariſh, which had been much neglected by his predeceſſor, took his conſtant rounds in viſiting his pariſhioners both in town and country, and preaching alternately with his curate at both livings; and every Friday evening in the year at ſeven inſtructed and catechized the younger part in the church, and on Good Fridays diſtributed books to them. He generally preached from memory or ſhort notes, and at a viſitation at Baldock delivered the whole diſcourſe to the clergy from History of the Gentlemen's Society at Spalding, p. xxiv.

memory, with a very agreeable addreſs. His conſtant attention to the duties of his function, and his inability to keep a curate before he had Holwell, impaired his weakly conſtitution. He beſtowed great expence, ſoon after his inſtitution, on his vicarage houſe, which was before a poor mean dwelling; and he took four or ſix ſelect boarders into his houſe for inſtruction. His exemplary conduct in this humble ſtation recommended him to the duke of Athol as a fit ſucceſſor to the worthy Bp. Wilſon, whoſe noble deſign of printing a tranſlation of the whole Bible in the Manks language he brought to moſt happy concluſion, immediately after his conſecration in 1755, and died within ten days of its completion, of a paralytic ſtroke, Dec. 7, 1772, and was buried according to his deſire as near to his predeceſſor as poſſible. His farewel ſermon at Hitchen drew tears from all who heard it; and when he viſited the pariſh two years after, on his return to England from his ſee, he recognized affectionately the meaneſt of his friends and catechumens. He preached another affectionate diſcourſe to them, and when he left the town, the ſtreets were crouded with multitudes to pay him every mark of reverence, which he returned with equal kindneſs.

HILL (AARON), a poet, whoſe father was a gentleman of Malmeſbury-Abbey in Wiltſhire, was born in Beaufort-Buildings, London, Feb. 10, 1684-5. He was ſent to Weſtminſter-ſchool, which, however, he left, on account of his narrow circumſtances occaſioned by his father's miſmanagement, at 14 years of age. Shortly after he formed a reſolution of paying a viſit to his relation lord Paget, then ambaſſador at Conſtantinople; and accordingly embarked on board a ſhip, going there, March 2, 1700. When he arrived, lord Paget received him with much ſurpriſe, as well as pleaſure; wondering, that a perſon ſo young ſhould run the hazard of ſuch a voyage, to viſit a relation whom he only knew by character. The ambaſſador immediately provided for him a very learned eccleſiaſtic in his own houſe; and, under his tuition, ſent him to travel; ſo that he had an opportunity of ſeeing Egypt, Paleſtine, and a great part of the eaſtern country. With lord Paget he returned home about 1703, and in his journey ſaw moſt of the courts in Europe. A few years after, he was deſired to accompany Sir William Wentworth, who was then going to make the tour of Europe; and with him he travelled two or three years. About 1709, he publiſhed his firſt poem, intituled,

"Camillus,"

"Camillus," in honour of the earl of Peterborough, who had been general in Spain: and being the ſame year made maſter of the theatre in Drury-lane, he wrote his firſt tragedy, "Elfrid, or the Fair Inconſtant," at the deſire of the famous actor Booth, which from his firſt beginning of it he compleated in a little more than a week. In 1710, he was maſter of the opera-houſe in the Hay-market; and then wrote an opera called "Rinaldo," which met with great ſucceſs, and was the firſt that Handel compoſed after he came to England. His genius ſeems to have been beſt adapted to the buſineſs of the ſtage; and while he held the management, he conducted both the theatres to the ſatisfaction of the public; but, having ſome miſunderſtanding with the then lord chamberlain, he relinquiſhed it in a few months.

But Hill was not only a poet, he was alſo a great projector. Among the Harleian MSS. 7524, is a letter of his to the lord-treaſurer, dated April 12, 1714, on a ſubject by which "the nation might gain a million annually." In 1715, he undertook to make an oil, as ſweet as that from olives, of the beech-nuts, and obtained a patent for the purpoſe: but, ſome how or other, the undertaking came to nothing. In 1716, he wrote another tragedy, called "The Fatal Vi-"ſion, or The Fall of Siam:" to which he prefixed this motto out of Horace,

"I not for vulgar admiration write:
"To be well read, not much, is my delight."

About 1718, he wrote a poem, called "The Northern "Star," upon the actions of the Czar Peter the Great; and ſeveral years after was complimented with a gold medal from the empreſs Catherine, according to the Czar's deſire before his death. He was alſo to have written his life from papers of the Czar's, which were to have been ſent to him: but the death of the Czarina, quickly after, prevented it. In 1728, he made a journey to the North of Scotland, where he had been about two years before; having contracted with the York-buildings company, concerning many woods of great extent in that kingdom, for timber for the uſes of the navy. He found ſome difficulties in this affair: for when the trees were by his order chained together into floats, the Highlanders refuſed to venture themſelves on them down the river Spey, till he firſt went himſelf, to convince them there was no danger. However, in this paſſage he found a great obſtacle in the rocks, on which he ordered fires to be made when the river was low, and great quantities of water to be

thrown; by which means they were broken to pieces, and thrown down, ſo that the paſſage became eaſy for the floats. This project, however, like the former, came to nought; upon which, after a ſtay of ſeveral months in the Highlands, he quitted Scotland, and went to York. In that retirement in the North, he wrote a poem, called "The Progreſs of "Wit, being a Caveat for the uſe of an eminent Writer." This was intended for Pope, who, it ſeems, had been the aggreſſor in the "Dunciad," and, as Hill's friends ſay, was made very uneaſy by it. The firſt eight lines are as follows:

"Tuneful Alexis, on the Thame's fair ſide,
"The ladies play-thing, and the muſes pride,
"With merit popular, with wit polite,
"Eaſy though vain, and elegant though light:
"Deſiring and deſerving others praiſe,
"Poorly accepts a fame he ne'er repays:
"Unborn to cheriſh, ſneakingly approves,
"And wants the ſoul to ſpread the worth he loves."

In 1731, he met the greateſt ſhock affliction ever gave him, though it is ſaid he was born to combat it in all its ſhapes: and that was in the loſs of a wife, to whom he had been married 20 years. She was the only daughter of Edmund Morris, Eſq; of Stratford in Eſſex, by whom he had nine children, and alſo a handſome fortune. He wrote the following epitaph for a monument he deſigned to erect over her grave;

"Enough," cold ſtone! ſuffice her long-lov'd name;
"Words are too weak to pay her virtues claim.
"Temples, and tombs, and tongues ſhall waſte away,
"And power's vain pomp in mould'ring duſt decay.
"But ere mankind a wife more perfect ſee,
"Eternity, O Time! ſhall bury thee."

It would be tedious to enumerate all his pieces in poetry and proſe. Four volumes have been publiſhed, in 8vo, ſince his death; but we do not find that they are in any great vogue with the public, which may make it leſs neceſſary for us to be particular about them. Perhaps this gentleman's being too ſtrained and affected, both in his thoughts, and manner of expreſſing them, rather than want of either genius or judgement, may in ſome meaſure account for the cool reception they have met with. His laſt production was a tragedy called "Merope," which was brought upon the ſtage

ſtage in Drury-lane by Garrick. There are ſome lines in the beginning of it, which may be conſidered as a prophecy of his own approaching diſſolution:

" Cover'd in fortune's ſhade, I reſt reclin'd:
" My griefs all ſilent; and my joys reſign'd.
" With patient eye life's evening gloom ſurvey:
" Nor ſhake th' out-haſtening ſands, nor bid them ſtay.
" Yet while from life my ſetting proſpects fly,
" Fain would my mind's weak offspring ſhun to die, &c."

He died Feb. 8, 1749, as it is ſaid, in the very minute of the earthquake, after enduring a twelvemonth's torment of body with great calmneſs and reſignation. He was interred in the ſame grave with his wife, in the great cloiſter of Weſtminſter-abbey. An author is juſt come to our hands, who paſſes the following judgement of Mr. Hill: " whoſe " character," he ſays, " ſeems to have been almoſt as ſin- " gular as his adventures. Born of a good family, and en- " dowed with ſome natural talents, he might perhaps have " arrived at that eminence to which he aſpired, could he " have confined himſelf to any ſingle purſuit. But he was " one of thoſe enterpriſing ſpirits, that attempt every thing; " and, for want of diſcerning their proper province, bring " nothing to perfection. He travelled much, read much, " and wrote much; and all, as it ſhould ſeem, to very little " purpoſe. His intimate acquaintance with the moſt emi- " nent perſons of an age ſo fruitful in *Beaux Eſprits* inflamed " his natural ardor to diſtinguiſh himſelf in the Belles Let- " tres. He fancied that he was deſtined to be a great poet; " and the high compliments he received from one that was " really ſuch (namely, Mr. Pope) confirmed him in that " error.—From poetry to muſic the paſſage was natural and " eaſy: but from compoſing dramas, to be ſet to the ex- " tracting oil from beech-nuts, was a tranſition quite pecu- " liar to ſuch a verſatile genius as M. Hill." Memoirs of the Life of Handel, p. 80.

HILL (Sir JOHN), an Engliſh writer, and moſt extraordinary character, was the ſon of a clergyman of Peterborough or Spalding, and born about the year 1716. He was bred an apothecary, and ſet up in St. Martin's-lane, Weſtminſter; but marrying early, and without a fortune, he was obliged to look round for other reſources than his profeſſion. Having, therefore, in his apprenticeſhip, attended the botanical lectures, which are periodically given under the patronage of the apothecary's company, and being poſſeſſed of quick Annual Regiſter, for the year 1775.—Biographia Dramatica.

quick natural parts, he ſoon made himſelf acquainted with the theoretical, as well as practical parts of botany; from whence, being recommended by the late duke of Richmond and lord Petre, he was by them employed in the inſpection and arrangement of their botanic gardens. Aſſiſted by the liberality of theſe noblemen, he executed a ſcheme of travelling over ſeveral parts of this kingdom, to gather certain of the moſt rare and uncommon plants, which he afterwards publiſhed by ſubſcription; but, after great reſearches and uncommon induſtry, which he poſſeſſed in a peculiar degree, this undertaking turned out by no means adequate either to his merits or expectations.

The ſtage next preſented itſelf, as a ſoil in which genius might ſtand a chance of flouriſhing: but this plan proved likewiſe abortive; and, after two or three unſucceſsful attempts at the Hay-market and Covent-garden, he was obliged to relinquiſh all pretenſions to the ſock and buſkin, and apply again to his botanical advantages, and his buſineſs as an apothecary. In the courſe of theſe purſuits, he was introduced to the acquaintance of Martin Folkes and Henry Baker, Eſqrs; both of the Royal Society, and through them to the literary world; where he was received and entertained on every occaſion with much candour and friendly warmth: in ſhort, he was conſidered by them as a young man of great natural and acquired knowledge, ſtruggling againſt the tide of misfortune, and in this view pitied and encouraged.

At length, about 1746, at which time he had the trifling appointment of being apothecary to a regiment or two in the Savoy, he tranſlated from the Greek a ſmall tract, written by Theophraſtus, "On Gems," which he publiſhed by ſubſcription; and this, being well executed, procured him friends, reputation, and money. Encouraged by this, he engaged in works of greater extent and importance. The firſt he undertook, was "A General Natural Hiſtory," 3 vols. folio. He next engaged in conjunction with George Lewis Scott, Eſq; for a "Supplement to Chambers's Dic-" tionary." He at the ſame time ſtarted the "Britiſh Ma-" gazine;" and, when engaged in a number of theſe and other works, ſome of which ſeemed to require a man's whole attention, carried on a daily eſſay under the title of "In-" ſpector." All this employment notwithſtanding, he was a conſtant attendant upon every place of public amuſement; where he collected, by wholeſale, a great variety of private intrigue and perſonal ſcandal, which he, as freely retailed again to the public, in his "Inſpectors" and "Magazines."

It

It would be a folio, inſtead of an article in this work, were we to trace Mr. late Dr. Hill (for he had obtained a diploma from the college of St. Andrew's, Scotland) through all his various purſuits in life. Let it ſuffice to ſay, that from this ſucceſsful period, he ſtarted a man of faſhion, kept his equipage, dreſſed, went into all polite companies, laughed at the drier ſtudies, and in every reſpect claimed the character of a man of *bon ton*. His writings ſupported him for a while in all this; and, notwithſtanding the graver part of them were only compilations, and the lighter part ſuch as could produce no great copy-money, yet there is no doubt of his making, for ſeveral years, an amazing income.

But now, it ſeems, the diſpoſition of this gentleman was greatly changed with his circumſtances: from humble and diffident, he became vain and ſelf-ſufficient: there appeared in him a pride, which was perpetually claiming a more than ordinary homage; and a vindictive ſpirit, which could never forgive the refuſal of it. Hence in his writings, perſonal abuſe and licentious ſcurrility, and public attacks on the underſtandings, morals, or peculiarities of others. Theſe engaged him frequently in diſputes and quarrels; and an Iriſh gentleman, ſuppoſed to be ridiculed in an "Inſpector," proceeded ſo far as even to cane him, in the public gardens of Ranelagh. He had a paper-war with Woodward the comedian; was engaged with Henry Fielding in the affair of Elizabeth Canning; and concerned in a conteſt with the Royal Society. He attacked this body, firſt in a pamphlet, intituled, "A Diſſertation on Royal Societies;" and afterwards in a 4to volume, called "A Review of the Works of the "Royal Society." The latter work was uſhered into the world with an abuſive dedication to Martin Folkes; againſt whom, and Henry Baker above-mentioned, the weight of his malignity was aimed. The cauſe of both theſe productions was the diſcouragement he met with, when ſuing to offer himſelf as a candidate for admittance into this Society.

By perſonal abuſe, by malign altercation, by proud and inſolent behaviour, together with the ſlovenlineſs and inaccuracy of careleſs and haſty productions, he wrote himſelf out of repute both with booksellers and the town; and, after ſome time, ſunk in the reputation of the public, nearly as faſt as he had riſen. He found however, as uſual, reſources in his own invention. He applied himſelf to the preparation of certain ſimple medicines: namely, "the Eſſence of "Water-dock; Tincture of Valerian; Pectoral Balſam of "Honey; and Tincture of Bardana." The well-known

ſimplicity

ſimplicity of theſe medicines made the public judge favourably of their effects; inſomuch that they had a rapid ſale, and once more enabled the doctor to figure away as uſual.

Soon after the publication of the firſt of theſe medicines, he obtained the patronage of the earl of Bute; under which, he publiſhed a very pompous and voluminous botanical work, intituled, "A Syſtem of Botany." To wind up the whole of ſo extraordinary a life, having, a year or two before his death, preſented an elegant ſet of his botanical works to the king of Sweden, that Monarch inveſted him with one of the orders of his court. He died Nov. 1775, of the gout, though he profeſſed to cure it in others. As to his literary character, and the rank of merit which his writings ought to ſtand in, Dr. Hill's greateſt enemies could not deny that he was maſter of conſiderable abilities, and an amazing quickneſs of parts. The rapidity of his pen was ever aſtoniſhing, and we have even been credibly informed, that he has been known to receive, within one year, no leſs than 1500l. for the works of his own ſingle hand; which, as he was never in ſuch eſtimation as to be entitled to any extraordinary price for his copies, is, we believe, at leaſt three times as much as ever was made by any one writer in the ſame period of time. But, had he wrote much leſs, he would probably have been much more read. The vaſt variety of ſubjects he handled, certainly required ſuch a fund of univerſal knowledge, and ſuch a boundleſs genius, as were never, perhaps, known to center in any one man; and therefore it is not to be wondered at, if, in regard to ſome, he appears very inaccurate, in ſome very ſuperficial, and, in others, very inadequate to the taſk he had undertaken. His works in the philoſophical way are what he ſeemed moſt likely to have purchaſed future fame by, had he allowed himſelf time to have digeſted the knowledge he was poſſeſſed of, or adhered to that preciſion with regard to veracity which the relation of literary facts ſo rigidly demands. His novels, of which he has written many, ſuch as "The Hiſtory of Mr. Lovell," (in which he had endeavoured to perſuade the world he had given the detail of his own life), "The Adventures of a "Creole," "The Life of Lady Frail," &c. have, in ſome parts of them, incidents not diſagreeably related, but the moſt of them are no more than narratives of private intrigues; containing, throughout, the groſſeſt calumnies, and aiming at the blackening and undermining the private characters of many reſpectable and amiable perſonages. In his "Eſſays," which are by much the beſt of his writings, there is, in general,

neral, a livelineſs of imagination, and a prettineſs in the manner of extending perhaps ſome very trivial thought, which, at the firſt *coup d'œil*, is pleaſing enough, and may, with many, be miſtaken for wit; but, on a nearer examination, the imagined ſterling will be found to dwindle down into mere French plate. A continued uſe of ſmart ſhort periods, bold aſſertions, and a routine of egotiſms, for the moſt part give a glitter to them; which, however, preſently ſullies to the eye, and ſeldom tempts the ſpectator to a ſecond glance. In a word, the utmoſt that can be ſaid of Dr. Hill is, that he had talents, but that he, in general, either greatly miſapplied them, or moſt miſerably hackneyed them out. As a dramatic writer he ſtands in no eſtimation, nor has been known in that view by any thing but three very inſignificant little pieces.

HILLIARD (NICHOLAS), a celebrated Engliſh limner, who drew Mary queen of Scots in water-colours, when ſhe was but 18 years of age; wherein he ſucceeded to admiration, and gained a general applauſe. He was both goldſmith, carver, and limner to queen Elizabeth, whoſe picture he drew ſeveral times; particularly once, when he made a whole length of her, ſitting on her throne. The famous Donne has celebrated this painter in a poem, called "The "Storm;" where he ſays,

"An hand, an eye,
"By Hilliard drawn, is worth an hiſtory."

HINCKLEY (JOHN), ſon of Robert Hinckley of Coton in Warwickſhire, was born in that county in 1617. His parents being puritanically inclined, he was bred in that perſuaſion under Mr. Vynes, the celebrated ſchoolmaſter of Hinckley. In Midſummer or April term, 1634, he was admitted a ſtudent in St. Alban's-hall, under the tuition of Mr. Robert Sayer; but before he became B. A. was converted, by the preaching of Dr. Wentworth, from the opinions he had imbibed in infancy. Nichol's Hiſtory of Aſton-Flamville and Burbach.

About the time that he had compleated the degree of M. A. he entered into orders, was a retainer to the family of Purefoy of Wadley, near Faringdon, Berks; vicar of Coleſhill in that county, afterwards of Drayton in Leiceſterſhire, on the preſentation of George Purefoy, Eſq; in 1662, rector of Northfield in Worceſterſhire; and in 1679, B. and D. D. He died April 13, 1691, and was buried in the chancel

chancel of Northfield church, where the following epitaphs record part of the hiſtory of his family:

"John Hinckley, D.D. was rector of this place 35 "years; he expended a great deal of money in defence of "the rights of this church; ob. April 13, 1695, æt. ſuæ "78, and lies interred under the ſecond ſtone from this "wall. He had two wives; the firſt was Suſannah, daugh- "ter of Henry Shelly of Suſſex, Eſq; ſhe lived with him 24 "years, by whom he had 9 children; ob. July 24, 1671, "æt. ſuæ 50: lies under the 3d ſtone. Walter his eldeſt "ſon was ſtudent of Chriſt-church, Oxon. 28 years, rec- "tor of this place four; rebuilt the middle part of this par- "ſonage-houſe; ob. July 13, 1699, æt. ſuæ 51, and was "interred in this chancel.

"John his ſecond ſon was fellow of Univerſity-college in "Oxon. 12 years, rector of this place ſix; rebuilt both "ends of this parſonage-houſe, all the barns, ſtables, and "out-houſes; as alſo the houſe, barn, and ſtable, belonging "to the glebe land at Cofton, ob. April 24, 1705, æt. ſuæ "51, and lies interred under a ſtone tomb on the north ſide "of this chancel. Theſe died unmarried.

"His third ſon Henry is now ſettled in the pariſh of Har- "borne; three daughters married three neighbouring gentle- "men; the reſt died young.

"His ſecond wife was Frances, daughter of Robert lord "Tracy; ſhe lived with him 20 years, died childleſs, Sept. "17, 1701, æt. ſuæ 76, and lies interred under the ſtone "adjoining to this wall."

"To the memory of Iſabella wife of Stanford Wolferſtan, "miniſter of Wotton Wauen; he was the ſon of Francis "Wolferſtan of Stotfield, Eſq; She was the daughter of "John Hinckley, D.D. rector of this place: ſhe had one "only ſon, Francis, who lieth interred by her.

"Febre puerperii malignâ heu nimium citò rapta, animam "optatiſſimam pietatis bonitatis Deoque ſpei plenam expi- "ravit x April, an. Dom. 1680, ætatis ſuæ 24.

"Relinquens filium ad dentitionem tantum & triſtiſſimum "orbatum virum, ubi cum Deo opt. max. viſum fuerit ſpe- "rantem ſe juxtâ reponendum."

The publications of Dr. Hinckley are, 1. "Four Ser- "mons; viz. 1. at the Aſſizes at Reading; 2. at Abing- "don; 3. and 4. at Oxford, 1657," 8vo. 2. "Matri- "monial Inſtruction to Perſons of Honour," printed with the "Four Sermons." 3. "Epiſtola veridica ad homines "φιλοπρωτεύοντας, 1659," 4to, (reprinted in his "Faſciculus "Literarum").

" Literarum"). 4. " Oratio pro ſtatu Eccleſiæ fluctuantis," printed with art. 3. 5. " Sermon at the Funeral of George " Pureſoy the Elder, of Wadley in Berks, Eſq; who was " buried by his Anceſtors at Drayton in Leiceſterſhire, 21 " April, 1661; 1661," 4to. 6. " A Perſuaſive to Con- " formity, by Way of Letter to the Diſſenting Brethren, " 1670," 8vo. 8. " Faſciculus Literarum; or, Letters on " ſeveral Occaſions [A], 1680," 8vo.

[A] The firſt half part of this book contains Letters between Mr. Baxter and our author, wherein many things are diſcuſſed which are repeated in Baxter's " Plea for the Nonconformiſts." There are four in number, written by each, and our author's third Letter was written ſoon after Baxter's book " Of " Church Diviſions" came forth; he having not only obliquely reflected on, but let fall direct and downright expreſſions againſt, Dr. Hinckley's ſecond Letter, articulately ſignifying his diſcontent both of Hinckley and his book. The reaſon of the publication of theſe Letters five years after their firſt penning, was occaſioned by that mean and ſcorhful account which Baxter had given in many of his writings of our author's Letters: the laſt of which Letters was anſwered by Baxter in his third, " Of " the Cauſe of Peace, &c."

HIPPARCHIA, a celebrated lady of antiquity, was born at Maronea, a city of Thrace, and flouriſhed in the time of Alexander. She addicted herſelf to philoſophy, and was ſo charmed with the Cynic Crates's diſcourſe, that ſhe was determined to marry him at any rate. She was courted by a great many lovers, who were handſome men, and diſtinguiſhed by their rank and riches; and her relations preſſed her to chooſe an huſband from theſe. But ſhe anſwered, that ſhe had ſufficiently conſidered the affair, and was perſuaded no one could be richer and handſomer than Crates; and that, if they would not marry her to him, ſhe would ſtab herſelf. Upon this her friends had recourſe to Crates himſelf; deſired him to exert all his eloquence, and to uſe all his authority with this maid, in order to cure her of her paſſion. He did ſo; but ſhe ſtill continued obſtinate and reſolved. At laſt, finding arguments ineffectual, he diſplayed his poverty before her: he ſhewed her his crooked back, his cloak, his bag; and told her, that ſhe could not be his wife, without leading ſuch a life as his ſect preſcribed. She declared herſelf infinitely pleaſed with the propoſal, and took the habit of the order. She loved Crates to ſuch a degree, that ſhe rambled every where, and went to entertainments, with him; though this was what the other Grecian ladies never did. Nay, ſhe did not even ſcruple to pay him conjugal duty in the open ſtreets: for, as Apuleius relates, he led her to the portico, which was one of the moſt ſtately public buildings in Athens,

Diogen. Laert. de vit. Ph. lib. vi.

Apuleius, in Floridis.

Athens, and where the greateſt number of people continually reſorted; and there conſummated his marriage. All the world would have ſeen it, and the bride was determined to entertain them with that ſhew; but one of Crates's friends ſpread his cloak about them, and made thus a kind of curtain, which prevented the people from ſeeing them. This was love's grand triumph; and the virtue of ſhame, which is moſt natural to the fair ſex, was made a ſacrifice to it. It was indeed one of the tenets of the Stoics, not to be aſhamed of any thing that was natural, on which pretence they uſed to lie with their wives in public; yet it cannot be imagined, that the cold principle of conformity could ever have brought this lady to ſubmit to ſo wild a cuſtom. She wrote ſome things, which have not been tranſmitted down to us: among which were "Tragedies; Philoſophical Hy-"potheſes, or Suppoſitions; ſome Reaſonings and Queſ-"tions propoſed to Theodorus, ſurnamed the Atheiſt." She once dined with Theodorus at Lyſimachus's houſe, and propoſed a ſubtle objection to him, which he only refuted by action: ſhe ſaid, "If I ſhould commit the ſame action, "which you had lawfully committed, I could not be charged "with committing an unlawful action. Now if you ſhould "beat yourſelf, you would act lawfully; if therefore I ſhould "beat you, I could not be charged with committing an un-"lawful action." Theodorus did not loſe time in anſwering like a logician, and ſhewing her that different objects, circumſtances, and connexions, make different actions; but went immediately up to her, and untied her gown: that is, according to our dreſs and manner of ſpeaking, took up her petticoats.

Strab. Geogr. lib. xii. and Suidas in voce Hipp.

HIPPARCHUS, a great aſtronomer among the ancients, was born, as Strabo and Suidas inform us, at Nice in Bithynia, and flouriſhed between the 154th and the 163d Olympiads; that is, between 160 and 125 before the birth of Chriſt. That he flouriſhed within this period, we have as ſtrong a proof as can be deſired; ſince it is taken from the aſtronomical obſervations he made in that ſpace of time. Hipparchus is reckoned to have been the firſt, who from vague and ſcattered obſervations reduced aſtronomy into a ſcience, and proſecuted the ſtudy of it ſyſtematically. Pliny mentions him very often, and always in terms of high commendation. He was the firſt, he tells us, who attempted to take the number of the fixed ſtars, "rem," ſays he, "Deo "improbam:" and his catalogue is preſerved in Ptolemy's "Almageſt,"

Hiſt. Natur. lib. ii. c. 26.

Lib. vii. 5.

"Almageſt," where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongſt thoſe men of a ſublime genius, who, by foretelling the eclipſes, taught mankind, that they ought not to be frightened at theſe phænomena. Thales was the firſt among the Greeks, who could diſcover when there was to be an eclipſe. Sulpitius Gallus among the Romans began to ſucceed in this kind of prediction; and gave an eſſay of his ſkill very ſeaſonably, the day before a battle was fought. After theſe two, Hipparchus improved that ſcience very much; for he made Ephemerides, or catalogues of eclipſes, for 600 years. "After them," ſays Pliny, "came Hipparchus, Lib. ii. c. 12. "who foretold the courſe of the ſun and moon for 600 "years, calculated according to the different manner of rec- "koning the months, days, and hours uſed by ſeveral na- "tions, and for the different ſituations of places." He admires him for making a review of all the ſtars, and for ac- Ibid. c. 26. quainting us with their ſituations and magnitudes: for by this means, ſays he, poſterity will be able to diſcover, not only whether they are born and die, but alſo whether they change their places, and whether they increaſe or decreaſe. Hipparchus is alſo memorable for being the firſt who diſcovered the preceſſion of the equinoxes, or a very ſlow apparent motion of the fixed ſtars from weſt to eaſt, by which in a great number of years they will ſeem to have performed a complete revolution.

The firſt obſervations he made were in the iſle of Rhodes, which gained him the name Rhodius, and has made ſome moderns imagine, that there were two ancient aſtronomers of that name; afterwards he cultivated this ſcience in Bithynia and Alexandria only. One of his works is ſtill extant, namely, his "Commentary upon Aratus's Phænomena." It is properly a criticiſm upon Aratus; for Hipparchus charges him with having plundered Eudoxus's books, and tranſcribed even thoſe obſervations in which Eudoxus was miſtaken. He makes the ſame remarks againſt Aratus the grammarian, who wrote "A Commentary on Aratus's Phænomena." Peter Victorius is the firſt, who publiſhed this "Commentary" of Hipparchus. Petavius gave afterwards a more correct edition of it: to which he added a Latin tranſlation made by himſelf. Hipparchus compoſed ſeveral other works, of which honourable mention is made by many writers of antiquity; and upon the whole, it is univerſally agreed, that aſtronomy is greatly obliged to him for laying originally that rational Voſſius de Scient. Mathem. p. 160.

and ſolid foundation, on which all ſucceeding profeſſors of this ſcience have built ever ſince.

HIPPOCRATES, the father of phyſic and prince of phyſicians, was born in the iſland of Cos in the 80th Olympiad, and flouriſhed at the time of the Peloponneſian war. He was the firſt man we know of, who laid down precepts concerning phyſic; and, if we may believe the author of his life, who goes under the name of Soranus, drew his original from Hercules and Æſculapius. He was firſt a pupil of his own father Heraclides, then of Herodicus, then of Gorgias of Leontinum the orator, and according to ſome, of Democritus of Abdera. After being inſtructed in phyſic and all the liberal arts, and loſing his parents, he left his own country: but what were his motives, authors are not agreed. Some ſay, that he was obliged to fly for burning the library in Cnidus, of which he had been appointed the keeper. This Pliny relates from Varro, and aſſigns alſo the motive which induced him to commit ſo atrocious an act; viz. that, "having tranſcribed from ancient books every thing relating to "his own art, he might, by deſtroying them afterwards, "paſs the better for an original himſelf." Soranus in the mean time tells us, that he was divinely admoniſhed in a dream, to go and ſettle in Theſſaly; as Galen, we know, pretended ſince to be put upon the ſtudy of phyſic by a dream which his father had. Be this as it will, it is certain that he left Cos, and practiſed phyſic all over Greece; where he was ſo much admired for his ſkill, as to be ſent for publicly with Euryphon, a man ſuperior to him in years, to Perdiccas king of Macedonia, who was then thought to be conſumptive. But Hippocrates, as ſoon as he arrived, pronounced the diſorder to be entirely mental, as it really was found to be. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father's miſtreſs; and this Hippocrates diſcerning by the great change her preſence always wrought upon him, ſoon effected a cure, which one would think might eaſily have been effected without the help of ſuch a phyſician, or even of any phyſician at all. He was alſo entreated by the people of Abdera, to come and cure Democritus of a ſuppoſed madneſs. Their epiſtle to him on this occaſion is to be found in moſt of the editions of his works; and, as it is curious, and gives a juſt and full idea of his very extenſive fame, we will here preſent it to the reader in a tranſlation.

Fabricii Bibl. Græc. Tom. I. p. 842.

Tzetzes Chiliad. p. 139.

Plin. Nat. Hiſt. lib. xxix. 1.

"Our

" Our city, Hippocrates, is in very great danger, together " with that perſon, who, we hoped, would ever have been " a great ornament and ſupport to it. But now, O ye " gods! it is much to be feared, that we ſhall only be capa- " ble of envying others, ſince he through extraordinary ſtudy " and learning, by which he gained it, is fallen into ſick- " neſs; ſo that it is much to be feared, that if Democritus " become mad, our city will become deſolate. For he is " got to ſuch a pitch, that he entirely forgets himſelf, watches " day and night, laughs at all things little and great, eſteem- " ing them as nothing, and ſpends his whole life in this " frantic manner. One marries a wife; another trades; " another pleads; another performs the office of a magiſ- " trate, goeth on an embaſſy, is choſen officer by the peo- " ple, is put down, falls ſick, is wounded, dies. He laughs " at all theſe, obſerving ſome to look diſcontented, others " pleaſed: moreover, he enquires what is done in the in- " fernal places, and writes of them: he affirms the air to " be full of images, and ſays, he underſtands the language " of birds. Riſing in the night, he often ſings to himſelf; " and ſays, that he ſometimes travels to the infinity of things, " and that there are innumerable Democritus's like him: " thus, together with his mind, he deſtroyeth his body. " Theſe are the things which we fear, Hippocrates: theſe " are the things which trouble us. Come therefore quickly, " and preſerve us by your advice, and deſpiſe us not, for " we are not inconſiderable; and if you reſtore him, you " ſhall not fail either of money or fame. Though you pre- " fer learning before wealth, yet accept of the latter, which " ſhall be offered to you in great abundance. If our city " were all gold, we would give it to reſtore Democritus to " health: we think our laws are ſick, Hippocrates: come " then, beſt of men, and cure a moſt excellent perſon. " Thou wilt not come as a phyſician, but as a guardian of " all Ionia, to encompaſs us with a ſacred wall. Thou " wilt not cure a man, but a city, a languiſhing ſenate, and " prevent its diſſolution: thus becoming our lawgiver, " judge, magiſtrate, and preſerver. To this purpoſe we " expect thee, Hippocrates: all theſe, if you come, you " will be to us. It is not a ſingle obſcure city, but all " Greece, which beſeecheth thee to preſerve the body of " wiſdom. Imagine, that Learning herſelf comes on this " embaſſy to thee, begging, that thou wilt free her from this " danger. Wiſdom is certainly nearly allied to every one, " but eſpecially to us, who dwell ſo near her. Know for

" certain, that the next age will own itſelf much obliged to " thee, if thou deſert not Democritus, for the truth which he " is capable of communicating to all. Thou art allied to " Æſculapius by thy family, and by thy art: he is deſcended " from the brother of Hercules, from whom came Abderas, " whoſe name, as you have heard, our city bears: wherefore " even to him will the cure of Democritus be acceptable. " Since therefore, Hippocrates, you ſee a moſt excellent per- " ſon falling into madneſs, and a whole people into diſtreſs, " haſten, we beſeech you, to us. It is ſtrange, that the exu- " berance of good ſhould become a diſeaſe: that Democri- " tus, by how much he excelled others in acuteneſs of wiſ- " dom, ſhould ſo much the ſooner fall into madneſs, while " the ordinary unlearned people of Abdera enjoy their wits " as formerly: and that even they, who before were eſteem- " ed fooliſh, ſhould now be moſt capable of diſcerning the " indiſpoſition of the wiſeſt perſon. Come therefore, and " bring along with you Æſculapius, and Epione the daugh- " ter of Hercules, and her children, who went in the expe- " dition againſt Troy: bring with you receipts and reme- " dies againſt ſickneſs: as the earth plentifully affords fruits, " roots, herbs, and flowers to cure madneſs, ſhe can never " do it more happily than now, for the recovery of Demo- " critus. Farewell."

Hippocrates, after writing an anſwer to this letter from the ſenate of Abdera, in which he commended their love of wiſdom and wiſe men, went; but upon his arrival, inſtead of finding Democritus mad, found all his fellow-citizens ſo, and him the only man in his ſenſes. He heard many lectures, and learned much philoſophy from him; which has made Celſus and others imagine, that Hippocrates was the diſciple of Democritus, though it is probable they never ſaw each other till this interview, which was occaſioned by the Abderites. Hippocrates had alſo public invitations to other countries. Thus when a plague invaded the Illyrians and the Pæonians, the kings of thoſe countries begged of him to come to their relief: he did not go, but learning from the meſſengers the courſe of the winds there, he concluded however that the diſtemper would come to Athens; and, foretelling what would happen, applied himſelf to take care of the city and the ſtudents. He was indeed ſuch a lover of Greece, that when his fame had reached as far as Perſia, and upon that account Artaxerxes had intreated him, by his governor of the Helleſpont, to come to him upon an offer of great rewards, he refuſed to leave it. He alſo delivered his

Fabricius, as above.

own

own country from a war with the Athenians, that was juſt ready to break out, by prevailing with the Theſſalians to come to their aſſiſtance: for which he received very great honours from the Coans. The Athenians alſo conferred great honours upon him: they admitted him next to Hercules in the Eleuſinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the Prytanæum, or council-houſe at Athens, where none were maintained at the public charge, but ſuch as had done ſignal ſervice to the ſtate. He died among the Lariſſæans about the time that Democritus is ſaid to have died; ſome ſay, in his 90th year, others in his 85th, others in his 104th, and others in his 109th. He was buried between Gyrton and Lariſſa, where his monument is ſhewn even to this day. It would be endleſs to tranſcribe the fine things that have been ſaid of him, or to relate the honours that have been done to his memory. His countrymen the Coans kept his birth-day as a feſtival; and indeed no wonder that he ſhould have divine honours paid him, ſince, on account of his wonderful ſkill and foreſight in this art, he paſſed with the Grecians for a God. He taught his art, as he practiſed it, with great candour and liberality; ſo that Macrobius had reaſon to ſay, that he knew not how to deceive any more than to be deceived. We have already had occaſion to mention one ſpecimen of his open and ingenuous temper under the article of Celſus; but to give a larger view of it, we will here ſubjoin his oath, which is a curioſity the Engliſh reader will not be diſpleaſed with.

Somnium Scip. l. i.

## The OATH of HIPPOCRATES.

" I ſwear by Apollo the phyſician, by Æſculapius, by his " daughters Hygeia and Panacea, and by all the Gods and " Goddeſſes, that, to the beſt of my power and judgement, I " will faithfully obſerve this oath and obligation. The " maſter that has inſtructed me in the art, I will eſteem as " my parents; and ſupply, as occaſion may require, with " the comforts and neceſſaries of life. His children I will " regard as my own brothers; and if they deſire to learn, " I will inſtruct them in the ſame art, without any reward " or obligation. The precepts, the explanations, and what- " ever elſe belongs to the art, I will communicate to my " own children, to the children of my maſter, to ſuch other " pupils as have ſubſcribed the Phyſicians Oath, and to no " other perſons. My patients ſhall be treated by me, to " the beſt of my power and judgement, in the moſt ſalutary

" manner, without any injury or violence: neither will I " be prevailed upon by another to adminiſter pernicious phy- " ſic, or be the author of ſuch advice myſelf: nor will I " recommend to women a peſſary to procure abortion, but " will live and practiſe chaſtely and religiouſly. Cutting " for the ſtone I will not meddle with, but will leave it to " the operators in that way. Whatever houſe I am ſent for " to, I will always make the patient's good my principal aim, " avoiding as much as poſſible all voluntary injury and cor- " ruption, eſpecially all venereal matters, whether among " men or women, bond or free. And whatever I ſee or hear " in the courſe of a cure, or otherwiſe, relating to the affairs " of life, nobody ſhall ever know it, if it ought to remain " a ſecret. May I be proſperous in life and buſineſs, and " for ever honoured and eſteemed by all men, as I obſerve " this ſolemn oath: and may the reverſe of all this be my " portion, if I violate it, and forſwear myſelf."

His works have often been printed in ſeparate pieces, as well as together; and amongſt them this Oath, which has been much admired, and commented on by ſeveral perſons; by Meibomius in particular, who publiſhed it by itſelf in 4to, at Leyden, 1643.

Niceron, Hommes Illuſtres, Tom. V.

HIRE (PHILIP DE LA), an eminent French mathematician and aſtronomer, was born at Paris, March 18, 1640. His father Laurence, who was painter in ordinary to the king, and profeſſor in the academy of painting and ſculpture, intended him alſo for the ſame occupation; and with that view taught him the principles of deſign, and ſuch branches of mathematics as related thereto: but died, when Philip was no more than 17. Afterwards falling into an ill habit of body, he projected a journey into Italy; which he conceived might contribute not leſs to the recovery of his health, than to bring him to perfection in his art. Accordingly he ſet out in 1660, and was not deceived in his expectations; for he ſoon found himſelf well enough to contemplate the remains of antiquity, with which Italy abounds. He applied himſelf alſo to geometry, of which he was indeed fonder than of painting, and which ſoon afterwards engroſſed him entirely. The retired manner in which he ſpent his time in Italy, was very much to his humour; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed with him to come home, after an abſence of about four years.

On

On his return to Paris, he continued his mathematical ſtudies, to which he now wholly applied himſelf with the utmoſt intenſeneſs: and he afterwards publiſhed works, which gained him ſo much reputation, that he was made a member of the academy of Sciences in 1678. The miniſter Colbert having formed a deſign of a better chart or map of the kingdom than any which had hitherto been taken, de la Hire was nominated, with Picard, to make the neceſſary obſervations for this purpoſe. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and to Provence in 1682; yet in theſe preregrinations did not confine his attention to the main object of them, but philoſophiſed upon every thing that occurred, and particularly upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683, he was employed in continuing the meridian line, which Picard had begun in 1669. De la Hire continued it to the north of Paris, while Caſſini puſhed it on to the ſouth: but Colbert dying the ſame year, the work was dropped before it was finiſhed. He was next employed, with other geometricians of the academy, in taking the neceſſary levels for thoſe grand aqueducts, which Lewis XIV. was about to make.

Geometry however did not take up all his time and labour; he employed himſelf upon other branches of mathematics and philoſophy. Even painting itſelf, which he may ſeem to have diſcarded ſo long ago, had a place in thoſe hours which he ſet apart for amuſement. The great number of works which he publiſhed, together with his continual employments as profeſſor of the Royal College and of the Academy of Architecture, to which places his great merit had raiſed him, give us a vaſt idea of the labours he underwent. His days were always ſpent in ſtudy, his nights very often in aſtronomical obſervations; and he ſeldom ſought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeneſs, circumſpection, and prudence of Italy, for which country he had a ſingular regard; and on this account appeared too reſerved, and retired as it were into himſelf, in the eyes of the French. Nevertheleſs, he was a very honeſt diſintereſted man, and a good Chriſtian. He died April 21, 1718, aged 78.

He was the author, as we have ſaid, of a vaſt number of works: the principal of which are as follow: 1. "Nouvelle "Methode en Geometrie pour les ſections des ſuperficies co-

" niques & cylindriques, 1673," 4to. 2. " De Cycloide, " 1677," 12mo. 3. " Nouveaux Elemens des ſections co- " niques: les lieux Geometriques: la conſtruction ou ef- " fection des equations, 1679," 12mo. 4. " La Gnomo- " nique, &c. 1682," 12mo. 5. " Sectiones Conicæ in " novem libros diſtributæ, 1655," folio. This was conſi- dered as an original work, and gained the author a great reputation all over Europe. 6. " Tabulæ Aſtronomicæ, " 1687, and 1702," 4to. 7. " Veterum Mathematicorum " Opera, Græcè & Latinè pleraque nunc primum edita, " 1693," folio. This edition had been begun by M. Thevenot; who dying, the care of finiſhing it was committed to de la Hire. It ſhews, that our author's ſtrong applica- tion to mathematical and aſtronomical ſtudies had not hin- dered him from acquiring a very competent knowledge of the Greek tongue. Beſides theſe and other ſmaller works, there are a vaſt number of his pieces ſcattered up and down in journals, and particularly in the " Memoirs of the " Academy of Sciences." M. de Fontenelle has written his eloge.

HOADLY (BENJAMIN), a prelate of uncommon ex- cellence, was the ſon of the Rev. Samuel Hoadly, who kept a private ſchool many years, and was afterwards maſter of the public grammar-ſchool at Norwich. He was born at Weſterham in Kent, Nov. 14, 1676. His academical education [A] he had at Catharine-hall in Cambridge, where he was entered 1692, and afterwards became a fellow of that ſociety. In 1706, he publiſhed " Some Remarks on Dr. " Atterbury's Sermon at the Funeral of Mr. Bennet;" and two years afterwards " Exceptions" againſt another Sermon by the ſame author, on the power of " Charity to cover " Sin." In 1709, a diſpute aroſe between theſe combatants, concerning the doctrine of non-reſiſtance, occaſioned by a work of Hoadly's, intituled, " The Meaſures of Obe- " dience;" ſome poſitions in which Atterbury endeavoured to confute in a Latin Sermon, preached that year before the London clergy. Hoadly ſignalized himſelf ſo eminently in

[A] His father, who was a ſenſible, religious, and worthy man, and in- ſtructed him and his brother John in ſchool-learning, obſerving his parts, and the parts alſo of his brother, though not equal to his, ſaid occa- ſionally, being in company with ſome of his friends, " My ſon John will " probably one day be a biſhop, and " Ben archbiſhop." What he ſaid (though no prophet) proved in general true; only with this difference, that his elder ſon was made a biſhop, and his younger an archbiſhop.

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this debate, that the houſe of commons gave him a particular mark of their regard, by repreſenting in an addreſs to the queen, the ſignal ſervices he had done to the cauſe of civil and religious liberty. At this time, when his principles were unpopular, and the fury of party virulence let looſe upon him, Mrs. Howland ſpontaneouſly preſented him to the rectory of Streatham in Surry. Soon after the acceſſion of George I. his abilities and attachment were properly regarded; and he was made biſhop of Bangor in 1715, which ſee, however, from an apprehenſion of party fury, as was ſaid, he never viſited, but ſtill remained in town, preaching againſt what he conſidered as the inveterate errors of the clergy. Among other diſcourſes he made at this criſis, one was upon theſe words, "My kingdom is not of this world:" which, producing the famous Bangorian controverſy, as it was called, employed the preſs for many years. The manner in which he explained the text was, that the clergy had no pretenſions to any temporal juriſdictions; but this was anſwered with great vehemence by Dr. Snape; and, in the courſe of the debate, the argument inſenſibly changed, from the rights of the clergy to that of princes, in the government of the church. Bp. Hoadly ſtrenuouſly maintained, that temporal princes had a right to govern in eccleſiaſtical politics, and by this means drew on himſelf the indignation of almoſt all the clergy. But, according to the old adage, it might be ſaid of him, that he was "nec pluribus impar:" he almoſt ſingly oppoſed them all in the beginning, and every day ſome new reinforcements came in to him. He was afterwards involved in another diſpute with Dr. Hare, upon the nature of prayer: he maintained, that a calm, rational, and diſpaſſionate manner of offering up our prayers to heaven, was the moſt acceptable method of addreſs. Hare, on the contrary, inſiſted, that the fervour of zeal was what added merit to the ſacrifice; and that prayer, without warmth, and without coming from the heart, was of no avail. This diſpute, like the former, once more excited a ferment among the clergy, which, however, hath long ſince ſubſided. From the biſhopric of Bangor, he was tranſlated ſucceſſively to thoſe of Hereford, Saliſbury, and Wincheſter, of which laſt ſee he continued biſhop more than 26 years.

A monument is erected to his memory in the weſt iſle of the cathedral at Wincheſter. The inſcription is in Latin, drawn up by himſelf. The principal contents and dates as follows: "He was the ſon of Samuel Hoadly, a preſbyter of the church of England, and for many years inſtructor of a private

private ſchool, and afterwards of the public ſchool at Norwich; and of Martha Pickering, daughter of the Rev. Benjamin Pickering, born at Weſterham in Kent, Nov. 14, 1676. Admitted into Catharine-hall, Cambridge, 1692; of which hall he was afterwards choſen a fellow. Afternoon-lecturer for ten years at St. Mildred in the Poultry, London, from 1701. Rector of St. Peter's Poor, London, for 16 years, from 1704. Alſo rector of Streatham in Surrey, for 13 years, from 1710. Conſecrated biſhop of Bangor, March 18, 1715. Confirmed biſhop of Hereford, Nov. 23, 1721. Confirmed biſhop of Saliſbury, Oct. 19, 1723. Confirmed biſhop of Wincheſter, Sept. 26, 1734. His firſt wife was Sarah Curtis, by whom he had two ſons, Benjamin, M. D. and John, LL. D. chancellor of the dioceſe of Wincheſter. His ſecond wife was Mary Newey, daughter of the Rev. Dr. John Newey, dean of Chicheſter. He died April 17, 1761, aged 85. On a ſmall tablet underneath, are theſe words: "Patri amantiſſimo, veræ religionis "ac libertatis publicæ vindici, de ſe, de patriâ, de genere "humano optimè merito, hoc marmor poſuit J. Hoadly, "filius ſuperſtes."

His conſtant motto was, "Veritas & Patria."

As a writer, he poſſeſſed uncommon talents; his greateſt defect was in his ſtyle, extending his periods to a diſagreeable length, for which Pope has thus recorded him:

"——— Swift for cloſer ſtyle,
"But Hoadly for a period of a mile."

As to his character, he was naturally facetious, eaſy, and complying, fond of company, from which however he would frequently retire, for the purpoſes of ſtudy or devotion; happy in every place, but peculiarly ſo in his own family, where he took all opportunities of inſtructing by his influence and by example. "In a converſation," ſays Mr. Jones, "which I had the honour of having with the biſhop of Wincheſter many years ago in London, he told me, that he "thought our liturgical forms ought to be reviſed and "amended, only for our own ſakes, though there were no "Diſſenters in the land. He added, that the ſtrict meaſures "taken at the laſt review were not approved by the famous "Dr. Whichcott, but were thought by him to be much "too ſevere, and the effects only of a ſtrong party-prejudice. "I plainly ſee," ſaid the Dr. "what they would be at; "but I ſhall diſappoint them. I can myſelf, with a good "conſcience, conform, though others cannot; whom I "greatly

Gent. Mag. 1783, p. 1029.

"greatly pity, heartily wiſhing them more liberty, as really "due to them by the laws of nature, and thoſe of the goſpel. "I, ſpeaking for myſelf only, conſidering things upon a "much larger bottom, I ſee that I can ſtill promote the "Chriſtian religion in general, though cramped in ſome "points, which I judge not to be very eſſential to it. This "is the rule by which I conduct myſelf in theſe matters.

"At another interview with this worthy biſhop (when I "had ſome ſcruples relating to certain particulars enjoined by "law), he told me, that for his own part he had conſtantly, "whilſt a pariſh-miniſter, obſerved the rules preſcribed; "and, among other injunctions, that he had never omitted "the Athanaſian Creed, when ordered to be read in the "church. But you," ſaid he, with an agreeable ſmile upon his countenance, "are, I ſee, of much the ſame mind with "my late excellent friend Dr. Clarke; who, though having "ſcruples to ſome things, would yet continue in his miniſtry "to the church eſtabliſhed, but was not willing to enter "into new engagements by repealing the ſubſcriptions, &c. "I leave you to God, and to your own judgement and con-"ſcience: for I never go farther! At the ſame time he "added, when I mentioned biſhop Secker as a perſon to "whom lord Lyttelton had, the ſame morning, wiſhed me "to apply for a relief of my ſcruples; I ſomewhat wonder at "this propoſal: my lord of Oxford's lips are *glewed* [B]."

It would far exceed the limits of our ſcanty page to name all the pamphlets and tracts Bp. Hoadly wrote; but a complete catalogue of them may be found at the end of the life written by his ſon the chancellor, which is copied alſo in the "Biographia Britannica." The admirable Ode of Akenſide, there alſo inſerted, reflects equal honour on the poet and the biſhop. The following humble tribute, written ſoon after the death of our great prelate, is leſs generally known:

"While Fortune ſmiles, let Pride's vain minions claim
"From Wilton's hand their ſcanty ſhare of fame:
"From Parian ſtatues let their names be ſought,
"How well the Patriot liv'd, or Hero fought.
"No proud inſcriptions Hoadly's worth demands,
"On firmer grounds its ſurer baſis ſtands.
"When fails the ſculptur'd urn, the breathing buſt
"Sinks down to ruin, mouldering in the duſt,

[B] In return, archbiſhop Secker one day, at his table, when the Monthly Reviewers were ſaid, by one of the company, to be Chriſtians, replied, "If they were, it was certainly 'ſecundum uſum Winton.'"

"Thy

" Thy works, illuſtrious Hoadly, ſhall ſurvive,
" And there embalm'd thy honour'd name ſhall live:
" The lateſt ages there ſhall wondering find
" How great thy learning, and how pure thy mind."

HOADLY (BENJAMIN), M. D. eldeſt ſon of the biſhop of Wincheſter, was born Feb. 10, 1705-6, in Broad-ſtreet, educated, as was his younger brother, at Dr. Newcome's at Hackney, and Benet-college, Cambridge; being admitted penſioner April 8, 1722, under the worthy archbiſhop Herring, then tutor there. Here he took a degree in phyſic in 1727; and, particularly applying to mathematical and philoſophical ſtudies, was well known (along with the learned and ingenious Drs. David Hartley and Davies, both late of Bath, who with him compoſed the whole claſs) to make a greater progreſs under the blind profeſſor Saunderſon than any young gentleman then in the univerſity. When his late majeſty was at Cambridge in April 1728, he was upon the liſt of gentlemen to be created doctors of phyſic; but, either by chance or management, his name was not found in the laſt liſt; and he had not his degree of M. D. till about a month after by a particular mandamus. Through this tranſaction it appeared, that Snape had not forgotten or forgiven the name of Hoadly; for he not only behaved to him with great ill-manners, but obſtructed him in it as much as lay in his power. He was F. R. S. very young, and had the honour of being made known to the learned world as a philoſopher, by " A Letter from the Rev. Dr. Samuel Clarke " to Mr. Benjamin Hoadly, F. R. S. occaſioned by the pre- " ſent Controverſy among the Mathematicians concerning " the Proportion of Velocity and Force in Bodies in Mo- " tion." He was made regiſtrar of Hereford while his father filled that ſee; and was appointed phyſician to his majeſty's houſhold ſo early as June 9, 1742. It is remarkable, that he was for ſome years phyſician to both the houſholds together; having been appointed to that of the prince of Wales, Jan. 4, 1745-6, in the place of Dr. Lamotte, a Scotchman with a French name (whom the prince had himſelf ordered to be ſtruck out of the liſt, on his imprudent behaviour at the Smyrna coffee-houſe at the time of the rebellion, 1745); and with particular circumſtances much to his honour: the prince himſelf, before the warrant could be finiſhed, ordering the ſtyle to be altered; and that he ſhould be called " phyſician to the houſhold," and not " in extraor- " dinary," as the other had been: obſerving, that this would

ſecure

ſecure that place to him in caſe of a demiſe, and be a bar againſt any one getting over him. Nay, not content with this, his royal highneſs voluntarily wrote a letter to the biſhop with his own hand—"that he was glad of this opportunity "of giving him a token of his gratitude for his ſervices formerly to his family; and that he was his affectionate Frederic, P."—This, being at a time when the families were not upon the beſt terms, is a proof that Dr. Hoadly was a moſt unexceptionable man. He is ſaid to have filled the poſts with ſingular honour. He married, 1. Elizabeth daughter of Henry Betts, Eſq; of Suffolk, counſellor at law, by whom he had one ſon, Benjamin, that died an infant. 2. Anne daughter and coheireſs of the honourable general Armſtrong, by whom he left no iſſue. He died in the life-time of his father, Aug. 10, 1757, at his houſe at Chelſea, ſince Sir Richard Glyn's, which he had built ten years before. He publiſhed, 1. "Three Letters on the Organs of Reſpiration, "read at the Royal College of Phyſicians, London, A. D. "1737, being the Gulſtonian lectures for that Year. To "which is added, an Appendix, containing Remarks on "ſome Experiments of Dr. Houſton, publiſhed in the Tranſactions of the Royal Society for the Year 1736, by Benjamin Hoadly, M. D. Fellow of the College of Phyſicians, "and of the Royal Society, London, 1740," 4to. 2. "Oratio Anniverſaria in Theatro Coll. Medicor. Londinenſium, ex Harveii inſtituto habita, die 18° Oct. A. D. "1742, a Benj. Hoadly, M.D. Coll. Med. & S. R. S. "1742," eſteemed a very elegant piece of Latin. 3. "The "Suſpicious Huſband, a Comedy." 4. "Obſervations on "a Series of Electrical Experiments, by Dr. Hoadly and "Mr. Wilſon, F. R. S. 1756," 4to. The doctor was, in his private character, an amiable humane man, and an agreeable ſprightly companion. In his profeſſion, he was learned and judicious; and, as a writer, there needs no farther teſtimony to be borne to his merit, than the very pleaſing comedy he has left behind him, which, whenever repreſented, continually affords freſh pleaſure to the audience. We ſcarce have need to mention to any one, the leaſt converſant with theatrical affairs, that we mean "The Suſpicious Huſband, "a Comedy, 1747," 8vo.

HOADLY (JOHN), LL. D. This gentleman was the youngeſt ſon of Dr. Benjamin Hoadly, biſhop of Wincheſter. He was born in Broad-ſtreet, Oct. 8, 1711, and educated at Mr. Newcome's ſchool in Hackney, where he got great ap-

plauſe by performing the part of Phocyas in "The Siege of "Damaſcus." In June 1730, he was admitted at Corpus-Chriſti-college, in Cambridge, and about the ſame time at the Temple, intending to ſtudy the law. This deſign, however, he ſoon abandoned; for in the next year we find he had relinquiſhed all thoughts of the law as a profeſſion. He took the degree of LL. B. in 1735; and, on the 29th of November following, was appointed chancellor of Wincheſter, ordained deacon by his father, Dec. 7, and prieſt the 21ſt of the ſame month. He was immediately received into the prince of Wales's houſhold as his chaplain, as he afterwards was in that of the princeſs dowager, May 6, 1751.

His ſeveral preferments he received in the following order of time: The rectory of Michelmerſh, March 8, 1737; that of Wroughton, in Wiltſhire, Sept. 8, 1737; and that of Alresford, and a prebend of Wincheſter, 29th of November in ths ſame year. On June 9, 1743, he was inſtituted to the rectory of St. Mary near Southampton, and on Dec. 16, 1746, collated to that of Overton. He had the honour to be the firſt perſon on whom archbiſhop Herring conferred the degree of a doctor. In May 1760, he was appointed to the maſterſhip of St. Croſs; and all theſe preferments he enjoyed until his death, except the living of Wroughton and the prebend of Wincheſter. He wrote ſome Poems in "Dodſley's Collection," and is ſuppoſed to have very materially aſſiſted his brother in "The Suſpicious Huſband." He likewiſe publiſhed an edition of his father's work in 3 vols. folio. After living to the age of 64, the delight of his friends, he died March 16, 1776, and with him the name of Hoadly became extinct. He was the author of five dramatic pieces, reviſed Lillo's "Arden of Feverſham;" and wrote the fifth act of Miller's "Mahomet." He left ſeveral dramatic works in MS. behind him; and, among the reſt, "The Houſe-keeper, a Farce," on the plan of "High Life "below Stairs," in favour of which piece it was rejected by Mr. Garrick, together with a tragedy on a religious ſubject. So great, however, was the doctor's fondneſs for theatrical exhibitions, that no viſitors were ever long in his houſe before they were ſolicited to accept a part in ſome interlude or other. He himſelf, with Garrick and Hogarth, once performed a laughable parody on the ſcene in "Julius Cæſar," where the Ghoſt appears to Brutus. Hogarth perſonated the ſpectre; but ſo unretentive was his memory, that, although his ſpeech conſiſted only of a few lines, he was unable to get them by heart. At laſt they hit on the following

expedient in his favour. The verſes he was to deliver were written in ſuch large letters on the outſide of an illuminated paper lanthorn, that he could read them when he entered with it in his hand on the ſtage. Hogarth prepared the play-bill on this occaſion, with characteriſtic ornaments. The original drawing is ſtill preſerved, and we could wiſh it were engraved: as the ſlighteſt ſketch from the deſign of ſo groteſque a painter, would be welcome to the collectors of his works.

Dr. Hoadly's tragedy was on the ſtory of lord Cromwell, and he once intended to give it to the ſtage. In a letter dated June 27, 1765, he ſays, "My affair with Mr. Gar-"rick is coming upon the carpet again;" Aug. 1, 1765, he thus apologizes to Mr. Bowyer, to whom he intended to preſent the copy-right: "Your kind concern, &c. demanded an "earlier acknowledgement, had I not delayed till an abſo-"lute anſwer came from my friend David Garrick with his "fixed reſolution never more 'to ſtrut and fret his hour "upon the ſtage again.' This decree has unhinged my "ſchemes with regard to lord Cromwell, for nothing but the "concurrence of ſo many circumſtances in my favour (his "entire diſintereſted friendſhip for me and the good doctor's "memory; Mrs. Hoadly's bringing on a piece of the doc-"tor's at the ſame time; the ſtory of mine being on a re-"ligious ſubject, &c. and the peculiar advantage of David's "unparalleled performance in it), could have perſuaded me "to break through the prudery of my profeſſion, and (in my "ſtation in the church) produce a play upon the ſtage."

HOBBES (THOMAS), was born at Malmeſbury in Wiltſhire, April 5, 1588, his father being miniſter of that town. The Spaniſh Armada was then upon the coaſt of England; and his mother is ſaid to have been ſo frighted at the alarm which it occaſioned, that ſhe was brought to bed of him before her time. After having made a conſiderable progreſs in the learned languages at ſchool, he was ſent, in 1603, to Mary Magdalen-hall in Oxford; and, in 1608, by the recommendation of the principal, taken into the family of the right honourable William Cavendiſh lord Hardwicke, ſoon after created earl of Devonſhire, in quality of tutor to his ſon William lord Cavendiſh. Hobbes ingratiated himſelf ſo effectually with this young nobleman, and with the peer his father, that he was ſent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendiſh, he became known to perſons of the higheſt rank, and eminently diſtinguiſhed for their parts and

Thomæ Hobbes Malmeſburienſis vita, a ſeipſo conſcripta, &c. Vitæ Hobbianæ Auctarium, &c. Hiſtoria & Antiquitates Oxonienſes, &c.

and learning. The chancellor Bacon admitted him to a great degree of familiarity, and is ſaid to have made uſe of his pen, for tranſlating ſome of his works into Latin. He was likewiſe much in the favour of the lord Herbert of Cherbury; and the celebrated Ben Jonſon had ſuch an eſteem for him, that he reviſed the firſt work which he publiſhed, viz. his "Engliſh Tranſlation of the Hiſtory of Thucydides." This Hobbes undertook, as he tells us himſelf, "with an "honeſt view of preventing, if poſſible, thoſe diſturbances, "in which he was apprehenſive his country would be in-"volved, by ſhewing in the hiſtory of the Peloponneſian "war the fatal conſequences of inteſtine troubles." This has always been eſteemed one of the beſt tranſlations that we have of any Greek writer; and the author himſelf took care of the maps and indexes. But while he meditated this deſign, his patron the earl of Devonſhire died in 1626; and in 1628, the year his work was publiſhed, his ſon died alſo. This loſs affected him to ſuch a degree, that he very willingly accepted an offer made him of going abroad a ſecond time with the ſon of Sir Gervaſe Clifton, whom he accordingly accompanied into France, and ſtayed there ſome time. But while he continued there, he was ſolicited to return to England, and to reſume his concern for the hopes of that family, to which he had attached himſelf ſo early, and owed ſo many and ſo great obligations.

Vita Hobbeſii, &c. p. 3.

It was in 1631, when the counteſs dowager of Devonſhire deſired to put the young earl under his care, who was then about the age of 13. This was very ſuitable to his inclinations, and he diſcharged that truſt with great fidelity and diligence. In 1634, he republiſhed his tranſlation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a great character of his father, and repreſents in the ſtrongeſt terms the obligations he was under to that illuſtrious family. The ſame year he accompanied his noble pupil to Paris, where he applied his vacant hours to natural philoſophy, and more eſpecially to mechaniſm, and the cauſes of animal motion. He had frequent converſations upon theſe ſubjects with father Merſenne, a man deſervedly famous, and who kept up a correſpondence with almoſt all the learned in Europe. From Paris he attended his pupil into Italy, where at Piſa he became known to Galileo, who communicated to him his notions very freely; and after having ſeen all that was remarkable in that country, he returned in 1637 with the earl of Devonſhire into England. The troubles in Scotland now grew high; and, as popular

diſcontent

diſcontent is always contagious, began to ſpread themſelves ſouthward, and to threaten diſturbance throughout the kingdom. Hobbes, ſeeing this, thought he might do good ſervice, by turning himſelf to politics, and compoſing ſomething by way of antidote to the peſtilential opinions which then prevailed. This engaged him to commit to paper certain principles, obſervations, and remarks, out of which he compoſed his book "De Cive," and which grew up afterwards into that ſyſtem he called his "Leviathan."

Not long after the meeting of the long parliament Nov. 3, 1640, when all things fell into confuſion, he withdrew, for the ſake of living in quiet, to Paris; where he aſſociated himſelf with thoſe learned men, who, under the protection of cardinal Richelieu, ſought, by conferring their notions together, to promote every kind of uſeful knowledge. He had not been long there, when, by the good offices of his friend Merſenne, he became known to Des Cartes, and afterwards held a correſpondence with him upon mathematical ſubjects, as appears from the letters of Hobbes publiſhed in the works of Des Cartes. But when this philoſopher printed afterwards his "Meditations," wherein he attempted to eſtabliſh points of the higheſt conſequence from innate ideas, Hobbes took the liberty of diſſenting from him; as did alſo Gaſſendi, with whom Hobbes contracted a very cloſe friendſhip, which was not interrupted till the death of the former. In 1642, he printed a few copies of his book "De Cive," which raiſed him many adverſaries, who charged him with inſtilling principles of a dangerous tendency. Immediately after the appearance of this book, Des Cartes gave this judgement upon it to a friend: "I am of opinion," ſays he, "that "the author of the book 'De Cive' is the ſame perſon who "wrote the third objection againſt my 'Meditations.' I "think him a much greater maſter of morality, than of "metaphyſics or natural philoſophy; though I can by no "means approve of his principles or maxims, which are "very bad and extremely dangerous, becauſe they ſuppoſe "all men to be wicked, or give them occaſion to be ſo. "His whole deſign is to write in favour of monarchy, which "might be done to more advantage than he has done, upon "maxims more virtuous and ſolid. He has wrote likewiſe "greatly to the diſadvantage of the church and the Roman "Catholic religion, ſo that if he is not particularly ſupported by ſome powerful intereſt, I do not ſee how he can "eſcape having his book cenſured." The learned Conringius cenſures him very roughly for boaſting in regard to this per-

Vitæ Hobbianæ Auctorium, p. 53, &c.

Epiſt. Ren. des Cart. Tom. III. p. 104.

De Civil. Prudent. cap. xiv.

performance, "that though phyſics were a new ſcience, yet "civil philoſophy was ſtill newer, ſince it could not be "ſtyled older than his book 'De Cive:', whereas," ſays Conringius, "there is nothing good in that work of his, "that was not always known."

Among many illuſtrious perſons, who upon the ſhipwreck of the royal cauſe retired to France for ſafety, was Sir Charles Cavendiſh, brother to the duke of Newcaſtle; and this gentleman, being ſkilled in every branch of mathematics, proved a conſtant friend and patron to Hobbes, who, by embarking in 1645 in a controverſy about the quadrature of the circle, was grown ſo famous, that in 1647 he was recommended to inſtruct Charles prince of Wales, afterwards Charles II. in that kind of learning. His care in the diſcharge of this office gained him the eſteem of that prince in a very great degree: and though he afterwards withdrew his public favour towards Hobbes on account of his writings, yet he always retained a ſenſe of the ſervices he had done him; ſhewed him various marks of his favour, after he was reſtored to his dominions; and, as ſome ſay, had his picture hanging in his cloſet. This year alſo was printed in Holland, by the care of M. Sorbiere, a ſecond and more complete edition of his book "De Cive," to which are prefixed two Latin letters to the editor, one by Gaſſendi, the other by Merſenne, in commendation of it. While Hobbes was thus employed at Paris, he was attacked by a violent fit of illneſs, which brought him ſo low, that his friends began to deſpair of his recovery. Among thoſe who viſited him in this weak condition, was his friend Merſenne; who, taking this for a favourable opportunity, began, after a few general compliments of condolence, to mention the power of the church of Rome to forgive ſins: but Hobbes immediately replied, "Father, all theſe matters I have debated with my-"ſelf long ago. Such kind of matters would be trouble-"ſome to me now; and you can entertain me on ſubjects "more agreeable: when did you ſee Mr. Gaſſendi?" Merſenne eaſily underſtood his meaning, and, without troubling him any farther, ſuffered the converſation to turn upon general topics. Yet ſome days afterwards, when Dr. Coſins, afterwards biſhop of Durham, came to pray with him, he very readily accepted the propoſal, and received the ſacrament at his hands, according to the forms appointed by the church of England.

Vita Hobbeſii, &c. p. 6.

Vitæ Hobbianæ Auctorium, p. 93.

In 1650, was publiſhed at London a ſmall treatiſe of Hobbes's, intituled, "Human Nature," and another, "De "corpore

" corpore politico, or, of the Elements of the Law." This latter piece was preſented to Gaſſendus, and read by him a few months before his death; who is ſaid firſt to have kiſſed it, and then to have delivered his opinion of it in theſe words: " This treatiſe is indeed ſmall in bulk, but in my " judgement the very marrow of ſcience." All this time Hobbes had been digeſting with great pains his religious, political, and moral principles into a complete ſyſtem, which he called the " Leviathan," and which was printed in Engliſh at London in that and the year following. He cauſed a copy of it, very fairly written on vellum, to be preſented to Charles II.; but after that monarch was informed, that the Engliſh divines conſidered it as a very bad book, and tending to ſubvert both religion and civil government, he is ſaid to have withdrawn his countenance from the author, and by the marquis of Ormond to have forbidden him to come into his preſence. After the publication of his " Leviathan," he returned to England, and paſſed the ſummer commonly at his patron the earl of Devonſhire's ſeat in Derbyſhire, and his winters in town; where he had for his intimate friends ſome of the greateſt men of the age; ſuch as Dr. Harvey, Selden, Cowley, &c. In 1654, he publiſhed his " Letter " upon Liberty and Neceſſity," which occaſioned a long controverſy between him and Bramhall, biſhop of Londonderry. About this time likewiſe he began the controverſy with Wallis, the mathematical profeſſor at Oxford, which laſted as long as Hobbes lived, and in which he had the misfortune to have all the mathematicians againſt him. It is indeed ſaid, that he came too late to this ſtudy, to excel in it; and that, though for a time he maintained his credit, while he was content to proceed in the ſame track with others, and to reaſon in the accuſtomed manner from the eſtabliſhed principles of the ſcience, yet when he began to digreſs into new paths, and ſet up for a reformer, inventor, and improver of geometry, he loſt himſelf extremely. But notwithſtanding theſe debates took up much of his time, yet he publiſhed ſeveral philoſophical treatiſes in Latin.

Sorbier. Præfat. in Oper. Gaſſend.

Such were his occupations till 1660, when upon the king's reſtoration he quitted the country, and came up to London. He was at Saliſbury-houſe with his patron, when the king paſſing by one day accidentally ſaw him. He ſent for him, gave him his hand to kiſs, enquired kindly after his health and circumſtances; and ſome time after directed Cooper, an eminent limner, to go to him and draw his picture. His majeſty likewiſe afforded him another private audience, ſpoke

to him very kindly, aſſured him of his protection, and ſettled a penſion upon him of 100l. per ann. out of his privy purſe. Yet this did not render him entirely ſafe; for, in 1666, his "Leviathan" and treatiſe "De Cive" were cenſured by parliament, which alarmed him much; as did alſo the bringing of a bill into the houſe of commons to puniſh atheiſm and profaneneſs. When this ſtorm was a little blown over, he began to think of procuring a beautiful edition of his pieces that were in Latin; but finding this impracticable in England, he cauſed it to be undertaken abroad, where they were publiſhed in 1668, 4to, from the preſs of John Bleau. In 1669, he was viſited by Coſmo de Medicis, then prince, afterwards duke of Tuſcany, who gave him ample marks of his eſteem; and having received his picture, and a complete collection of his writings, cauſed them to be repoſited, the former among his curioſities, the latter in his library at Florence. The like viſits he received from foreign ambaſſadors and other ſtrangers of diſtinction; who were curious to ſee a perſon, whoſe ſingular opinions and numerous writings had made ſo much noiſe all over Europe. In 1672, he wrote his own life in Latin verſe, when, as he obſerves, he had compleated his 84th year: and, in 1674, he publiſhed in Engliſh verſe four books of Homer's "Odyſſey," which were ſo well received, that it encouraged him to undertake the whole "Iliad" and "Odyſſey," which he likewiſe performed, and publiſhed in 1675. Theſe were not the firſt ſpecimens of his poetic genius, which he had given to the public: he had publiſhed many years before, about 1637, a Latin poem intituled, "De Mirabilibus "Pecci, or, Of the Wonders of the Peak." But his poetry is below criticiſm, and has long been exploded. In 1674, he took his leave of London, and went to ſpend the remainder of his days in Derbyſhire; where however he did not remain inactive, notwithſtanding his advanced age, but publiſhed from time to time ſeveral pieces to be found in the collection of his works, viz. in 1676, his "Diſpute with "Laney, Biſhop of Ely, concerning Liberty and Neceſſity;" in 1678, his "Decameron Phyſiologicum, or, Ten Dia"logues of Natural Philoſophy;" to which he added a book, intituled, "A Dialogue between a Philoſopher and a Stu"dent of the Common Law of England." June 1679, he ſent another book, intituled, "Behemoth, or, A Hiſtory of "the Civil Wars from 1640 to 1660," to an eminent bookſeller; with a letter ſetting forth the reaſons for his communication of it, as well as for the requeſt he then made, that he

Hobbes, Vita, p. 14.—Vitæ Hobbianæ Auctarium, p. 10.—Ath. Oxon.

he would not publiſh it till a proper occaſion offered. The book however was publiſhed as ſoon as he was dead, and the letter along with it; of which we ſhall give an extract, becauſe it is curious.—"I would fain have publiſhed my Dialogue of the Civil Wars of England long ago, and to that end I preſented it to his majeſty; and ſome days after, when I thought he had read it, I humbly beſought him to let me print it. But his majeſty, though he heard me graciouſly, yet he flatly refuſed to have it publiſhed: therefore I brought away the book, and gave you leave to take a copy of it; which when you had done, I gave the original to an honourable and learned friend, who about a year after died. The king knows better, and is more concerned in publiſhing of books than I am; and therefore I dare not venture to appear in the buſineſs, leſt I ſhould offend him. Therefore I pray you not to meddle in the buſineſs. Rather than to be thought any way to further or countenance the printing, I would be content to loſe twenty times the value of what you can expect to gain by it. I pray do not take it ill; it may be I may live to ſend you ſomewhat elſe as vendible as that, and without offence. I am, &c." However he did not live to ſend his bookſeller any thing more, this being the laſt piece that went from himſelf: for, October following, he was afflicted with a ſuppreſſion of urine; and his phyſician plainly told him, that he had little hopes of curing him. Nov. 20, the earl of Devonſhire removing from Chatſworth to another ſeat called Hardwick, Hobbes obſtinately perſiſted in deſiring that he might be carried too, though this could no way be done, but by laying him upon a feather-bed. He was not much diſcompoſed with his journey, yet within a week after loſt, by a ſtroke of the palſy, the uſe of his ſpeech, and of his right ſide entirely; in which condition he remained for ſome days, taking little nouriſhment, and ſleeping much, ſometimes endeavouring to ſpeak, but not being able. He died Dec. 4, 1679, in his 92d year. Wood tells us, that, after his phyſician gave him no hopes of a cure, he ſaid, "Then I ſhall be glad to find a hole to creep out of the world at." He obſerves alſo, that his not deſiring a miniſter, to receive the ſacrament before he died, ought in charity to be imputed to his being ſo ſuddenly ſeized, and afterwards deprived of his ſenſes; the rather, becauſe the earl of Devonſhire's chaplain declared, that within the two laſt years of his life he had often received the ſacrament from his hands with ſeeming devotion.

Vitæ Hobbianæ Auctarium, p. 157.

Ath. Oxon.

He was a man of prodigious capacity, and went to the bottom of whatever he undertook to examine: his genius lively and penetrating, but at the ſame time ſtudious and indefatigable in his enquiries. Conſidering his great age, he was a man of no great reading. Homer, Virgil, Thucydides, and Euclid, were authors with whom he was moſt delighted. He uſed to ſay upon this ſubject, that "if he "had read as much as others, he ſhould have been as ignorant "as they." As to his character and manners, they are thus deſcribed by Dr. White Kennet, in his "Memoirs of the
P. 107, &c. "Cavendiſh Family." "The earl of Devonſhire," ſays he, "for his whole life entertained Mr. Hobbes in his fa-"mily, as his old tutor rather than as his friend or confi-"dent. He let him live under his roof in eaſe and plenty, "and in his own way, without making uſe of him in any "public, or ſo much as domeſtic affairs. He would often "expreſs an abhorrence of ſome of his principles in policy "and religion; and both he and his lady would frequently "put off the mention of his name, and ſay, 'He was a hu-"mouriſt, and nobody could account for him.' There is a "tradition in the family of the manners and cuſtoms of Mr. "Hobbes ſomewhat obſervable. His profeſſed rule of health "was to dedicate the morning to his exerciſe, and the after-"noon to his ſtudies. And therefore at his firſt riſing he "walked out, and climbed any hill within his reach; or, if "the weather was not dry, he fatigued himſelf within doors "by ſome exerciſe or other, to be in a ſweat: recommend-"ing that practice upon this opinion, that an old man had "more moiſture than heat, and therefore by ſuch motion "heat was to be acquired, and moiſture expelled. After this "he took a comfortable breakfaſt; and then went round the "lodgings to wait upon the earl, the counteſs, and the chil-"dren, and any conſiderable ſtrangers, paying ſome ſhort "addreſſes to all of them. He kept theſe rounds till about "12 o'clock, when he had a little dinner provided for him, "which he eat always by himſelf without ceremony. Soon "after dinner he retired to his ſtudy, and had his candle "with 10 or 12 pipes of tobacco laid by him; then ſhutting "his door, he fell to ſmoaking, thinking, and writing for "ſeveral hours. He retained a friend or two at court, and "eſpecially the lord Arlington, to protect him if occaſion "ſhould require. He uſed to ſay, that it was lawful to "make uſe of ill inſtruments to do ourſelves good: 'If I "were caſt,' ſays he, 'into a deep pit, and the devil ſhould "put down his cloven foot, I would take hold of it to be

"drawn

" drawn out by it.' Towards the end of his life he had " very few books, and thoſe he read but very little; think- " ing he was now able only to digeſt what he had formerly " fed upon. If company came to viſit him, he would be " free in diſcourſe till he was preſſed or contradicted; and " then he had the infirmities of being ſhort and peeviſh, " and referring to his writings for better ſatisfaction. His " friends, who had the liberty of introducing ſtrangers to " him, made theſe terms with them before their admiſſion, " that they ſhould not diſpute with the old man, nor con- " tradict him."

After mentioning the apprehenſions Hobbes was under, when the parliament cenſured his book; and the methods he took to eſcape perſecution, he proceeds in the following terms: " It is not much to be doubted, that upon this occa- " ſion he began to make a more open ſhew of religion and " church communion. He now frequented the chapel, " joined in the ſervice, and was generally a partaker of the " holy Sacrament: and whenever any ſtrangers in conver- " ſation with him ſeemed to queſtion his belief, he would al- " ways appeal to his conformity in divine ſervices, and re- " ferred them to the chaplain for a teſtimony of it. Others " thought it a mere compliance to the orders of the family, " and obſerved, that in city and country he never went to " any pariſh church; and even in the chapel upon Sundays, " he went out after prayers, and turned his back upon the " ſermon; and when any friend aſked the reaſon of it, he " gave no other but this, 'they could teach him nothing, " but what he knew.' He did not conceal his hatred to the " clergy; but it was viſible that the hatred was owing to " his fear of their civil intereſt and power. He had often a " jealouſy, that the biſhops would burn him; and of all the " bench he was moſt afraid of the biſhop of Sarum, becauſe " he had moſt offended him; thinking every man's ſpirit to " be remembrance and revenge. After the Reſtoration, he " watched all opportunities to ingratiate himſelf with the " king and his prime miniſters; and looked upon his pen- " ſion to be more valuable, as an earneſt of favour and pro- " tection, than upon any other account. His following " courſe of life was to be free from danger. He could not " endure to be left in an empty houſe. Whenever the earl " removed he would go along with him, even to his laſt " ſtage, from Chatſworth to Hardwick. When he was in " a very weak condition, he dared not to be left behind, but " made his way upon a feather-bed in a coach, though he

" ſurvived the journey but a few days. He could not bear " any diſcourſe of death, and ſeemed to caſt off all thoughts " of it: he delighted to reckon upon longer life. The " winter before he died, he made a warm coat, which he " ſaid muſt laſt him three years, and then he would have " ſuch another. In his laſt ſickneſs his frequent queſtions " were, Whether his diſeaſe was curable? and when inti- " mations were given that he might have eaſe, but no re- " medy, he uſed this expreſſion, 'I ſhall be glad to find a " hole to creep out of the world at;' which are reported to " have been his laſt ſenſible words; and his lying ſome days " following in a ſilent ſtupefaction, did ſeem owing to his " mind more than to his body. The only thought of death, " that he appeared to entertain in time of health, was to " take care of ſome inſcription on his grave. He would " ſuffer ſome friends to dictate an epitaph, among which he " was beſt pleaſed with this humour, 'This is the true phi- " loſopher's ſtone, &c."

After this account of Hobbes, which, though undoubtedly true in the main, ſeems rather coloured too ſtrongly, it will be but juſtice to ſubjoin what lord Clarendon has ſaid of him. This noble perſon, during his baniſhment, wrote a book in 1670, which was printed ſix years after at Oxford with this title, " A brief View of the dangerous and pernicious Er- " rors to Church and State in Mr. Hobbes's Book, intituled, " Leviathan." In the introduction the earl obſerves, that Mr. Hobbes's " Leviathan" " contains in it good learning " of all kinds, politely extracted, and very wittily and cun- " ningly digeſted in a very commendable, and in a vigorous " and pleaſant ſtyle: and that Mr. Hobbes himſelf was a " man of excellent parts, of great wit, ſome reading, and " ſomewhat more thinking; one who has ſpent many years " in foreign parts and obſervations; underſtands the learned " as well as the modern languages; hath long had the re- " puta ion of a great philoſopher and mathematician; and " in his age hath had converſation with very many worthy " and extraordinary men: to which it may be, if he had " been more indulgent in the more vigorous part of his life, " it might have had greater influence upon the temper of " his mind; whereas age ſeldom ſubmits to thoſe queſtions, " enquiries, and contradictions, which the laws and liberty " of converſation require. And it hath been always a la- " mentation among Mr. Hobbes's friends, that he ſpent too " much time in thinking, and too little in exerciſing thoſe " thoughts in the company of other men of the ſame, or of

" as

"as good faculties; for want whereof his natural conſtitu-
"tion, with age, contracted ſuch a moroſity, that doubting
"and contradicting men were never grateful to him.
"In a word, Mr. Hobbes is one of the moſt ancient ac-
"quaintance I have in the world; and of whom I have al-
"ways had a great eſteem, as a man, who, beſides his emi-
"nent parts, learning, and knowledge, hath been always
"looked upon as a man of probity, and of a life free from
"ſcandal."

There have been few perſons, whoſe writings have had a more pernicious influence in ſpreading irreligion and infidelity than Hobbes's; and yet none of his treatiſes are directly levelled againſt revealed religion. He ſometimes affects to ſpeak with veneration of the ſacred writings, and expreſsly declareth, that though the laws of nature are not laws, as they proceed from nature, yet "as they are given by God "in Holy Scripture, they are properly called laws; for the "Holy Scripture is the voice of God, ruling all things by "the greateſt right." But though he ſeems here to make the laws of Scripture the laws of God, and to derive their force from his ſupreme authority, yet elſewhere he ſuppoſes them to have no authority, but what they derive from the prince or civil power. He ſometimes ſeems to acknowledge inſpiration to be a ſupernatural gift, and the immediate hand of God; at other times he treats the pretence to it as a ſign of madneſs, and repreſents God's ſpeaking to the prophets in a dream, to be no more than the prophets dreaming that God ſpake unto them. He aſſerts, that we have no aſſurance of the certainty of Scripture, but the authority of the church, and this he reſolves into the authority of the commonwealth; and declares, that till the ſovereign ruler had preſcribed them, "the precepts of Scripture were not obligatory laws, but "only counſel or advice, which he that was counſelled "might without injuſtice refuſe to obſerve, and being con-"trary to the laws could not without injuſtice obſerve;" that the word of the interpreter of Scripture is the word of God, and that the ſovereign magiſtrate is the interpreter of Scripture, and of all doctrines, to whoſe authority we muſt ſtand. Nay, he carries it ſo far as to pronounce, that Chriſtians are bound in conſcience to obey the laws of an infidel king in matters of religion; that "thought is free, "but when it comes to confeſſion of faith, the private rea-"ſon muſt ſubmit to the public, that is to ſay, to God's "lieutenant." And accordingly he allows the ſubject, being commanded by the ſovereign, to deny Chriſt in words, holding

De Cive, c. iii. ſ. 33.

Leviath. p. 196.

De Cive, c. 17. Leviathan, p. 169. 283, 284.

holding the faith of him firmly in his heart; it being in this "not he, that denieth Chriſt before men, but his governor "and the laws of his country." In the mean time he ac-
Leviathan, knowledges the exiſtence of God, and that we muſt of ne-
p. 238.271. ceſſity aſcribe the effects we behold to the eternal power of all powers, and cauſe of all cauſes; and he reproaches thoſe as abſurd, who call the world, or the ſoul of the world, God. But then he denies that we know any thing more of him than that he exiſts, and ſeems plainly to make him corporeal;
Ibid. p.214. for he affirms, that that which is not body is nothing at all.
371. And though he ſometimes ſeems to acknowledge religion and its obligations, and that there is an honour and worſhip due to God, prayer, thankſgivings, oblations, &c. yet he advances principles, which evidently tend to ſubvert all religion. The account he gives of it is this, that "from the "fear of power inviſible, feigned by the mind, or imagined "from tales, publicly allowed, ariſeth religion; not allowed, "ſuperſtition:" and he reſolves religion into things which he himſelf derides, viz. "opinions of ghoſts, ignorance of "ſecond cauſes, devotion to what men fear, and taking of
Ibid. p. 54. "things caſual for prognoſtics." He takes pains in many places to prove man a neceſſary agent, and openly derides the doctrine of a future ſtate: for he ſays, that the belief of a future ſtate after death, "is a belief grounded upon other "men's ſaying, that they knew it ſupernaturally; or that "they knew thoſe, that knew them, that knew others, that
Ibid. p. 74. "knew it ſupernaturally." But it is not revealed religion only, which Hobbes makes light of: he goes farther, as will appear by running over a few more of his maxims. He aſſerts then, "that by the law of nature every man hath a "right to all things, and over all perſons; and that the na-"tural condition of man is a ſtate of war, a war of all men "againſt all men: that there is no way ſo reaſonable for any "man, as by force or wiles to gain a maſtery over all other "perſons that he can, till he ſees no other power ſtrong "enough to endanger him: that the civil laws are the only "rules of good and evil, juſt and unjuſt, honeſt and diſho-"neſt; and that, antecedently to ſuch laws, every action is "in its own nature indifferent; that there is nothing good "or evil in itſelf, nor any common laws conſtituting what "is naturally juſt and unjuſt: that all things are meaſured "by what every man judgeth fit, where there is no civil "government, and by the laws of ſociety, where there is: "that the power of the ſovereign is abſolute, and that he is "not bound by any compacts with his ſubjects: that no-
"thing

" thing the ſovereign can do to the ſubject, can properly be " called injurious or wrong; and that the king's word is " ſufficient to take any thing from the ſubject if need be, " and that the king is judge of that need." This ſcheme evidently ſtrikes at the foundation of all religion, natural and revealed. It tends not only to ſubvert the authority of Scripture, but to deſtroy God's moral government of the world. It confounds the natural differences of good and evil, virtue and vice. It deſtroys the beſt principles of the human nature; and inſtead of that innate benevolence, and ſocial diſpoſition which ſhould unite men together, ſuppoſes all men to be naturally in a ſtate of war with one another. It erects an abſolute tyranny in the ſtate and church which it confounds, and makes the will of the prince or governing power the ſole ſtandard of right and wrong.

De Cive, c. vi. ſ. 18. c. x. ſ. i. c. xii. ſ. i. Leviathan, p. 24, 25. 60, 61, 62, 63. 72. 90. 106.

Such principles in religion and politics would, as it may be imagined, raiſe a man adverſaries; and accordingly Hobbes was attacked by many conſiderable perſons, and, what may ſeem more ſtrange, by ſuch as wrote againſt each other. For inſtance, Harrington in his " Oceana" falls very often upon Hobbes; and ſo does Sir Robert Filmer in his " Obſervations concerning the Original of Govern- " ment." We have already mentioned Bramhall and Clarendon: the former argued with great acuteneſs againſt that part of his ſyſtem, which relates to liberty and neceſſity, and afterwards attacked the whole in a piece, called " The " Catching of the Leviathan," publiſhed in 1685; in which he undertakes to demonſtrate out of Hobbes's own works, that no man, who is thoroughly an Hobbiſt, can be " a " good Chriſtian, or a good commonwealth's man, or re- " concile himſelf to himſelf." Teniſon, afterwards Abp. of Canterbury, gave a ſummary view of Hobbes's principles in a book, called " The Creed of Mr. Hobbes exa- " mined, 1670; to which we may add the two dialogues of Dr. Eachard between Timothy and Philalethes, and Dr. Parker's book, intituled " Diſputationes de Deo & Divina " Providentia." Dr. Henry More has alſo in different parts of his works canvaſſed and refuted ſeveral poſitions of Hobbes; and the philoſopher of Malmeſbury is ſaid to have been ſo ingenuous as to own, that " whenever he diſcovered " his own philoſophy to be unſuſtainable, he would embrace " the opinions of Dr. More." But the two greateſt works againſt him were, Cumberland's book " De legibus Na- " turæ," and Cudworth's " Intellectual Syſtem:" for theſe authors do not employ themſelves about his peculiar whim-

ſies, or in vindicating revealed religion from his exceptions and cavils, but endeavour to eſtabliſh the great principles of all religion and morality, which his ſcheme tended to ſubvert, and to ſhew, that they have a real foundation in reaſon and nature.

There is one peculiarity related of Hobbes, which we have not yet mentioned in the courſe of our account of him, but with which we will here cloſe it; it is, that he was afraid of apparitions and ſpirits. His friends indeed have called this a fable. "He was falſely accuſed," ſay they, "by ſome of being afraid to be alone, becauſe he was afraid "of ſpectres and apparitions: vain bugbears of fools, which "he had chaſed away by the light of his philoſophy." They do not however deny, that he was afraid of being alone; they only inſinuate, that it was for fear of being aſſaſſinated. But if his philoſophy then only freed him from the former fear, and not from the latter, may we not apply theſe lines of Horace to him?

Vita Hobbes, p. 106.

"Somnia, terrores magicos, miracula, ſagas,
"Nocturnos lemures, portentaque Theſſala rides?
"Quid te exempta juvat ſpinis de pluribus una?"
Horat. Epiſt. ii. L. ii.

In the mean time, Bayle obſerves, that Hobbes's principles of philoſophy were not proper to rid him from the fear of apparitions or ſpirits: "a man," ſays he, "would not "only be very raſh, but alſo very extravagant, who ſhould "pretend to prove, that there never was any perſon that "imagined he ſaw a ſpectre; and I do not think that the "moſt obſtinate unbelievers have maintained this. All that "they ſay amounts to no more, than that the perſons, who "have thought themſelves eye-witneſſes of the apparitions "of ſpirits, had diſturbed imaginations. They confeſs then, "that there are certain places in our brain, that being af-"fected in a certain manner excite the image of an object, "which has no real exiſtence out of ourſelves; and make "the man, whoſe brain is thus modified, believe he ſees at "two paces diſtance a frightful ſpectre, a hobgoblin, a "threatning phantom. The like happens in the heads of "the moſt incredulous, either in their ſleep, or in the pa-"roxyſms of a violent fever. Will they maintain after this, "that it is impoſſible for a man awake, and not in a deli-"rium, to receive in certain places of his brain an impreſ-"ſion almoſt like that, which by the laws of nature is con-"nected with the appearance of a phantom? If they are "forced

Art. HOBBES, not. N.

" forced to acknowledge that this is poſſible, they cannot " promiſe that a ſpectre will never appear to them; that is, " that they ſhall never, when awake, believe they ſee either " a man or a beaſt, when they are alone in a chamber. " Hobbes then might believe, that a certain combination of " atoms, agitated in his brain, might expoſe him to ſuch a " viſion; though he was perſuaded, that neither an angel " nor the ſoul of a dead man was to be concerned in it. He " was timorous to the laſt degree, and conſequently had rea- " ſon to diſtruſt his imagination, when he was alone in a " chamber in the night; for, in ſpite of him, the remem- " brance of what he had read and heard concerning appari- " tions would revive, though he was not perſuaded of the " reality of any ſuch things. Theſe images, joined with " the timoroufneſs of his temper, might play him an un- " lucky trick: and it is certain, that a man as incredulous as " he was, but of greater courage, would be aſtoniſhed to " think he ſaw one, whom he knew to be dead, enter into " his chamber. Theſe apparitions in dreams are very fre- " quent, whether a man believes the immortality of the ſoul " or not. Suppoſing they ſhould once happen to an incre- " dulous man awake, as they do frequently in his ſleep, we " allow that he would be afraid, though he had never ſo " much courage: and therefore for a ſtronger reaſon we " ought to believe, that Hobbes would have been terribly " affrighted at it."

HODGES (NATHANIEL), an Engliſh phyſician, was the ſon of Dr. Thomas Hodges, dean of Hereford, who has printed three ſermons. He was educated in Weſtminſter-ſchool, and became a ſtudent of Chriſt-church, Oxford, in 1648. In 1651 and 1654, he took the degrees of B. and M. A. and, in 1659, accumulated the degrees of B. and M. D. He ſettled in London, and continued there during the plague in 1665: by which, ſays Wood, he obtained a great name and practice among the citizens, and was in 1672 made fellow of the college of Phyſicians. Nevertheleſs, he afterwards fell into unfortunate circumſtances, and was confined for debt in Ludgate priſon, where he died in 1684. His body was interred in the church of St. Stephen's, Walbrook, London, where a monument is erected to him. He is author of two works: 1. " Vindiciæ Medicinæ & " Medicorum:" " An Apology for the Profeſſion and Pro- " feſſors of Phyſic, &c. 1660," 8vo. 2. " ΛΟΙΜΟΛΟΓΙΑ: " ſive, peſtis nuperæ apud populum Londinenſem graſſantis " narratio Ath. Oxon. Vol. II.

" narratio hiſtorica, 1672," 8vo. A tranſlation of it into Engliſh was printed at London in 1720, 8vo. under the following title: " Loimologia, or, an Hiſtorical Account of " the Plague of London in 1665, with precautionary Directions againſt the like Contagion. By Nath. Hodges, " M. D. and Fellow of the College of Phyſicians, who reſided in the City all that Time. To which is added an " Eſſay on the different Cauſes of peſtilential Diſeaſes, and " how they become contagious. With Remarks on the " Infection now in France, and the moſt probable Means to " prevent its ſpreading here. By John Quincy, M. D." In 1721, there was printed at London, in 8vo, " A Collection of very valuable and ſcarce Pieces relating to the " laſt Plague in 1665;" among which is " An Account of " the firſt Riſe, Progreſs, Symptoms, and Cure of the " Plague, being the Subſtance of a Letter from Dr. Hodges " to a Perſon of Quality, dated from his Houſe in Watling-" ſtreet, May the 8th, 1666." The author of the preface to this collection calls our author " a faithful hiſtorian and " diligent phyſician;" and tells us, that " he may be " reckoned among the beſt obſervers in any age of phyſic, " and has given us a true picture of the plague in his own " time."

Anecdotes of Bowyer, by Nichols, p. 583.

HODGSON (JOHN), M. A. born in Cumberland or Weſtmoreland, was ſent to Queen's-college, Oxford, where he took the degree of M. A. July 12, 1756. When a child, he accidentally fell into the fire, by which the fingers of his right hand were ſo miſerably burnt, disfigured, and lamed, that he uſually wore a glove to hide them; and when he took up a pen, it was with his left hand, with which he ſtuck it into his right; a ſtranger therefore would have thought he could not have written at all, but notwithſtanding his misfortune he wrote a very good hand. At Queen's-college he was much eſteemed for his eminent parts, learning, candour, and modeſt deportment, by Dr. Smith, the provoſt. About 1752 he was private tutor there to the preſent earl of Muſſareene, and to Francis Lawſon, Eſq; barriſter at law, and in the following year he went to reſide with Philip Carteret Webb, Eſq; as tutor to his ſon; in which employment he enjoyed great felicity: the well-furniſhed library and noble collection of ancient coins of Mr. Webb was a great reſource to him, who was well verſed in mathematics, natural hiſtory, and antiquities; and the civilities he received from Mr. Webb and all his family were very engaging to him.

In

In 1756 he attended young Mr. Webb to Benet-college, Cambridge, where he was admitted *ad eundem*, and in vacation-time was frequently, with his pupil, at Buſbridge, where in the intervals of giving inſtruction, for which he was eminently qualified, he attended very particularly to the ſtudy of antiquity. Thus he wrote to a friend from thence, April 17, 1756: "Though I have an extreme regard for madam "Flora, and have, in reality, paid my addreſſes to her with "ſome warmth laſt ſummer, ſhe has a rival here that, for "the preſent at leaſt, engages my whole application; it is "no other than the matron Antiquity, a perſonage of ſome-"what a forbidding aſpect at firſt, but whoſe features ſoften "to a wonderful degree of beauty the longer you are ac-"quainted with her. This venerable lady, who holds one "of her rural retreats in this place, lays ſo many baits for "me, that I can hardly ſteal out to an evening aſſignation "with the other." While at Buſbridge, Hodgſon was employed in making a catalogue of Webb's library and of his medallions, and in ſtudying the Anglo-Saxon language, of which he propoſed to make himſelf fully maſter.—He had ſerved two different curacies, and in 1757 that of St. Antholin's, London, where he began collecting what relates to the ſtate of Engliſh poetry from the earlieſt times. In 1758 he was appointed one of the rectors of Codrington-college, Barbadoes, for which iſland he embarked in Jan. 1759, and arrived there April 9. In the college he met with a worthy agreeable aſſociate, and found the inhabitants of the iſland very kind and hoſpitable; but the heat of the climate ſo diſagreed with him, that, about the latter end of 1760, he left the iſland in a very bad ſtate of health, and returning to England died on his paſſage. Thus was loſt to the world this excellent young man, aged 30. He was maſter not only of Greek and Latin, but of the Hebrew, and very well verſed in French and Spaniſh; had a turn to poetry, but never himſelf printed any thing. Some verſes of his got abroad, and were printed in periodical publications of the time. One ſhort poem the writer of this article remembers to have ſeen in a magazine, thought to be the London, which may be known by a typographical error, *Elian* for *Elean*. Another, an "Epiſtle to a Friend," the writer has, but at preſent it is miſlaid. May 27, 1756, Hodgſon was elected a member of the Society of Antiquaries, and in vol. II. p. 42, of the "Archæologia," is a diſſertation written by him on an ancient Cornelian, which with difficulty he was perſuaded to ſuffer being read there; ſuch was the modeſty of

of this valuable young man, this mild and unaffected ſcholar, to whoſe amiable character the author of this article laments that he cannot do greater juſtice, and will, therefore, conclude it with part of Pope's epitaph on Gay, the following lines being equally applicable to one as the other:

"Of manners gentle, of affections mild:
"In wit, a man; ſimplicity, a child."

De vita & ſcriptis Hum. Hodii diſſertatio, p. 5, 6. Prefixed to his book, de Græcis Illuſtribus Linguæ Græcæ inſtauratoribus, &c.

HODY (HUMPHREY), an eminent Engliſh divine, was born Jan. 1, 1659, in the county of Somerſet, at Odcombe; of which place his father was rector. He diſcovered a vaſt propenſity to learning while he was a boy; and, in 1676, was admitted into Wadham-college, Oxford, of which he was choſen fellow in 1684. When he was but 21, he publiſhed his "Diſſertation againſt Ariſteas's Hiſtory of the Seventy-two "Interpreters." The ſubſtance of that hiſtory of Ariſteas, concerning the 72 Greek interpreters of the Bible, is this. Ptolemy Philadelphus, king of Egypt, and founder of the noble library at Alexandria, being deſirous of enriching that library with all ſorts of books, committed the care of it to Demetrius Phalareus, a noble Athenian then living in his court. Demetrius being informed, in the courſe of his enquiries, of the Law of Moſes among the Jews, acquainted the king with it; who thereupon ſignified his pleaſure, that a copy of that book, which was then only in Hebrew, ſhould be ſent for from Jeruſalem, with interpreters from the ſame place to tranſlate it into Greek. A deputation was accordingly ſent to Eleazar the high-prieſt of the Jews at Jeruſalem; who ſent a copy of the Hebrew original, and 72 interpreters, ſix out of each of the twelve tribes, to tranſlate it into Greek. When they were come to Egypt, the king cauſed them to be conducted into the iſland of Pharos near Alexandria, in apartments prepared for them, where they compleated their tranſlation in 72 days. Such is the ſtory told by Ariſteas, who is ſaid to be one of king Ptolemy's court. Hody ſhews, that it is the invention of ſome Helleniſt Jew; that it is full of anachroniſms and groſs blunders; and, in ſhort, was written on purpoſe to recommend and give greater authority to the Greek verſion of the Old Teſtament, which from this ſtory hath received the name of the Septuagint. This diſſertation was received with the higheſt applauſe by all the learned, except Iſaac Voſſius. Charles du Freſne ſpoke highly of it in his obſervations on the "Chronicon Paſchale," publiſhed in 1688; and Menage,

in his notes upon the ſecond edition of "Diogenes Laertius," gave Hody the titles of "eruditiſſimus, doctiſſimus, elegan-"tiſſimus, &c." but Voſſius alone was greatly diſſatisfied with it. He had eſpouſed the contrary opinion, and could not bear that ſuch a boy as Hody ſhould preſume to contend with one of his age and reputation for letters. He publiſhed therefore an Appendix to his "Obſervations on Pom-"ponius Mela," and ſubjoined an anſwer to this diſſertation of Hody's; in which, however, he did not enter much into the argument, but contents himſelf with treating Hody very contemptuouſly, vouchſafing him no other title than Juvenis Oxonienſis, and ſometimes uſing a great deal worſe language. When Voſſius was aſked afterwards, what induced him to treat a young man of promiſing hopes, and who had certainly deſerved well of the republic of letters, ſo very harſhly, he anſwered, that he had received ſome time before a rude Latin epiſtle from Oxford, of which he ſuſpected Hody to be the author; and that this had made him deal more ſeverely with him, than he ſhould otherwiſe have done. Voſſius had indeed received ſuch a letter; but it was written, it ſeems, by Creech, the tranſlator of Lucretius, without Hody's knowledge or approbation. When Hody publiſhed his "Diſſertation, &c." he told the reader in his preface, that he had three other books prepared upon the Hebrew Text, and Greek Verſion; but he was now ſo entirely drawn away from theſe ſtudies by other engagements, that he could not find time to complete his work, and to anſwer the objections of Voſſius, till more than 20 years after. However, in 1704, he publiſhed it all together, with this title, "De Bibliorum textibus originalibus, verſionibus Græcis, "& Latina Vulgata, libri IV. &c." The firſt book contains his diſſertation againſt Ariſteas's hiſtory, which is here reprinted with improvements, and an anſwer to Voſſius's objections. In the ſecond he treats of the true authors of the Greek verſion, called the Septuagint; of the time when, and the reaſons why it was undertaken, and of the manner in which it was performed. The third is a hiſtory of the Hebrew text, the Septuagint verſion, and of the Latin Vulgate; ſhewing the authority of each in different ages, and that the Hebrew text hath been always moſt eſteemed and valued. In the fourth he gives an account of the reſt of the Greek verſions, viz. thoſe of Symmachus, Aquila, and Theodotion; of Origen's "Hexapla," and other ancient editions; and ſubjoins liſts of the books of the Bible at different times, which exhibit a conciſe, but full and clear

De vita, &c. p. xii.

view of the canon of Holy Scripture.—Upon the whole, he thinks it probable, that the Greek verſion, called the Septuagint, was done in the time of the two Ptolemies, Lagi and Philadelphus: that it was not done by order of king Ptolemy, or under the direction of Demetrius Phalereus, in order to be depoſited in the Alexandrine library, but by Helleniſt Jews for the uſe of their own countrymen.

In 1689, he wrote the "Prolegomena" to John Malela's "Chronicle" printed at Oxford; and the year after was made chaplain to Stillingfleet Bp. of Worceſter, being tutor to his ſon at Wadham-college. The deprivation of the biſhops, who had refuſed the oaths to king William and queen Mary, engaged him in a controverſy with Dodwell, who had till now been his friend, and ſpoke handſomely and affectionately of him, in his "Diſſertations upon Irenæus," printed in 1689. The pieces Hody publiſhed on this occaſion were, in 1691, "The Unreaſonableneſs of a Separation "from the new Biſhops: or, a Treatiſe out of Eccleſiaſtical Hiſtory, ſhewing, that although a biſhop was unjuſtly "deprived, neither he nor the church ever made a ſeparation, "if the ſucceſſor was not an heretic. Tranſlated out of an "ancient manuſcript in the public library at Oxford." He tranſlated it afterwards into Latin, and prefixed to it ſome pieces out of eccleſiaſtical antiquity, relating to the ſame ſubject. Dodwell publiſhing an anſwer to it, intituled, "A "Vindication of the deprived Biſhops, &c." in 1692; Hody replied, in a treatiſe which he ſtyled, "The Caſe of "Sees vacant by an unjuſt or uncanonical Deprivation "ſtated; in Anſwer to a Piece intituled, A Vindication of "the deprived Biſhops, &c. Together with the ſeveral "Pamphlets publiſhed as Anſwers to the Baroccian Treatiſe, 1693." The part he acted in this controverſy recommended him ſo powerfully to Tillotſon, who had ſucceeded Sancroft in the ſee of Canterbury, that he made him his domeſtic chaplain in May 1694. Here he drew up his diſſertation "concerning the Reſurrection of the ſame Body," which he dedicated to Stillingfleet, whoſe chaplain he had been from 1690. Tillotſon dying November following, he was continued chaplain by Teniſon his ſucceſſor; who ſoon after gave him the rectory of Chart near Canterbury, vacant by the death of Whaton, which, before he was collated to them, he exchanged for the united pariſhes of St. Michael's Royal and St. Martin's Vintry in London, being inſtituted to theſe in Aug. 1695. In 1696, at the command of Teniſon, he wrote "Animadverſions on two Pamphlets "lately

One of the Baroccian MSS.

De vita, &c. p. xxvii.

Ibid. p. xxviii.

" lately publiſhed by Mr. Collier, &c." When Sir William Perkins and Sir John Friend were executed that year for the aſſaſſination-plot againſt king William, Collier, Cook, and Snatt, three nonjuring clergymen, formally pronounced upon them the abſolution of the church, as it ſtands in the office for the viſitation of the ſick, and accompanied this ceremony with a ſolemn impoſition of hands. For this imprudent action they were not only indicted, but alſo the archbiſhops and biſhops publiſhed, " A Declaration of their " Senſe concerning thoſe irregular and ſcandalous Proceed- " ings." Snatt and Cook were caſt into priſon. Collier abſconded, and from his privacy publiſhed two pamphlets to vindicate his own, and his brethren's conduct: the one called, " A Defence of the Abſolution given to Sir William " Perkins at the Place of Execution;" the other, " A " Vindication thereof, occaſioned by a Paper, intituled, " A Declaration of the Senſe of the Archbiſhops and Bi- " ſhops, &c." in anſwer to which Hody publiſhed the " Ani- " madverſions" above-mentioned. Ibid. p. xxxii.

March 1698, he was appointed regius profeſſor of the Greek tongue in the univerſity of Oxford; and inſtituted to the archdeaconry of Oxford in 1704. In 1701, he bore a part in the controverſy about the convocation, and publiſhed upon that occaſion, " A Hiſtory of Engliſh Councils and " Convocations, and of the Clergy's ſitting in Parliament, " in which is alſo comprehended the Hiſtory of Parliaments, " with an Account of our ancient Laws." He died Jan. 20, 1706, and was buried in the chapel belonging to Wadham-college, where he had received his education, and to which he had been a benefactor: for, in order to encourage the ſtudy of the Greek and Hebrew languages, of which he was ſo great a maſter himſelf, he founded in that college ten ſcholarſhips of 10l. a-piece; and appointed, that five of the ſcholars ſhould apply themſelves to the ſtudy of the Hebrew, and five to the ſtudy of the Greek languages. He left behind him in MS. " An Account of thoſe learned Grecians, " who retired to Italy, before and after the taking of Con- " ſtantinople by the Turks, and reſtored the Greek Tongue " and Learning in theſe Weſtern Parts of the World." It was publiſhed in 1742, by Dr. S. Jebb, under this title, " De Græcis illuſtribus linguæ Græcæ literarumque huma- " niorum inſtauratoribus, eorum vitis, ſcriptis, & elogiis " libri duo. E. Codd. potiſſimum MSS. aliiſque authenticis " ejuſdem ævi monimentis deprompſit Humfredus Hodius, Ibid. p. xxxix.

" S. T. P. haud ita pridem Regius Profeſſor & Archidia-
" conus Oxon."

HOESCHELIUS (David), a learned German, was born at Augſburg in 1556; and ſpent his life in teaching the youth in the college of St. Anne, of which he was made principal by the magiſtrates of Augſburg in 1593. They made him their library-keeper alſo, and he acquitted himſelf incomparably well in this poſt: for he collected a great number both of MSS. and printed books, eſpecially in the Greek tongue, and alſo of the beſt authors and the beſt editions, with which he enriched their library. Neither did he let them lie there, as a treaſure buried under ground; but publiſhed the moſt ſcarce and curious of them, to which he added his own Notes. His publications were very numerous, among which were editions of the following authors, or at leaſt of ſome part of their works; Origen, Philo Judæus, Baſil, Gregory of Nyſſen, Gregory of Nazianzen, Chryſoſtom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Anna Comnena, &c. To ſome of theſe he made Latin tranſlations, while he publiſhed others in the Greek only, with the addition of his own notes. Huetius has commended him, not only for the pains he took to diſcover old MSS. but alſo for his ſkill and ability in tranſlating them. He compoſed, and publiſhed in 1595, "A Catalogue of the "Greek MSS. in the Augſburg Library," which, for the judgement and order with which it is drawn up, is reckoned a maſterpiece in its kind. He may juſtly be ranked among thoſe who contributed to the revival of good learning in Europe: for, beſides theſe labours for the public, he attended his college cloſely; and made not only very good ſcholars, but ſuch a number of them, that he is ſaid to have furniſhed the bar with one thouſand, and the church with two thouſand young men. He died at Augſburg in 1617, much lamented: for he was a man of good qualities as well as great ones, and therefore not leſs beloved than admired.

De claris interpretibus, p. 229.

Colomies, Bibl. Choiſ. p. 194.

HOFFMAN, a name common to ſeveral men, who have diſtinguiſhed themſelves in the republic of letters; ſome of whom have been divines, but more of them phyſicians. We ſhall give ſome account of three of the latter ſort; Maurice Hoffman, and John Maurice Hoffman, his ſon; and of Frederic Hoffman.

Maurice Hoffman, was born of a good family, at Furſtenwalde, in the electorate of Brandenbourg, Sept. 20, 1621;

1621; and was driven early from his native country by the plague, and alſo by the war that followed it. His parents, having no great notion of breeding him up to letters or ſciences, contented themſelves with having him taught writing and arithmetic: but Hoffman's taſte for books and ſtudy made him very impatient under this, and he was reſolved to be a ſcholar at all adventures. He firſt gained over his mother to his ſcheme; but ſhe died when he was only 15. This, however, was luckily no impediment to his purpoſe; for the ſchoolmaſter of Furſtenwalde, to which after many ſojournings he was now returned, was ſo touched with his good natural parts and violent propenſion to learning, that he was at the pains of inſtructing him in ſecret. His father, convinced of his very uncommon abilities, permitted him at length to follow his inclinations; and, in 1637, ſent him to ſtudy in the college of Colun. Famine and the plague drove him from hence to Kopnik, where he buried his father; and, in 1638, he went to Altorf, to an uncle by his mother's ſide, who was a profeſſor of phyſic. Here he finiſhed his ſtudies in claſſical learning and philoſophy, and then applied himſelf with the utmoſt ardour to phyſic. In 1641, when he had made ſome progreſs, he went to the univerſity of Padua, which then abounded with men very learned in all ſciences. Anatomy and botany were the great objects of his purſuit; and he became very deeply ſkilled in them both. Bartholin tells us, that Hoffman, having diſſected a turkey-cock, diſcovered the pancreatic duct, and ſhewed it to Virſungus, a celebrated anatomiſt of Padua, with whom he lodged: who, taking the hint from thence, demonſtrated afterwards the ſame veſſel in the human body. When he had been at Padua about three years, he returned to Altorf, to aſſiſt his uncle, now growing infirm, in his buſineſs; and taking the degree of M. D. he applied himſelf very diligently to practice, in which he had great ſucceſs, and acquired great fame. In 1648, he was made profeſſor extraordinary in anatomy and chirurgery; in 1649, profeſſor of phyſic, and ſoon after member of the college of phyſicians; in 1653, profeſſor of botany, and director of the phyſic-garden. He acquitted himſelf in theſe various employments very nobly, not neglecting in the mean time the buſineſs of his profeſſion; in which his reputation was ſo high and extenſive, that many princes of Germany appointed him their phyſician. He died of an apoplexy in 1698, aged 76, after having publiſhed a great number of works, and married three wives, by whom he had 18 children.

Niceron, Hommes Illuſtres, Tom. XVI.

Anatomia Renovata, L. iii. c. 13.

JOHN MAURICE HOFFMAN, by his firſt wife, was born at Altorf in 1653; and ſent to a ſchool at Herſzprugk, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altorf at 16, and ſtudied firſt philoſophy, and then phyſic. He went afterwards to Frankfort upon the Oder, and propoſed to viſit the United Provinces and England; but the wars hindering, he went to Padua, where he ſtudied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted to the degree of M. D. He ſpent two years in perfecting the knowledge he had acquired; and then, in 1677, was made profeſſor extraordinary in phyſic, which title, in 1681, was changed to that of profeſſor in ordinary. He now applied himſelf in good earneſt to the practice of phyſic; and in proceſs of time his fame was ſpread ſo far and wide, that he was ſought after by perſons of the firſt rank. George Frederic, marquis of Anſpach, of the houſe of Brandenbourg, choſe him in 1695 for his phyſician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was choſen to ſucceed him in his places of botanic profeſſor and director of the phyſic-garden. He was elected alſo the ſame year rector of the univerſity of Altorf; a poſt, which he had occupied in 1686. He loſt his great friend and patron, the marquis of Anſpach, in 1703; but found the ſame kindneſs from his ſucceſſor William Frederic, who preſſed him ſo earneſtly to come nearer him, and made him withal ſuch advantageous offers, that Hoffman in 1713 removed from Altorf to Anſpach, where he died in 1727. He had married a wife in 1681, by whom he had five children. He publiſhed a great number of works, which are highly eſteemed by thoſe of his own faculty.

FREDERIC HOFFMAN, an eminent phyſician, was born at Hall near Magdeburg in 1660; took a doctor of phyſic's degree in 1681; was made profeſſor of phyſic at Hall in 1693; and filled the chair till his death, which happened in 1742. His works were collected at Geneva in ſix large folios, 1748 and 1754: and there are doubtleſs things good and curious in this collection: but there are many frivolous, and many repeated over and over again. Notwithſtanding the imperfections in ſo enormous a maſs, Hoffman has deſervedly been reckoned among the beſt writers in phyſic. The moſt remarkable incidents of his life are,—his journey into Holland and England, where he became intimately acquainted

quainted with Paul Herman and Robert Boyle;—his never taking any fees, as he was ſupported by an annual ſtipend;—his curing thoſe great perſonages of inveterate diſeaſes, the empreſs, the emperor Charles VI. and Frederic I. king of Pruſſia. To theſe may be added, that he firſt taught that acid and mineral waters might be drunk with milk with ſafety and advantage, which phyſicians before had generally reckoned pernicious; that he firſt diſcovered the virtues of Selters and Lauchſtad waters in preventing and curing ſtubborn diſeaſes; and that he prepared and recommended an acid cathartic ſalt from the waters of Sedlic, which was commonly uſed in Germany. He ſurvived his 80th year.

HOGARTH (WILLIAM), a truly great and original genius, is ſaid by Dr. Burn, to have been the deſcendant of a family originally from Kirkby Thore, in Weſtmoreland. His grandfather, a plain yeoman, poſſeſſed a ſmall tenement in the vale of Bampton, a village about 15 miles North of Kendal, in that county; and had three ſons. The eldeſt aſſiſted his father in farming, and ſucceeded to his little freehold. The ſecond ſettled in Troutbeck, a village eight miles north-weſt of Kendal, and was remarkable for his talent at provincial poetry. The third, Richard, educated at St. Bee's, who had been a ſchoolmaſter in the ſame county, went early to London, where he was employed as a corrector of the preſs, and appears to have been a man of ſome learning, a dictionary in Latin and Engliſh, which he compoſed for the uſe of ſchools, being ſtill exiſting in MS. He married in London; and kept a ſchool [A] in Ship-Court, in the Old-Bailey. Our hero, and his ſiſters Mary and Anne, are believed to have been the only product of the marriage. Nichols's Biographical Anecdotes of Hogarth, 1782.

WILLIAM HOGARTH was born in 1697, or 1698, in the pariſh of St. Martin Ludgate. The outſet of his life, however, was unpromiſing. "He was bound," ſays Mr. Walpole, "to a mean engraver of arms on plate." Hogarth probably choſe this occupation, as it required ſome ſkill in drawing, to which his genius was particularly turned, and which he contrived aſſiduouſly to cultivate. His maſter, it ſince appears, was Mr. Ellis Gamble, a ſilverſmith of eminence, who reſided in Cranbourn-ſtreet, Leiceſter-fields.

[A] He publiſhed, in 1712, a volume of Latin Exercifes, for the uſe of his own ſchool, under the title of "Diſſertationes Grammaticales; five Examen Octo Partium Orationis interrogatorium & reſponſorium, Anglo-Latinum," 8vo.

In this profeſſion it is not unuſual to bind apprentices to the ſingle branch of engraving arms and cyphers on every ſpecies of metal; and in that particular department of the buſineſs young Hogarth was placed; "but, before his time was "expired, he felt the impulſe of genius, and that it directed "him to painting."

During his apprenticeſhip, he ſet out one Sunday, with two or three companions, on an excurſion to Highgate. The weather being hot, they went into a public-houſe, where they had not been long, before a quarrel aroſe between ſome perſons in the ſame room. One of the diſputants ſtruck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had diſtorted his features into a moſt hideous grin, preſented Hogarth, who ſhewed himſelf thus early "appriſed of the mode Nature had intended he ſhould purſue," with too laughable a ſubject to be overlooked. He drew out his pencil, and produced on the ſpot one of the moſt ludicrous figures that ever was ſeen. What rendered this piece the more valuable was, that it exhibited an exact likeneſs of the man, with the portrait of his antagoniſt, and the figures in caricature of the principal perſons gathered round him.

How long he continued in obſcurity we cannot exactly learn; but the firſt piece in which he diſtinguiſhed himſelf as a painter, is ſuppoſed to have been a repreſentation of Wanſtead Aſſembly. The figures in it, we are told, were drawn from the life, and without any circumſtances of burleſque. The faces were ſaid to be extremely like, and the colouring rather better than in ſome of his late and more highly finiſhed performances.

From the date of the earlieſt plate that can be aſcertained to be the work of Hogarth, it may be preſumed that he began buſineſs, on his own account, at leaſt as early as 1720.

His firſt employment ſeems to have been the engraving of arms and ſhop-bills. The next ſtep was to deſign and furniſh plates for bookſellers; and here we are fortunately ſupplied with dates. Thirteen folio prints, with his name to each, appeared in "Aubry de la Motraye's Travels," in 1723; ſeven ſmaller prints for "Apuleius' Golden Aſs," in 1724; fifteen head-pieces to "Beaver's Military Puniſhments "of the Ancients," five frontiſpieces for the tranſlation of "Caſſandra," in five volumes, 12mo, 1725; ſeventeen cuts for a duodecimo edition of "Hudibras," (with Butler's head) in 1726; two for "Perſeus and Andromeda," in 1730;

two

two for Milton [the date uncertain]; and a variety of others between 1726 and 1733.

Mr. Bowles, at the Black Horſe in Cornhill, was one of his earlieſt patrons, whoſe prices were very low. His next friend in that line was Mr. Philip Overton, who paid him ſomewhat better for his labour and ingenuity.

There are ſtill many family pictures by Hogarth exiſting, in the ſtyle of ſerious converſation-pieces. What the prices of his portraits were, Mr. Nichols ſtrove in vain to diſcover; but he ſuſpects they were originally very low, as the people who are beſt acquainted with them chuſe to be ſilent on that ſubject. At Rivenhall, in Eſſex, the ſeat of Mr. Weſtern, is a family picture, by Hogarth, of Mr. Weſtern and his mother, chancellor Hoadly, archdeacon Charles Plumptre, the Rev. Mr. Cole of Milton near Cambridge, and Mr. Henry Taylor the curate there, 1736. In the gallery of Mr. Cole of Milton, was alſo a whole length picture of Mr. Weſtern by Hogarth, a ſtriking reſemblance. He is drawn ſitting in his fellow-commoner's habit, and ſquare cap with a gold taſſel, in his chamber at Clare-Hall, over the arch towards the river; and our artiſt, as the chimney could not be expreſſed, has drawn a cat ſitting near it, agreeable to his humour, to ſhew the ſituation: Mr. Weſtern's mother, whoſe portrait is in the converſation-piece at Rivenhall, was a daughter of Sir Anthony Shirley.

It was Mr. Hogarth's cuſtom to ſketch out on the ſpot any remarkable face which particularly ſtruck him, and of which he wiſhed to preſerve the remembrance. A gentleman ſtill living aſſerts, that being once with our painter at the Bedford coffee-houſe, he obſerved him to draw ſomething with a pencil on his nail. Enquiring what had been his employment, he was ſhewn the countenance (a whimſical one) of a perſon who was then at a ſmall diſtance.

It happened in the early part of Hogarth's life, that a nobleman who was uncommonly ugly and deformed came to ſit to him for his picture. It was executed with a ſkill that did honour to the artiſt's abilities; but the likeneſs was rigidly obſerved, without even the neceſſary attention to compliment or flattery. The peer, diſguſted at this counterpart of his dear ſelf, never once thought of paying for a reflector that would only inſult him with his deformities. Some time was ſuffered to elapſe before the artiſt applied for his money; but afterwards many applications were made by him (who had then no need of a banker) for payment, without ſucceſs. The painter, however, at laſt hit upon an expedient,

pedient, which he knew muſt alarm the nobleman's pride, and by that means anſwer his purpoſe. It was couched in the following card: "Mr. Hogarth's dutiful reſpects to "lord ——; finding that he does not mean to have the "picture which was drawn for him, is informed again of "Mr. H's neceſſity for the money; if, therefore, his lord-"ſhip does not ſend for it in three days, it will be diſpoſed "of, with the addition of a tail, and ſome other little ap-"pendages, to Mr. Hare, the famous wild-beaſt man; "Mr. H. having given that gentleman a conditional pro-"miſe of it for an exhibition-picture, on his lordſhip's re-"fuſal." This intimation had the deſired effect. The picture was ſent home, and committed to the flames.

Mr. Walpole has remarked, that if our artiſt "indulged "his ſpirit of ridicule in perſonalities, it never proceeded "beyond ſketches and drawings," and wonders "that he "never, without intention, delivered the very features of "any identical perſon." But this elegant writer, who may be ſaid to have received his education in a court, perhaps had few opportunities of acquaintance among the low popular characters with which Hogarth occaſionally peopled his ſcenes. The friend who contributed this remark, was aſſured by an ancient gentleman of unqueſtionable veracity and acuteneſs of remark, that almoſt all the perſonages who attend the levee of the Rake were undoubted portraits; and that in "Southwark Fair" and the "Modern Midnight Con-"verſation," as many more were diſcoverable. In the former plate he pointed out Eſſex the dancing-maſter; and in the latter, as well as in the ſecond plate to the "Rake's Pro-"greſs," Figg the prize-fighter. He mentioned ſeveral others by name, from his immediate knowledge both of the painter's deſign and the characters repreſented; but the reſt of the particulars by which he ſupported his aſſertions, have eſcaped the memory of our informant. While Hogarth was painting the "Rake's Progreſs," he had a ſummer reſidence at Iſleworth; and never failed to queſtion the company who came to ſee theſe pictures, if they knew for whom one or another figure was deſigned. When they gueſſed wrong, he ſet them right.

The duke of Leeds has an original ſcene in the "Beggar's "Opera," painted by Hogarth. It is that in which Lucy and Polly are on their knees, before their reſpective fathers, to intercede for the life of the hero of the piece. All the figures are either known or ſuppoſed to be portraits. If we are not miſinformed, the late Sir Thomas Robinſon (perhaps

better

better known by the name of Long Sir Thomas) is ſtanding in one of the ſide-boxes. Macheath, unlike his ſpruce repreſentative on our preſent ſtage, is a ſlouching bully; and Polly appears happily diſencumbered of ſuch a hoop as the daughter of Peachum within our younger memories has worn. His Grace gave 35l. for this picture at Mr. Rich's auction. Another copy of the ſame ſcene was bought by the late Sir William Saunderſon; and is now in the poſſeſſion of Sir Harry Gough. Mr. Walpole has a picture of a ſcene in the ſame piece, where Macheath is going to execution. In this alſo the likeneſſes of Walker and Miſs Fenton afterwards ducheſs of Bolton (the firſt and original Macheath and Polly) are preſerved.

In the year 1726, when the affair of Mary Tofts, the rabbit-breeder of Godalming, engaged the public attention, a few of our principal ſurgeons ſubſcribed their guinea a-piece to Hogarth, for an engraving from a ludicrous ſketch he had made on that very popular ſubject. This plate, amongſt other portraits, contains that of the St. André, then anatomiſt to the royal houſhold, and in high credit as a ſurgeon.

In 1727, Hogarth agreed with Morris, an upholſterer, to furniſh him with a deſign on canvas, repreſenting the element of earth, as a pattern for tapeſtry. The work not being performed to the ſatisfaction of Morris, he refuſed to pay for it; and our artiſt, by a ſuit at law, recovered the money.

In 1730, Mr. Hogarth married the only daughter of Sir James Thornhill, by whom he had no child. This union, indeed, was a ſtolen one, and conſequently without the approbation of Sir James, who, conſidering the youth of his daughter, then barely 18, and the ſlender finances of her huſband, as yet an obſcure artiſt, was not eaſily reconciled to the match. Soon after this period, however, he began his "Harlot's Progreſs" (the coffin in the laſt plate is inſcribed Sept. 2, 1731); and was adviſed by lady Thornhill to have ſome of the ſcenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey ſeveral of them into his dining-room. When he aroſe, he enquired from whence they came; and being told by whom they were introduced, he cried out, "Very well; the man who can furniſh repre-"ſentations like theſe, can alſo maintain a wife without a "portion." He deſigned this remark as an excuſe for keeping his purſe-ſtrings cloſe; but, ſoon after, became both reconciled and generous to the young people. An allegorical cieling by Sir James Thornhill is at the houſe of the late

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Mr. Huggins, at Headly Park, Hants. The ſubject of it is the ſtory of Zephyrus and Flora; and the figure of a ſatyr and ſome others were painted by Hogarth.

In 1732, he ventured to attack Mr. Pope, in a plate called "The Man of Taſte;" containing a view of the Gate of Burlington-houſe; with Pope whitewaſhing it, and beſpattering the duke of Chandos's coach. This plate was intended as a ſatire on the tranſlator of Homer, Mr. Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he eſcaped the laſh of the former. Either Hogarth's obſcurity at that time was his protection, or the bard was too prudent to exaſperate a painter who had already given ſuch proof of his abilities for ſatire. What muſt he have felt who could complain of the "pictured ſhape" prefixed to "Gulliveriana," "Pope Alexander's Supremacy and "Infallibility examined," &c. by Ducket, and other pieces, had our artiſt undertaken to expreſs in colours a certain tranſaction recorded by Cibber?

Soon after his marriage, Hogarth had ſummer lodgings at South-Lambeth; and, being intimate with Mr. Tyers, contributed to the improvement of The Spring-Gardens at Vauxhall, by the hint of embelliſhing them with paintings, ſome of which were the ſuggeſtions of his own truly comic pencil. For his aſſiſtance, Mr. Tyers gratefully preſented him with a gold ticket of admiſſion for himſelf and his friends, inſcribed

IN PERPETUAM BENEFICII MEMORIAM.

This ticket, now in the poſſeſſion of his widow, is ſtill occaſionally made uſe of.

In 1733, his genius became conſpicuouſly known. The third ſcene of his "Harlot's Progreſs" introduced him to the notice of the great. At a board of treaſury which was held a day or two after the appearance of that print, a copy of it was ſhewn by one of the lords, as containing, among other excellencies, a ſtriking likeneſs of Sir John Gonſon. It gave univerſal ſatisfaction; from the treaſury each lord repaired to the print-ſhop for a copy of it, and Hogarth roſe completely into fame.

The ingenious Abbé Du Bos has often complained, that no hiſtory-painter of his time went through a ſeries of actions, and thus, like an hiſtorian, painted the ſucceſſive fortune of an hero, from the cradle to the grave. What Du Bos wiſhed to ſee done, Hogarth performed. He launches out his young adventurer a ſimple girl upon the town, and conducts

conducts her through all the viciſſitudes of wretchedneſs to a premature death. This was painting to the underſtanding and to the heart; none had ever before made the pencil ſubſervient to the purpoſes of morality and inſtruction; a book like this is fitted to every ſoil and every obſerver, and he that runs may read. Nor was the ſucceſs of Hogarth confined to his perſons. One of his excellencies conſiſted in what may be termed the furniture of his pieces; for as in ſublime and hiſtorical repreſentations the fewer trivial circumſtances are permitted to divide the ſpectator's attention from the principal figures, the greater is their force; ſo in ſcenes copied from familiar life, a proper variety of little domeſtic images contributes to throw a degree of veriſimilitude on the whole. "The Rake's levee-room," ſays Mr. Walpole, "the nobleman's dining-room, the apartments of the huſ-"band and wife in Marriage à la Mode, the alderman's par-"lour, the bed-chamber, and many others, are the hiſtory "of the manners of the age." The novelty and excellence of Hogarth's performances ſoon tempted the needy artiſt and printdealer to avail themſelves of his deſigns, and rob him of the advantages which he was entitled to derive from them. This was particularly the caſe with the "Mid-"night Converſation," the "Harlot's" and "Rake's Pro-"greſſes," and others of his early works. To put a ſtop to depredations like theſe on the property of himſelf and others, and to ſecure the emoluments reſulting from his own labours, as Mr. Walpole obſerves, he applied to the legiſlature, and obtained an act of parliament, 8 George II. chap. 38, to veſt an excluſive right in deſigners and engravers, and to reſtrain the multiplying of copies of their works without the conſent of the artiſt. This ſtatute was drawn by his friend Mr. Huggins, who took for his model the eighth of Queen Anne, in favour of literary property; but it was not ſo accurately executed as entirely to remedy the evil; for, in a cauſe founded on it, which came before lord Hardwicke in chancery, that excellent lawyer determined, that no aſſignee, claiming under an aſſignment from the original inventor, could take any benefit by it. Hogarth, immediately after the paſſing the act, publiſhed a ſmall print, with emblematical devices, and an inſcription expreſſing his gratitude to the three branches of the legiſlature. Small copies of the "Rake's Progreſs" were publiſhed by his permiſſion.

In 1745, Hogarth ſold about 20 of his capital pictures by auction; and in the ſame year acquired additional reputation by the ſix prints of "Marriage à la Mode," which may be regarded

regarded as the ground-work of a novel called "The Mar-
"riage Act," by Dr. Shebbeare, and of "The Clandeſtine
"Marriage."

Hogarth had projected a "Happy Marriage," by way of counterpart to his "Marriage à la Mode." A deſign for the firſt of his intended ſix plates he had ſketched out in colours; and the following is as accurate an account of it as could be furniſhed by a gentleman who, long ago, enjoyed only a few minutes ſight of ſo imperfect a curioſity. The time ſuppoſed was immediately after the return of the parties from church. The ſcene lay in the hall of an antiquated country manſion. On one ſide, the married couple were repreſented ſitting. Behind them was a group of their young friends of both ſexes, in the act of breaking bride-cake over their heads. In front appeared the father of the young lady, graſping a bumper, and drinking, with a ſeeming roar of exultation, to the future happineſs of her and her huſband. By his ſide was a table covered with refreſhments. Jollity rather than politeneſs was the deſignation of his character. Under the ſcreen of the hall, ſeveral ruſtic muſicians in groteſque attitudes, together with ſervants, tenants, &c. were arranged. Through the arch by which the room was entered, the eye was led along a paſſage into the kitchen, which afforded a glimpſe of ſacerdotal luxury. Before the dripping-pan ſtood a well-fed divine, in his gown and caſſock, with his watch in his hand, giving directions to a cook, dreſſed all in white, who was employed in baſting a haunch of veniſon. Among the faces of the principal figures, none but that of the young lady was completely finiſhed. Hogarth had been often reproached for his inability to impart grace and dignity to his heroines. The bride was therefore meant to vindicate his pencil from ſo degrading an imputation. The effort, however, was unſucceſsful. The girl was certainly pretty; but her features, if we may uſe the term, were uneducated. She might have attracted notice as a chamber-maid, but would have failed to extort applauſe as a woman of faſhion. The parſon and his culinary aſſociate were more laboured than any other parts of the picture. It is natural for us to dwell longeſt on that diviſion of a ſubject which is moſt congenial to our private feelings. The painter ſat down with a reſolution to delineate beauty improved by art; but ſeems, as uſual, to have deviated into meanneſs; or could not help neglecting his original purpoſe, to luxuriate in ſuch ideas as his ſituation in early life had fitted him to expreſs. He found himſelf, in ſhort, out of his element

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in the parlour, and therefore haſtened, in queſt of eaſe and amuſement, to the kitchen fire. Churchill, with more force than delicacy, once obſerved of him, that he only painted the *backſide* of nature. It muſt be allowed, that ſuch an artiſt, however excellent in his walk, was better qualified to repreſent the low-born parent, than the royal preſerver of a foundling.

Soon after the peace of Aix la Chapelle, he went over to France, and was taken into cuſtody at Calais, while he was drawing the gate of that town, a circumſtance which he has recorded in his picture, intituled, "O the Roaſt Beef "of Old England!" publiſhed March 26, 1749. He was actually carried before the governor as a ſpy, and, after a very ſtrict examination, committed a priſoner to Granſire, his landlord, on his promiſing that Hogarth ſhould not go out of his houſe till it was to embark for England.

Soon after this period he purchaſed a little houſe at Chiſwick; where he uſually paſſed the greateſt part of the ſummer ſeaſon, yet not without occaſional viſits to his houſe in Leiceſter-fields.

In 1753, he appeared to the world in the character of an author, and publiſhed a 4to volume, intituled, "The Ana-"lyſis of Beauty, written with a View of fixing the fluctu-"ating Ideas of Taſte." In this performance he ſhews, by a variety of examples, that a curve is the line of beauty, and that round ſwelling figures are moſt pleaſing to the eye; and the truth of his opinion has been countenanced by ſubſequent writers on the ſubject. In this work, the leading idea of which was hieroglyphically thrown out in a frontiſpiece to his works in 1745, he acknowledges himſelf indebted to his friends for aſſiſtance, and particularly to one gentleman for his corrections and amendments of at leaſt a third part of the *wording*. This friend was Dr. Benjamin Hoadly the phyſician, who carried on the work to about the third part, Chap. IX. and then, through indiſpoſition, declined the friendly office with regret. Mr. Hogarth applied to his neighbour, Mr. Ralph; but it was impoſſible for two ſuch perſons to agree, both alike vain and poſitive. He proceeded no farther than about a ſheet, and they then parted friends, and ſeem to have continued ſuch. The kind office of finiſhing the work, and ſuperintending the publication, was laſtly taken up by Dr. Morell, who went through the remainder of the book. The preface was in like manner corrected by the Rev. Mr. Townley. The family of Hogarth rejoiced when the laſt ſheet of the "Analyſis" was printed off; as

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the frequent diſputes he had with his coadjutors, in the progreſs of the work, did not much harmonize his diſpoſition. This work was tranſlated into German by Mr. Mylins, when in England, under the author's inſpection; and the tranſlation was printed in London, price five dollars. A new and correct edition was in 1754, propoſed for publication at Berlin, by Ch. Fr. Vok, with an explanation of Mr. Hogarth's ſatirical prints, tranſlated from the French; and an Italian tranſlation was publiſhed at Leghorn in 1761.

Hogarth had one failing in common with moſt people who attain wealth and eminence without the aid of liberal education. He affected to deſpiſe every kind of knowledge which he did not poſſeſs. Having eſtabliſhed his fame with little or no obligation to literature, he either conceived it to be needleſs, or decried it becauſe it lay out of his reach. His ſentiments, in ſhort, reſembled thoſe of Jack Cade, who pronounced ſentence on the clerk of Chatham, becauſe he could write and read. Till, in evil hour, this celebrated artiſt commenced author, and was obliged to employ the friends already mentioned to correct his "Analyſis of "Beauty," he did not ſeem to have diſcovered that even ſpelling was a neceſſary qualification; and yet he had ventured to ridicule the late Mr. Rich's deficiency as to this particular, in a note which lies before the Rake whoſe play is refuſed while he remains in confinement for debt. Previous to the time of which we are now ſpeaking, one of our artiſt's common topics of declamation, was the uſeleſſneſs of books to a man of his profeſſion. In "Beer-ſtreet," among other volumes conſigned by him to the paſtry-cook, we find Turnbull "on Ancient Painting," a treatiſe which Hogarth ſhould have been able to underſtand, before he ventured to condemn. Garrick himſelf, however, was not more ductile to flattery. A word in favour of "Sigiſmunda" might have commanded a proof print, or forced an original ſketch out of our artiſt's hands. The furniſher of this remark owes one of his ſcarceſt performances to the ſucceſs of a compliment, which might have ſtuck even in Sir Godfrey Kneller's throat.

The following authenticated ſtory of our artiſt will alſo ſerve to ſhew how much more eaſy it is to detect ill-placed or hyperbolical adulation reſpecting others, than when applied to ourſelves. Hogarth being at dinner with the great Cheſelden, and ſome other company, was told that Mr. John Freke, ſurgeon of St. Bartholomew's-Hoſpital, a few evenings before at Dick's Coffee-houſe, had aſſerted that Greene

was

was as eminent in compoſition as Handel. "That fellow "Freke," replied Hogarth, "is always ſhooting his bolt "abſurdly one way or another! Handel is a giant in muſic; "Greene only a light Florimel kind of a compoſer."—"Ay," ſays our artiſt's informant, "but at the ſame time "Mr. Freke declared you were as good a portrait-painter "as Vandyck."—"*There* he was in the right," adds Hogarth; "and ſo by G— I am, give me my time, and let "me chooſe my ſubject!"

Hogarth was the moſt abſent of men. At table he would ſometimes turn round his chair as if he had finiſhed eating, and as ſuddenly would re-turn it, and fall to his meal again. I may add, that he once directed a letter to Dr. Hoadly, thus,—"To the Doctor at Chelſea." This epiſtle, however, by good luck, did not miſcarry; and was preſerved by the late chancellor of Wincheſter, as a pleaſant memorial of his friend's extraordinary inattention.

Another remarkable inſtance of Hogarth's abſence was related by one of his intimate friends. Soon after he ſet up his carriage, he had occaſion to pay a viſit to the lord-mayor (Mr. Beckford). When he went, the weather was fine; but buſineſs detained him till a violent ſhower of rain came on. He was let out of the Manſion-houſe by a different door from that at which he entered; and, ſeeing the rain, began immediately to call for a hackney coach. Not one was to be met with on any of the neighbouring ſtands; and our artiſt ſallied forth to brave the ſtorm, and actually reached Leiceſter-fields without beſtowing a thought on his own carriage, till Mrs. Hogarth (ſurprized to ſee him ſo wet and ſplaſhed) aſked him where he had left it.

A ſpecimen of Hogarth's propenſity to merriment, on the moſt trivial occaſions, is obſervable in one of his cards requeſting the company of Dr. Arnold King to dine with him at the Mitre. Within a circle, to which a knife and fork are the ſupporters, the written part is contained. In the center is drawn a pye, with a mitre on the top of it; and the invitation of our artiſt concludes with the following ſport on three of the Greek letters—to *Eta Beta Pi*. The reſt of the inſcription is not very accurately ſpelt. A quibble by Hogarth is ſurely as reſpectable as a conundrum by Swift.

In one of the early exhibitions at Spring-Gardens, a very pleaſing ſmall picture by Hogarth made its firſt appearance. It was painted for the earl of Charlemont, in whoſe collection it remains; and was intituled, "Picquet, or Virtue in Dan-

" ger," and ſhews us a young lady, who, during a *tête-à-tête*, had juſt loſt all her money to a handſome officer of her own age. He is repreſented in the act of returning her a handful of bank bills, with the hope of exchanging them for a ſofter acquiſition, and more delicate plunder. On the chimney-piece a watch-caſe and a figure of Time over it, with this motto—NUNC. Hogarth has caught his heroine during this moment of heſitation, this ſtruggle with herſelf, and has marked her feelings with uncommon ſucceſs.

In the " Miſer's Feaſt," Mr. Hogarth thought proper to pillory Sir Iſaac Shard, a gentleman proverbially avaricious. Hearing this, the ſon of Sir Iſaac, the late Iſaac Pacatus Shard, Eſq; a young man of ſpirit, juſt returned from his travels, called at the painter's to ſee the picture; and, among the reſt, aſking the Cicerone " whether that odd figure was " intended for any particular perſon;" on his replying, " that it was thought to be very like one Sir Iſaac Shard;" he immediately drew his ſword, and ſlaſhed the canvas. Hogarth appeared inſtantly in great wrath; to whom Mr. Shard calmly juſtified what he had done, ſaying " that this was a " very unwarrantable licence; that he was the injured party's " ſon, and that he was ready to defend any ſuit at law;" which, however, was never inſtituted.

About 1757, his brother-in-law, Mr. Thornhill, reſigned the place of king's ſerjeant-painter in favour of Mr. Hogarth.

" The laſt memorable event in our artiſt's life," as Mr. Walpole obſerves, " was his quarrel with Mr. Wilkes, in " which, if Mr. Hogarth did not commence direct hoſtilities on the latter, he at leaſt obliquely gave the firſt offence, by an attack on the friends and party of that gentleman. This conduct was the more ſurprizing, as he " had all his life avoided dipping his pencil in political conteſts, and had early refuſed a very lucrative offer that was " made, to engage him in a ſet of prints againſt the head of " a court-party. Without entering into the merits of the " cauſe, I ſhall only ſtate the fact. In Sept. 1762, Mr. " Hogarth publiſhed his print of 'The Times.' It was " anſwered by Mr. Wilkes in a ſevere 'North Briton.' On " this the painter exhibited the caricatura of the writer. " Mr. Churchill, the poet, then engaged in the war, and " wrote his 'Epiſtle to Hogarth,' not the brighteſt of his " works, and in which the ſevereſt ſtrokes fell on a defect " that the painter had neither cauſed nor could amend—his " age; and which, however, was neither remarkable nor

" decrepit; much leſs had it impaired his talents, as ap-
" peared by his having compoſed but ſix months before one
" of his moſt capital works, the ſatire on the Methodiſts.
" In revenge for this epiſtle, Hogarth caricatured Churchill,
" under the form of a canonical bear, with a club and a pot
" of porter—*& vitulâ tu dignus & hic*—never did two angry
" men of their abilities throw mud with leſs dexterity.

" When Mr. Wilkes was the ſecond time brought from
" the Tower to Weſtminſter-hall, Mr. Hogarth ſkulked
" behind in a corner of the gallery of the court of Common
" Pleas; and while the chief juſtice Pratt, with the elo-
" quence and courage of old Rome, was enforcing the great
" principles of Magna Charta, and the Engliſh conſtitution,
" while every breaſt from him caught the holy flame of
" liberty, the painter was wholly employed in caricaturing
" the perſon of the man, while all the reſt of his fellow-
" citizens were animated in his cauſe, for they knew it to
" be their own cauſe, that of their country, and of its laws.
" It was declared to be ſo a few hours after by the unani-
" mous ſentence of the judges of that court, and they were
" all preſent.

" The print of Mr. Wilkes was ſoon after publiſhed,
" *drawn from the life by William Hogarth.* It muſt be al-
" lowed to be an excellent compound caricatura, or a cari-
" tura of what nature had already caricatured. I know but
" one ſhort apology can be made for this gentleman, or, to
" ſpeak more properly, for the perſon of Mr. Wilkes. It
" is, that he did not make himſelf, and that he never was
" ſolicitous about the caſe of his ſoul, as Shakſpeare calls it,
" only ſo far as to keep it clean and in health. I never
" heard that he once hung over the glaſſy ſtream, like ano-
" ther Narciſſus, admiring the image in it, nor that he ever
" ſtole an amorous look at his counterfeit in a ſide mirrour.
" His form, ſuch as it is, ought to give him no pain, be-
" cauſe it is capable of giving pleaſure to others. I fancy
" he finds himſelf tolerably happy in the clay-cottage, to
" which he is tenant for life, becauſe he has learnt to keep
" it in good order. While the ſhare of health and animal
" ſpirits, which heaven has given him, ſhall hold out, I can
" ſcarcely imagine he will be one moment peeviſh about
" the outſide of ſo precarious, ſo temporary a habitation,
" or will even be brought to own, *ingenium Galbæ male ha-*
" *bitat. Monſieur eſt mal logé.*

" Mr. Churchill was exaſperated at this perſonal attack
" on his friend. He ſoon after publiſhed the 'Epiſtle to

" William Hogarth,' and took for the motto, *ut pictura* " *poeſis*. Mr. Hogarth's revenge againſt the poet terminated " in vamping up an old print of a pug-dog and a bear, " which he publiſhed under the title of 'The Bruiſer C. " Churchill (once the Revd. !)' in the character of a Ruſſian " Hercules, &c."

At the time theſe hoſtilities were carrying on in a manner ſo virulent and diſgraceful to all the parties, Hogarth was viſibly declining in his health. In 1762, he complained of an inward pain, which, continuing, brought on a general decay that proved incurable [B]. This laſt year of his life he employed in retouching his plates, with the aſſiſtance of ſeveral engravers whom he took with him to Chiſwick. Oct. 25, 1764, he was conveyed from thence to Leiceſter-fields, in a very weak condition, yet remarkably chearful; and, receiving an agreeable letter from the American Dr. Franklin, drew up a rough draught of an anſwer to it; but going to bed, he was ſeized with a vomiting, upon which he rung his bell with ſuch violence that he broke it, and expired about two hours afterwards. His diſorder was an aneuriſm; and his corpſe was interred in the church-yard at Chiſwick, where a monument is erected to his memory, with an inſcription by his friend Mr. Garrick.

It may be truly obſerved of Hogarth, that all his powers of delighting were reſtrained to his pencil. Having rarely been admitted into polite circles, none of his ſharp corners had been rubbed off, ſo that he continued to the laſt a groſs uncultivated man. The ſlighteſt contradiction tranſported him into rage. To ſome confidence in himſelf he was certainly entitled; for, as a comic painter, he could have claimed no honour that would not moſt readily have been allowed

[B] It may be worth obſerving, that in " Independence," a poem which was not publiſhed by Churchill till the laſt week of September, 1764, he conſiders his antagoniſt as a departed Genius:

" Hogarth would draw him (Envy muſt
" allow)
" E'en to the life, was HOGARTH
" LIVING NOW."

How little did the ſportive ſatiriſt imagine, that the power of pleaſing was ſo ſoon to ceaſe in both! Hogarth died in four weeks after the publication of this poem; and Churchill ſurvived him but nine days. In ſome lines which were printed in Nov. 1764, the compiler of this article took occaſion to lament that

" ——Scarce had the friendly tear,
" For Hogarth ſhed, eſcap'd the gene-
" rous eye
" Of feeling Pity, when again it flow'd
" For Churchill's fate. Ill can we bear
" the loſs
" Of Fancy's twin-born offspring
" cloſe ally'd
" In energy of thought, though dif-
" ferent paths
" They fought for fame! Though jar-
" ring paſſions ſway'd
" The living artiſts, let the funeral
" wreath
" Unite their memory!"

him

him; but he was at once unprincipled and variable in his political conduct and attachments. He is alſo ſaid to have beheld the riſing eminence and popularity of Sir Joſhua Reynolds with a degree of envy; and, if we are not miſinformed, frequently ſpoke with aſperity both of him and his performances. Juſtice, however, obliges us to add, that our artiſt was liberal, hoſpitable, and the moſt punctual of paymaſters; ſo that, in ſpite of the emoluments his works had procured to him, he left but an inconſiderable fortune to his widow. His plates indeed are ſuch reſources to her as may not ſpeedily be exhauſted. Some of his domeſtics had lived many years in his ſervice, a circumſtance that always reflects credit on a maſter. Of moſt of theſe he painted ſtrong likeneſſes on a canvas ſtill in Mrs. Hogarth's poſſeſſion.

His widow has alſo a portrait of her huſband, and an excellent buſt of him by Roubilliac, a ſtrong reſemblance; and one of his brother-in-law Mr. Thornhill, much reſembling the countenance of Mrs. Hogarth. Several of his portraits alſo remain in her poſſeſſion.

Of Hogarth's leſſer plates many were deſtroyed. When he wanted a piece of copper on a ſudden, he would take any from which he had already worked off ſuch a number of impreſſions as he ſuppoſed he ſhould ſell. He then ſent it to be effaced, beat out, or otherwiſe altered to his preſent purpoſe.

The plates which remained in his poſſeſſion were ſecured to Mrs. Hogarth by his will, dated Aug. 12, 1764, chargeable with an annuity of 80l. to his ſiſter Anne, who ſurvived him. When, on the death of his other ſiſter, ſhe left off the buſineſs in which ſhe was engaged, he kindly took her home, and generouſly ſupported her, making her, at the ſame time, uſeful in the diſpoſal of his prints. Want of tenderneſs and liberality to his relations was not among the failings of Hogarth.

In the year 1745, one Launcelot Burton was appointed naval officer at Deal. Hogarth had ſeen him by accident; and on a piece of paper, previouſly impreſſed by a plain copper-plate, drew his figure with a pen in imitation of a coarſe etching. He was repreſented on a lean Canterbury hack, with a bottle ſticking out of his pocket; and underneath was an inſcription, intimating that he was going down to take poſſeſſion of his place. This was incloſed to him in a letter; and ſome of his friends who were in the ſecret proteſted the drawing to be a print which they had ſeen expoſed to ſale at the ſhops in London; a circumſtance that put him

in a violent paſſion, during which he wrote an abuſive letter to Hogarth, whoſe name was ſubſcribed to the work. But, after poor Burton's tormentors had kept him in ſuſpence throughout an uneaſy three weeks, they proved to him that it was no engraving, but a ſketch with a pen and ink. He then became ſo perfectly reconciled to his reſemblance, that he ſhewed it with exultation to admiral Vernon, and all the reſt of his friends.

In 1753, Hogarth returning with a friend from a viſit to Mr. Rich at Cowley, ſtopped his chariot, and got out, being ſtruck by a large drawing (with a coal) on the wall of an alehouſe. He immediately made a ſketch of it with triumph; it was a St. George and the Dragon, all in ſtrait lines.

Hogarth made one eſſay in ſculpture. He wanted a ſign to diſtinguiſh his houſe in Leiceſter-fields; and thinking none more proper than the Golden Head, he out of a maſs of cork made up of ſeveral thickneſſes compacted together, carved a buſt of Vandyck, which he gilt and placed over his door. It is long ſince decayed, and was ſucceeded by a head in plaiſter, which has alſo periſhed; and is ſupplied by a head of Sir Iſaac Newton. Hogarth alſo modelled another reſemblance of Vandyck in clay; which is likewiſe deſtroyed.

His works, as his elegant biographer has well obſerved, are his hiſtory; and the curious are highly indebted to Mr. Walpole for a catalogue of prints, drawn up from his own valuable collection, in 1771. But as neither that catalogue, nor his appendix to it in 1780, have given the whole of Mr. Hogarth's labours, Mr. Nichols hopes that he ſhall not be blamed if, by including Mr. Walpole's catalogue, he has endeavoured, from later diſcoveries of our artiſt's prints in other collections, to arrange them in chronological order. It may not be unamuſing to trace the riſe and progreſs of a Genius ſo ſtrikingly original.

There are three large pictures by Hogarth, over the altar in the church of St. Mary Redcliff at Briſtol.

Mr. Forreſt, of York-Buildings, is in poſſeſſion of a ſketch in oil of our Saviour (deſigned as a pattern for painted glaſs); and ſeveral drawings, deſcriptive of the incidents that happened during a five days tour by land and water. The parties were Meſſ. Hogarth, Thornhill (ſon of the late Sir James), Scott (the ingenious landſcape-painter of that name), Tothall, and Forreſt. They ſet out at midnight, at a moment's warning, from the Bedford-Arms Tavern, with each a

ſhirt

ſhirt in his pocket. They had particular departments to attend to. Hogarth and Scott made the drawings; Thornhill the map; Tothall faithfully diſcharged the joint office of treaſurer and caterer; and Forreſt wrote the journal. They were out five days only; and on the ſecond night after their return, the book was produced, bound, gilt, and lettered, and read at the ſame tavern to the members of the club then preſent. Mr. Forreſt has alſo drawings of two of the members, remarkable fat men, in ludicrous ſituations. Etchings from all theſe have been lately made, accompanied by the original journal in letter-preſs.

HOLBEIN (JOHN), better known by his German name Hans Holbein, a moſt excellent painter, was born at Baſil in Swiſſerland in 1498, as many ſay; though Charles Patin places his birth three years earlier, ſuppoſing it very improbable that he could have arrived at that maturity of judgement and perfection in painting, as he ſhewed in the years 1514 and 1516, if he had been born ſo late as 1498. He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Auſburg to Baſil; but the ſuperiority of his genius ſoon raiſed him above his maſter. He painted our Saviour's Paſſion in the town-houſe at Baſil; and alſo in the fiſh-market of the ſame town, a Dance of Peaſants, and Death's Dance. Theſe pieces were exceedingly ſtriking to the curious; and the great Eraſmus was ſo affected with them, that he requeſted of him to draw his picture, and was ever after his friend to ſerve him. Holbein, in the mean time, though a great genius and fine artiſt, had no elegance or delicacy of manners, but was given to wine and revelling company: for which he met with the following gentle rebuke from Eraſmus. When Eraſmus wrote his "Moriæ Encomium," or "Panegyric "upon Folly," he ſent a copy of it to Hans Holbein, who was ſo pleaſed with the ſeveral deſcriptions of folly there given, that he deſigned them all in the margin; and where he had not room to draw the whole figures, paſted a piece of paper to the leaves. He then returned the book to Eraſmus, who ſeeing, that he had repreſented an amorous fool by the figure of a fat Dutch lover, hugging his bottle and his laſs, wrote under it "Hans Holbein," and ſo ſent it back to the painter. Holbein, however, to be revenged of him, drew the picture of Eraſmus for a muſty groper, who buſied himſelf in ſcraping together old MSS. and antiquities, and wrote under it "Adagia."

Vita Joh. Holbenii à Car. Patino præfix. Eraſmi Moriæ Encomium. Baſil. 1676.

Moriæ Encom. p. 193, and 196.

It is ſaid, that a certain Engliſh nobleman, who accidentally ſaw ſome of Holbein's performances at Baſil, invited him to come to England, where his art was in high eſteem; and promiſed him great things from the encouragement he
Patin, &c. would be ſure to meet with from Henry VIII; but Holbein was too much engaged in his pleaſures to liſten to ſo advantageous a propoſal. A few years after, however, moved by the neceſſities to which an increaſed family and his own miſmanagement had reduced him, as well as by the perſuaſions of his friend Eraſmus, who told him how improper a country his own was to do juſtice to his merit, he conſented to go to England: and he conſented the more readily, having a termagant for his wife. In his journey thither he ſtayed ſome days at Straſburg, and applying, as it is ſaid, to a very great maſter in that city for work, was taken in, and ordered to give a ſpecimen of his ſkill. Holbein finiſhed a piece with great care, and painted a fly upon the moſt eminent part of it; after which he withdrew privily in the abſence of his maſter, and purſued his journey, without ſaying any thing to any body. When the painter returned home, he was aſtoniſhed at the beauty and elegance of the drawing; and eſpecially at the fly, which, upon his firſt caſting his eye upon it, he ſo far took for a real fly, that he endeavoured to remove it with his hand. He ſent all over the city for his journeyman, who was now miſſing; but after many enquiries, found
Ibid. that he had been thus deceived by the famous Holbein.

After begging his way to England, which Patin tells us he almoſt did, he found an eaſy admittance to the then lord chancellor, Sir Thomas More: for he had brought with him Eraſmus's picture, and letters recommendatory from him, to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his houſe between two and three years; during which time he drew Sir Thomas's picture, and thoſe of many of his friends and relations. One day Holbein happening to mention the nobleman who had ſome years ago invited him to England, Sir Thomas was very ſolicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face ſo well, that he thought he could draw his likeneſs; and this he did ſo very ſtrongly, that the nobleman, it is ſaid, was immeIbid. diately known by it. The chancellor, having now ſufficiently furniſhed and enriched his apartments with Holbein's productions, was determined to introduce him to Henry VIII, which he did in this manner. He invited the king to an entertainment, and hung up all Holbein's pieces, diſpoſed

in

in the beſt order, and in the beſt light, in the great hall of his houſe. The king, upon his firſt entrance, was ſo charmed with the ſight of them, that he aſked, "Whether ſuch "an artiſt were now alive, and to be had for money?" Upon which Sir Thomas preſented Holbein to the king, who immediately took him into his ſervice, and brought him into great eſteem with the nobility of the kingdom. The king from time to time manifeſted the great value he had for him, and upon the death of queen Jane, his third wife, ſent him into Flanders, to draw the picture of the ducheſs dowager of Milan, widow to Francis Sforza, whom the emperor Charles V. had recommended to him for a fourth wife; but the king's defection from the ſee of Rome happening about that time, he rather choſe to match with a Proteſtant princeſs, in hopes by that means to engage the Proteſtant league in Germany in his intereſt. Cromwell, then his prime-miniſter (for Sir Thomas More was removed and beheaded,) propoſed Anne of Cleves to him; but the king was not overfond of the match, till her picture, which Cromwell had ſent Holbein to draw, was preſented to him: where, as lord Herbert of Cherbury ſays, ſhe was repreſented by this maſter ſo very fine and charming, that the king immediately reſolved to marry her; and afterwards, that he might not diſoblige the princes of Germany, actually did marry her, though, as ſoon as he ſaw the lady, he was greatly diſguſted at her.

History of Henry VIII.

De Piles, Lives of the Painters, &c.

In England Holbein drew a vaſt number of admirable portraits; among others, thoſe of Henry VII. and Henry VIII. on the wall of the palace at Whitehall, which periſhed with it when it was burnt, though ſome endeavours were made to remove that part of the wall on which the pictures were drawn. There happened an affair in England, which might have been fatal to him, if the king had not protected him. On the report of Holbein's character, a lord of the firſt quality came one day to ſee him, when he was drawing a figure after the life. Holbein begged his lordſhip to defer the honour of his viſit to another day; which the nobleman taking for an affront, broke open the door, and very rudely went up ſtairs. Holbein, hearing a noiſe, came out of his chamber; and meeting the lord at his door, fell into a violent paſſion, and puſhed him backwards from the top of the ſtairs to the bottom. However, conſidering immediately what he had done, he eſcaped from the tumult he had raiſed, and made the beſt of his way to the king. The nobleman, much hurt, though not ſo much as he pretended, was there ſoon after

after him; and upon opening his grievance, the king ordered Holbein to aſk pardon for his offence. But this only irritated the nobleman the more, who would not be ſatisfied with leſs than his life; upon which the king ſternly replied, "My lord, you have not now to do with Holbein, but with "me; whatever puniſhment you may contrive by way of "revenge againſt him, ſhall aſſuredly be inflicted upon your-"ſelf: Remember, pray my lord, that I can, whenever I "pleaſe, make ſeven lords of ſeven ploughmen, but I cannot "make one Holbein of even ſeven lords."

Patin, &c. De Piles, &c.

It would be tedious to mention the ſeveral monuments of his art: before the edition of the "Moriæ Encomium," quoted above, there is an account of all his pieces, and in whoſe poſſeſſion they are. There is alſo prefixed the life of Holbein at large, with two prints of him, very unlike each other; the one drawn when he was very young, the other when he was 45 years of age. Under the latter we find the following Tetraſtic:

"Principe pictorum, magno qui gratus Eraſmo,
"Immenſum crevit laus, Baſilea, tua.
"Diviſus noſtro te ſuſpicit orbe Britannus,
"HOLBENI, orbe uno laus tua ſtare nequit."

The judgement which du Freſnoy has paſſed on this painter is, that "he was wonderfully knowing, and had certainly "been of the firſt form of painters, had he travelled into "Italy; ſince nothing can be laid to his charge, but only "that he had a Gothic guſto." He declares, that Holbein "performed better than Raphael; and that he had ſeen a "portrait of his painting, with which one of Titian's could "not come into competition." "It is amazing to think," ſays de Piles, "that a man born in Swiſſerland, and who "had never been in Italy, ſhould have ſo good a guſto, and "ſo fine a genius for painting." Frederic Zucchero, who travelled over England in 1574, was greatly ſurprized at the ſight of Holbein's works, and ſaid, that "they were not "inferior to either Raphael's or Titian's." He painted alike in every manner; in freſco, in water-colours, in oil, and in miniature. He was eminent alſo for a rich vein of invention, very conſpicuous in a multitude of deſigns, which he made for gravers, ſculptors, jewellers, &c. He had the ſame ſingularity, which Pliny mentions of Turpilius a Roman, namely, that of painting with his left hand. He died of the plague at London in 1554; and at his lodgings at Whitehall, where he had lived from the time that the king became his patron.

Art of Painting by Dryden, p. 235, 236. Lond. 1716.

Lives of the Painters, &c.

Nat. Hiſt. lib. xxxv. c. 4.

HOLDER

HOLDER (WILLIAM), a learned and philoſophical Engliſhman, was born in Nottinghamſhire, educated in Pembroke-hall, Cambridge, and, in 1642, became rector of Blechingdon of Oxford. In 1660, he proceeded D.D. was afterwards canon of Ely, fellow of the Royal Society, canon of St. Paul's, ſub-dean of the royal chapel, and ſub-almoner to his majeſty. He was a very accompliſhed perſon, and withal a great virtuoſo: and he wonderfully diſtinguiſhed himſelf, by making a young gentleman of diſtinction, who was born deaf and dumb, to ſpeak. This gentleman's name was Alexander Popham, ſon of colonel Edward Popham, who was ſome time an admiral in the ſervice of the long parliament. The cure was performed by him in his houſe at Blechingdon in 1659; but Popham loſing what he had been taught by Holder, after he was called home to his friends, was ſent to Dr. Wallis, who brought him to his ſpeech again. Holder publiſhed a book, intituled, "The "Elements of Speech; an Eſſay of Inquiry into the natural "Production of Letters: with an Appendix concerning "Perſons that are deaf and dumb, 1669," 8vo. In the appendix he relates, how ſoon, and by what methods, he brought Popham to ſpeak. In 1678, he publiſhed, in 4to, "A Supplement to the Philoſophical Tranſactions of July "1670, with ſome Reflections on Dr. Wallis's Letter there "inſerted." This was written to claim the glory of having taught Popham to ſpeak, which Wallis in the ſaid letter had claimed to himſelf: upon which the doctor ſoon after publiſhed, "A Defence of the Royal Society and the Philoſo- "phical Tranſactions, particularly thoſe of July 1670, in "anſwer to the Cavils of Dr. William Holder, 1678," 4to. Holder was ſkilled in the theory and practice of muſic, and wrote, "A Treatiſe of the natural Grounds and Principles "of Harmony, 1694," 8vo. He wrote alſo "A Diſcourſe "concerning Time, with Application of the natural Day, "lunar Month, and ſolar Year, &c. 1694," 8vo. He died at Amen Corner in London, Jan. 24, 1696-7, and was buried in St. Paul's. Ath. Oxon, Vol. II.

HOLDSWORTH (EDWARD), a very polite and elegant ſcholar, was born about 1688, and trained at Wincheſter-ſchool. He was thence elected demy of Magdalen-college, Oxford, in July 1705; took the degree of M.A. in April 1711; became a college-tutor, and had many pupils. In 1715, when he was to be choſen into a fellowſhip, he reſigned his demyſhip, and left the college, becauſe unwilling Anecdotes of Bowyer, by Nichols, p. 408.

ing to ſwear allegiance to the new government. The remainder of his life was ſpent in travelling with young noblemen and gentlemen as tutor: in 1741, and 1744, he was at Rome in this capacity. He died of a fever at lord Digby's houſe at Coleſhill in Warwickſhire, Dec. 30, 1747. He was the author of the "Muſcipula," a poem, eſteemed a maſter-piece in its kind, and of which there is a good Engliſh tranſlation by Dr. John Hoadly, in Vol. V. of "Dodſley's Miſcellanies." He was the author alſo of a diſſertation, intituled, "Pharſalia and Philippi; or the two Philippi in Virgil's Georgics attempted to be explained and reconciled to Hiſtory, 1741," 4to: and of "Remarks and Diſſertations on Virgil; with ſome other claſſical Obſervations, publiſhed with ſeveral Notes and additional Remarks by Mr. Spence, 1768," 4to. Mr. Spence ſpeaks of him in "Polymetis," as one who underſtood Virgil in a more maſterly manner, than any perſon he ever knew.

P. 174. See alſo p. 232. and 276.

Ath. Oxon. Vol. II.

HOLIDAY (BARTEN), an ingenious and learned Engliſh divine, was the ſon of a taylor in Oxford, and born there about 1593. He was entered early into Chriſt-church, in the time of Dr. Ravis, his relation and patron, by whom he was choſen ſtudent; and, in 1615, he took orders. He was before noted for his ſkill in poetry and oratory, and now diſtinguiſhed himſelf ſo much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the dioceſe of Oxford. In 1618, he went as chaplain to Sir Francis Stewart, when he accompanied to Spain the count Gundamore; in which journey Holiday behaved in ſo facetious and pleaſant a manner, that the count was mightily taken with him. Afterwards he became chaplain to the king, and was promoted to the archdeaconry of Oxford before 1626. In 1642, he was made a mandamus D. D. at Oxford; near which place he ſheltered himſelf during the time of the rebellion. When the Royal party declined, he ſo far ſided with the prevailing powers, as to undergo the examination of the Triers, in order to be inducted into the rectory of Chilton in Berkſhire; for he had loſt his livings, and the profits of his archdeaconry, and could not well bear poverty and diſtreſs. This drew upon him much cenſure from his own party; ſome of whom, however, ſays Wood, commended him, ſince he had thus made proviſion for a ſecond wife he had lately married. After the Reſtoration he quitted this living, and returned to Eiſley near Oxford, to live

live on his archdeaconry; and had he not acted a temporizing part, it was ſaid he might have been raiſed to a ſee, or ſome rich deanery. His poetry, however, got him a name in thoſe days, and he ſtood fair for preferment: and his philoſophy alſo diſcovered in his book "De Anima," and well-languaged ſermons, ſays Wood, ſpeak him eminent in his generation, and ſhew him to have traced the rough parts of learning, as well as the pleaſant paths of poetry. He died at Eiſley, Oct. 2, 1661.

His works conſiſt of 20 ſermons, publiſhed at different times. "Technogamia, or the Marriage of Arts, a Comedy, 1630:" this was acted by ſome Oxford ſcholars at Woodſtock in 1621, before king James, who is ſaid not to have reliſhed it at all. "Philoſophiæ polito-barbaræ ſpecimen, in quo de Anima & ejus habitibus intellectualibus quæſtiones aliquot libris duobus illuſtrantur, 1633," 4to.—"Survey of the World, in ten Books, a Poem, 1661," 8vo. But the work he is known and eſteemed for now, is his "Tranſlation of the Satires of Juvenal and Perſius:" for though his poetry is but indifferent, yet his tranſlation is allowed to be faithful, and his notes good. The ſecond edition of his "Perſius" was publiſhed in 1616; and the fourth at the end of the "Satires of Juvenal illuſtrated with Notes and Sculptures, 1673," folio. Dryden, in the dedication of his "Tranſlation of Juvenal and Perſius," makes the following critique upon our author's performance. "If," ſays he, "rendering the exact ſenſe of theſe authors, almoſt line for "line, had been our buſineſs, Barten Holiday had done it "already to our hands; and by the help of his learned notes "and illuſtrations, not only Juvenal and Perſius, but (what "is yet more obſcure) his own verſes might be underſtood." Speaking a little farther of cloſe and literal tranſlation, he ſays, that "Holiday, who made this way his choice, ſeized "the meaning of Juvenal, but the poetry has always eſcaped "him."

HOLINSHED (RAPHAEL), an Engliſh hiſtorian, and famous for the Chronicles that go under his name, was deſcended from a family, which lived at Boſely in Cheſhire; but neither the place nor time of his birth, nor ſcarcely any other circumſtances of his life, are known. Some ſay, he had an univerſity education, and was a clergyman; while others, denying this, affirm, that he was ſteward to Thomas Burdett, of Bromcote in the county of Warwick, Eſq; Be this as it will, he appears to have been a man of conſiderable

learning, and to have had a head particularly turned for hiſtory. His "Chronicles" were firſt publiſhed in 1577, in 2 vols. folio; and then in 1587 in three, the two firſt of which are commonly bound together. In this ſecond edition, ſeveral ſheets were caſtrated in the ſecond and third volumes, becauſe there were paſſages in them diſagreeable to queen Elizabeth and her miniſtry: but the caſtrations have ſince been reprinted apart. Holinſhed was not the ſole author or compiler of this work, but was aſſiſted in it by ſeveral other hands. The firſt volume opens with, "An Hiſtorical "Deſcription of the Iſland of Britaine, in three Books," by William Harriſon: and then, "The Hiſtorie of Eng-"land, from the Time that it was firſt inhabited, until the "Time that it was laſt conquered," by R. Holinſhed. The ſecond volume contains, "The Deſcription, Conqueſt, In-"habitation, and troubleſome Eſtate of Ireland; particularly "the Deſcription of that Kingdom:" by Richard Stanihurſt. "The Conqueſt of Ireland, tranſlated from the Latin of "Giraldus Cambrenſis," by John Hooker, alias Vowell, of Exeter, Gent. "The Chronicles of Ireland, beginning "where Giraldus did end, continued untill the Year 1509, "from Philip Flatſburie, Henrie of Marleborow, Edmund "Campian," &c." by R. Holinſhed; and from thence to 1586, by R. Stanihurſt and J. Hooker. "The Deſcription "of Scotland, tranſlated from the Latin of Hector Boethius," by R. H. or W. H. "The Hiſtorie of Scotland, contein-"ing the Beginning, Increaſe, Proceedings, Continuance, "Acts and Government of the Scottiſh Nation, from the "Original thereof unto the Yeere 1571," gathered by Raphael Holinſhed; and continued from 1571 to 1586, by Francis Boteville, alias Thin, and others. The third Volume begins at "Duke William the Norman, commonlie "called the Conqueror; and deſcends by Degrees of Yeeres "to all the Kings and Queenes of England." Firſt compiled by R. Holinſhed, and by him extended to 1577; augmented and continued to 1586, by John Stow, Fr. Thin, Abraham Fleming, and others. The time of our hiſtorian's death is unknown; but it appears from his will, which Hearne prefixed to his edition of Camden's "Annals," that it happened between 1578 and 1582.

As for his coadjutors; Harriſon was bred at Weſtminſter-ſchool, ſent from thence to Oxford, became chaplain to Sir William Brooke, who preferred him, and died in 1593. Hooker was uncle to the famous Richard Hooker, and born at Exeter about 1524: was educated at Oxford, and afterwards

wards travelled into Germany, where at Cologn he took a degree in law. Next he went to Straſburg, and ſojourned with Peter Martyr, who inſtructed him in divinity. Then returning home, he married and ſettled in his native place; where he became a principal citizen, and was ſent up a repreſentative to the parliament, holden at Weſtminſter in 1571. He died in 1601, after having publiſhed ſeveral works of various kinds. We know nothing of Boteville; only that Hearne ſtyles him "a man of great learning and "judgement, and a wonderful lover of antiquities." Ath. Oxon. Vol. I. Præfat. ad Camd. Annal.

HOLLAR (WENTZEL, or WENCESLAUS), a moſt admired engraver, was born at Prague in Bohemia, in 1607. He was at firſt inſtructed in ſchool-learning, and afterwards put to the profeſſion of the law; but not reliſhing that purſuit, and then his family being ruined when Prague was taken and plundered in 1619, ſo that they could not provide for him as had been propoſed, he removed from thence in 1627. During his abode in ſeveral towns in Germany, he applied himſelf to drawing and deſigning, to copying the pictures of ſeveral great artiſts, taking geometrical and perſpective views and draughts of cities, towns, and countries, by land and water; wherein at length he grew ſo excellent, eſpecially for his landſchapes in miniature, as not to be outdone in beauty and delicacy by any artiſt of his time. He was but 18, when the firſt ſpecimens of his art appeared in print; and the connoiſſeurs in his works have obſerved, that he inſcribed the earlieſt of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, "Wenceſlaus Hollar Pragenſis excudit." He employed himſelf chiefly in copying heads and portraits, ſometimes from Rembrandt, Henzelman, Fælix Biler, and other eminent hands; but his little delicate views of Straſburgh, Collen, Mentz, Bonn, Frankfort, and other towns along the Rhine, Danube, Necker, &c. got him ſo much reputation, that when Howard, earl of Arundel, was ſent embaſſador to the emperor Ferdinand II. in 1636, he was ſo highly pleaſed with his performances, that he admitted him into his retinue. Hollar attended his lordſhip from Collen to the emperor's court, and in this progreſs made ſeveral draughts and prints of the places through which they travelled. He took that view of Wurtzburg, under which is written, "Hollar delineavit, in legatione Arundeliana ad "Imperatorem." He then made alſo a curious large draw-

Life of Hollar by Vertue. Lond. 1745. Life, &c. P. 3.

in-

ing, with the pen and pencil, of the city of Prague, which gave great ſatisfaction to his patron, then upon the ſpot.

After the earl had finiſhed his negotiations in Germany, he returned to England, and brought Hollar with him: where, however, he was not ſo entirely confined to the earl's ſervice, but that he had the liberty to accept of employment from others. Accordingly, we ſoon find his hand to have been engaged by the printſellers; and Peter Stent, one of the moſt eminent among them, prevailed upon him to make an ample view or proſpect of and from the town of Greenwich, which he finiſhed in two plates, 1637: the earlieſt date of his works in this kingdom. In 1638, appeared his elegant proſpect about Richmond, when he finiſhed alſo ſeveral curious plates from the fine paintings in the Arundelian collection. In the midſt of this employment, arrived Mary de Medicis the queen-mother of France, to viſit her daughter Henrietta Maria queen of England; and with her an hiſtorian, who recorded the particulars of her journey and entry into this kingdom. His work, written in French, was printed at London in 1639; and adorned with ſeveral portraits of the royal family, etched for the ſame by the hand of Hollar. The ſame year was publiſhed the effigies of his patron the earl of Arundel on horſeback; as afterwards he etched another of him in armour, and ſeveral views of his country ſeat at Albrough in Surrey. In 1640, he ſeems to have been introduced into the ſervice of the royal family, to give the prince of Wales ſome taſte in the art of deſigning; and it is intimated, that either before the eruption of the civil wars, or at leaſt before he was driven by them abroad, he was in the ſervice of the duke of York. This year appeared his beautiful ſet of figures in 28 plates, intituled "Ornatus Muliebris Anglicanus," and containing the ſeveral habits of Engliſh women of all ranks or degrees: they are repreſented at full length, and have rendered him famous among the lovers of ſculpture. In 1641, were publiſhed his prints of king Charles and his queen: but now the civil wars being broke out, and his patron the earl of Arundel leaving the kingdom to attend upon the queen and the princeſs Mary, Hollar was left to ſhift for himſelf. He applied himſelf cloſely to his buſineſs, and publiſhed other parts of his works, after Holbein, Vandyck, &c. eſpecially the portraits of ſeveral perſons of quality of both ſexes, miniſters of ſtate, commanders of the army, learned and eminent authors; more eſpecially another ſet or two of female habits in divers nations in Europe. Whether he grew obnoxious,

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as an adherent to the earl of Arundel, or as a malignant for drawing ſo many portraits of the royal party, is not expreſsly ſaid: but now it ſeems he was moleſted, and driven to take ſhelter under the protection of one or more of them, till they were defeated, and he taken priſoner of war with them, upon the ſurrendry of their garriſon at Baſing-houſe in Hampſhire. This was Oct. 14, 1645; but Hollar, either making his eſcape, or otherwiſe obtaining his liberty, went over the ſeas after the earl of Arundel, who reſided at Antwerp with his family, and had tranſported thither his moſt valuable collection of pictures. Life of Hollar, p. 146.

He remained at Antwerp ſeveral years, copying from his patron's collection, and working for printſellers, bookſellers, and publiſhers of his works; but ſeems to have cultivated no intereſt among men of fortune and curioſity in the art, to diſpoſe of them by ſubſcription, or otherwiſe moſt to his advantage. In 1647 and 1648, he etched eight or ten of the painters' heads with his own, with various other curious pieces, as the picture of Charles I. ſoon after his death, and of ſeveral of the Royaliſts; and in the three following years, many portraits and landſchapes after Breughill, Elſheimer, and Teniers, with the triumphs of death. He etched alſo Charles II. ſtanding, with emblems; and alſo publiſhed a print of James duke of York, ætat. 18, ann. 1651, from a picture drawn of him when he was in Flanders, by Teniers. He was more punctual in his dates than moſt other engravers, which have afforded very agreeable lights and directions, both as to his own perſonal hiſtory and performances, and to thoſe of many others. At laſt, either not meeting with encouragement enough to keep him longer abroad, or invited by ſeveral magnificent and coſtly works propoſed or preparing in England, wherein his ornamental hand might be employed more to his advantage, he returned hither in 1652. Here he afterwards performed ſome of the moſt conſiderable of his publications: but what is very ſtrange, though he was an artiſt ſuperior to almoſt others in genius as well as aſſiduity, yet he had the peculiar fate to work here, as he had done abroad, ſtill in a ſtate of ſubordination, and more to the profit of other people than himſelf. Notwithſtanding his penurious pay, he is ſaid to have contracted a voluntary affection to his extraordinary labour; ſo far, that he ſpent almoſt two-thirds of his time at it, and would not ſuffer himſelf to be drawn or diſengaged from it, till his hour-glaſs had run to the laſt moment propoſed. Thus he went on in full buſineſs, till the reſtoration of Charles II. brought home

many of his friends, and him into freſh views of employment. It was but two years after that memorable epocha, that Evelyn publiſhed his "Sculptura, or the Hiſtory and "Art of Chalcography and engraving in Copper:" in which he gave the following very honourable account of Hollar. "Winceſlaus Hollar," ſays he, "a gentleman of Bohemia, "comes in the next place: not that he is not before moſt "of the reſt for his choice and great induſtry, for we rank "them very promiſcuouſly both as to time and pre-emi-"nence, but to bring up the rear of the Germans with a "deſerving perſon, whoſe indefatigable works in aqua fortis "do infinitely recommend themſelves by the excellent "choice, which he hath made of the rare things furniſhed "out of the Arundelian collection, and from moſt of the beſt "hands and deſigns: for ſuch were thoſe of L. da Vinci, "Fr. Parmenſis, Titian, Julio Romano, A. Mantegna, "Corregio, Perino del Vaga, Raphael Urbin, Seb. del Pi-"ombo, Palma, Albert Durer, Hans Holbein, Vandyck, "Rubens, Breughel, Baſſan, Elſheimer, Brower, Artois, "and divers other maſters of prime note, whoſe drawings "and paintings he hath faithfully copied: beſides ſeveral "books of landſchapes, towns, ſolemnities, hiſtories, heads, "beaſts, fowls, inſects, veſſels, and other ſignal pieces, "not omitting what he hath etched after De Cleyn, Mr. "Streter, and Dankerty, for Sir Robert Stapleton's 'Ju-"venal,' Mr. Roſs's 'Silius,' 'Polyglotta Biblia,' 'The Mo-"naſticon,' firſt and ſecond part, Mr. Dugdale's 'St. Paul's' "and 'Survey of Warwickſhire,' with other innumerable "frontiſpieces, and things by him publiſhed and done after "the life; and to be on that account more valued and "eſteemed, than where there has been more curioſity about "chimera's, and things which are not in nature: ſo that of "Mr. Hollar's works we may juſtly pronounce, there is "not a more uſeful and inſtructive collection to be made." Evelyn, farther on, recommends, for the improvement of our engravers, the copying and publiſhing the beſt pieces in the collections of our nobility and gentry, as what would bring them into a good manner of deſigning, and render our nation famous abroad: "eſpecially," adds he, "if joined "to this, ſuch as exceed in the talent, would entertain us "with more landſchapes, and views of the environs, ap-"proaches, and proſpects of our nobly ſituated metropolis, "Greenwich, Windſor, and other parts upon the goodly "Thames; and in which, as we ſaid, Mr. Hollar has ſo "worthily merited, and other countries abound with, to

"the

" the immenſe refreſhment of the curious, and honour of " the induſtrious artiſt. And ſuch, we farther wiſh, might " now and then be encouraged to travel into the Levantine " parts, Indies Eaſt and Weſt, from whoſe hands we might " hope to receive innumerable and true deſigns, drawn after " the life, of thoſe ſurprizing landſchapes, memorable " places, cities, iſles, trees, plants, flowers, and animals, " &c. which are now ſo lamely and ſo wretchedly obtruded " upon us by the ignorant, and for want of abilities to re- " form them." Sculptura, p. 78. 93. edit. 1755.

Some of the firſt things Hollar performed after the Reſtoration, were, " A Map of Jeruſalem;" " The Jewiſh Sacrifice in Solomon's Temple;" " Maps of England, " Middleſex, &c." " View of St. George's Hoſpital at " Windſor;" " The Gate of John of Jeruſalem near London;" and many animals, fruits, flowers, and inſects, after Barlow and others: many heads of nobles, biſhops, judges, and great men; ſeveral proſpects about London, and London itſelf, as well before the great fire, as after its ruin and rebuilding: though the calamities of the fire and plague in 1665 are thought to have reduced him to ſuch difficulties, as he could never entirely get the better of. Afterwards he was ſent to Tangier in Africa, in quality of his majeſty's deſigner, to take the various proſpects there of the garriſon, town, fortifications, and the circumjacent views of the country: and many of his drawings upon the ſpot, dated 1669, ſtill preſerved in the library of the late Sir Hans Sloane, were within three or four years after made public, upon ſome of which Hollar ſtyles himſelf " Scenographus Regis." After his return to England, he was variouſly employed, in finiſhing his views of Tangier for publication, and taking ſeveral draughts at and about Windſor in 1671, with many repreſentations in honour of the knights of the garter. About 1672, he travelled northward, and drew views of Lincoln, Southwell, Newark, and York Minſter; and afterwards was engaged in etching of towns, caſtles, churches, and their feneſtral figures, arms, &c. beſides tombs, monumental effigies with their inſcriptions, &c. in ſuch numbers as it would almoſt be endleſs to enumerate. Few artiſts have been able to imitate his works; yet many lovers of the art, and all the curious, both at home and abroad, have, from his time to ours, been fond and even zealous to collect them. But how liberal ſoever they might be in the purchaſe of his performances, the performer himſelf, it ſeems, was ſo incompetently rewarded for them, that he could not, now in Life of Hollar, p. 131.

his old age, keep himſelf free from the incumbrances of debt; though it is viſible, that he was variouſly and cloſely employed to a ſhort time before his death. But as many of his plates are dated that year, in the very beginning of which he died, it is probable they were ſomewhat antedated by him, that the ſculptures might appear of the ſame date with the book, in which they were printed: that is, in "Thoroton's "Antiquities of Nottinghamſhire." Some of them appear unfiniſhed; and the 501ſt page, which is entirely blank, was probably left ſo for a plate to be ſupplied. When he was upon the verge of his 70th year, he was attacked with an execution at his houſe in Gardiner's-lane, Weſtminſter: he deſired only the liberty of dying in his bed, and that he might not be removed to any other priſon but his grave. Whether this was granted him or no, we cannot ſay; but he died March 28, 1677, and, as appears from the pariſh regiſter of St. Margaret's, was buried in the New Chapel Yard, near the place of his death. As many ſumptuous and valuable monuments as Hollar had raiſed for others, none was erected for him. However, a friend to his memory, in hopes that ſomebody would be grateful enough one day or other to do this honourable office for him, prepared the following epitaph:

The works of Nature, and of Men,
By thee preſerv'd, take life again:
And e'en thy Prague ſerenely ſhines,
Secure from ravage in thy lines:
In juſt return, this marble fain
Would add ſome ages to thy name:
Too frail, alas! 'tis forced to own,
Thy ſhadows will outlaſt the ſtone.

Anecdotes of Bowyer, by Nichols, pp. 402. 396.

HOLLIS (THOMAS), Eſq; of Corſcombe in Dorſetſhire; a perſon, of whom "Memoirs" were printed in two ſplendid volumes, 4to, 1780, with a conſiderable number of plates by Bartolozzi, Baſire, and other engravers of eminence, with an admirable profile of himſelf in the frontiſpiece: and, therefore, who cannot with any propriety be left out of a work of this nature. He was born in London, April 14, 1720; and ſent to ſchool, firſt at Newport in Shropſhire, and afterwards at St. Alban's. At 14, he was ſent to Amſterdam, to learn the Dutch and French languages, writing, and accompts; ſtayed there about 15 months, and then returned to his father, with whom he continued till his death in 1735. To give him a liberal education, ſuitable to the

the ample fortune he was to inherit, his guardian put him under the tuition of profeſſor Ward, whoſe picture Mr. Hollis preſented to the Britiſh Muſeum: and, in honour of his father and guardian, he cauſed to be inſcribed round a valuable diamond ring, *mnemoſynon patris tutoriſque*. He profeſſed himſelf a Diſſenter; and from Dr. Foſter and others of that way, imbibed that ardent love of liberty, and freedom of ſentiment, which ſtrongly marked his character. Feb. 1739-40, he went to chambers in Lincoln's-inn, being admitted a law-ſtudent; but does not appear ever to have ſtudied the law, as to a profeſſion. He reſided there till July 1748, when he ſet out on his travels for the firſt time; and paſſed through Holland, Auſtrian and French Flanders, part of France, Switzerland, Savoy, and part of Italy, returning through Provence, Britanny, &c. to Paris. His fellow-traveller was Thomas Brand, Eſq; of the Hyde in Eſſex, who was his particular friend. His ſecond tour commenced July 16, 1750; and was through Holland to Embden, Bremen, Hamburg, the principal cities on the north and eaſt ſide of Germany, the reſt of Italy, Sicily, and Malta, Lorrain, &c. The Journals of both his tours are ſaid to be in being.

On his return home, he attempted to get into parliament; but, not being able to effect this without the ſmalleſt appearance of bribery, he turned his thoughts entirely to other objects. He began a collection of books and medals; "for "the purpoſe," it is ſaid, "of illuſtrating and upholding "liberty, preſerving the memory of its champions, rendering tyranny and its abettors odious, extending art and "ſcience, and keeping alive the honour due to their patrons "and protectors." Among his benefactions to foreign libraries, none is more remarkable than that of two large collections of valuable books to the public library at Berne; which were preſented anonymouſly as by "an Engliſhman, a "lover of liberty, his country, and its excellent conſtitution, as reſtored at the happy Revolution." Switzerland, Geneva, Venice, Leyden, Sweden, Ruſſia, &c. ſhared his favours. His benefactions to Harvard-college commenced in 1758, and were continued to the amount of 1400l. But his liberality to individuals, as well as to public ſocieties, cannot be ſpecified here; but muſt be ſought for in the 'Memoirs' above-mentioned. Aug. 1770, he carried into execution a plan, which he had formed five years before, of retiring into Dorſetſhire; and there, in a field near his reſidence at Corſcombe, dropped down and died of an apo-

plexy, New-year's-day, 1774. The character of this ſingular perſon was given, ſome time before, in one of the public prints, as follows: "Thomas Hollis is a man poſ-"ſeſſed of a large fortune: above the half of which he de-"votes to charities, to the encouragement of genius, and "to the ſupport and defence of liberty. His ſtudious hours "are devoted to the ſearch of noble authors, hidden by the "ruſt of time; and to do their virtues juſtice, by brighten-"ing their actions for the review of the public. Wherever "he meets the man of letters, he is ſure to aſſiſt him: and, "were I to deſcribe in paint this illuſtrious citizen of the world, "I would depict him leading by the hands Genius and diſ-"treſſed Virtue to the temple of Reward."

Theſe illuſtrious citizens of the world, theſe men of public virtue, are often obſerved to loſe all private natural affection: and this ſeems to have been the caſe with Mr. Hollis, who, without the leaſt regard to his own relations, bequeathed all his ſubſtance to his friend T. Brand, Eſq; above-mentioned. We know not what relations Mr. Hollis had: but Liberty appears to have been all in all with him; and what are relations, compared with Liberty? In 1764, he ſent to Sidney-college, Cambridge, where Cromwell was educated, an original portrait of him by Cooper; and, a fire happening at his lodgings in Bedford-ſtreet 1761, he calmly walked out, taking an original picture of Milton only in his hand. A new edition of "Toland's Life of Milton" was publiſhed under his direction, in 1761; and, in 1763, he gave an accurate edition of "Algernon Sydney's "Diſcourſes on Go-"vernment," on which the pains and expence he beſtowed are almoſt incredible. He meditated alſo an edition of Andrew Marvell; but did not complete it. In order to preſerve the memory of thoſe patriotic heroes whom he moſt admired, he called many of the farms and fields in his eſtate at Corſcombe by their names: and, in the middle of one of theſe fields, not far from his houſe, he ordered his corpſe to be depoſited in a grave ten feet deep, and the field to be immediately ploughed over, that no trace of his burial-place might remain. Another of his ſingularities was, to obſerve his nominal birth-day always, without any regard to the change of ſtyle. He would not be offended with being charged with ſingularities; he owns, that he affected them: "the idea of ſin-"gularity," ſays he, "by way of ſhield, I try by all means "to hold out." *By way of ſhield:* that is, againſt people's breaking in upon his time, cuſtoms, and way of living.

HOLMES (GEORGE), born at Skipton in Craven, Yorkſhire, became about 1695 clerk to William Petyt, Eſq; keeper of the records at the Tower; and continued near 60 years deputy to Mr. Petyt, Mr. Topham, and Mr. Polhill. On the death of Mr. Petyt, which happened Oct. 9, 1707, *Mr. Holmes was, on* account of his ſingular abilities and induſtry, appointed by lord *Halifax (then preſident of a committee* of the houſe of lords) to methodize and digeſt the Records depoſited in the Tower, at a yearly ſalary of 200l. continued to his death, Feb. 16, 1748-9, in the 87th year of his age. He was alſo barrack-maſter of the Tower. He married a daughter of Mr. Marſhall, an eminent ſword-cutler in Fleet-ſtreet, by whom he had an only ſon George, who was bred at Eton, and was clerk under his father, but died, aged 25, many years before him. Holmes re-publiſhed the firſt 17 volumes [A] of Rymer's "Fœdera," in 1727. His curious collections of books, prints, and coins, &c. were ſold by auction in 1749. His portrait was engraved by the Society of Antiquaries, with this inſcription: "Vera effigies "GEORGII HOLMES generoſi, R. S. S. & tabularii publici "in Turre Londinenſi Vicecuſtodis; quo munere annos "circiter LX ſumma fide & diligentia perfunctus, XIV kalend. "Mart. A. D. MDCCXLVIII, ætatis ſuæ LXXXVII, fato de-"mum conceſſit. In fratris ſui erga ſe meritorum teſtimo-"nium hanc tabulam SOCIETAS ANTIQUARIORUM Lon-"dini, ejus commoda ſemper promovit, ſumptu ſuo æri inci-"dendum curavit, MDCCXLIX. R. Van Bleeck, p. 1743. "G. Vertue del. & ſculp."—In Strype's London, 1754, Vol. I. p. 746, is a fac-ſimile of an antique inſcription over the little door next to the cloiſter in the Temple church. It was in old Saxon capital letters, engraved within an half-circle; denoting the year when the church was dedicated, and by whom, namely, Heraclius the patriarch of the church of the Holy Reſurrection in Jeruſalem; and to whom, namely, the Bleſſed Virgin; and the indulgence of 40 days pardon to ſuch who, according to the penance enjoined them, reſorted thither yearly. This inſcription, which was ſcarcely legible, and in 1695 was entirely broken by the workmen, having been exactly tranſcribed by Mr. Holmes, was by him communicated to Strype. Mrs. Holmes outlived her huſband, and received of government 200l. for his MSS. about the records, which were depoſited and remain in his office to this day.

Anecdotes of Bowyer, by Nichols, p. 97.

[A] Before this ſecond edition, a ſett of the 17 volumes was ſold for two guineas. See the preface to the "Acta Regia, 1726," 8vo.

HOLSTENIUS (Lucas), an ingenious and learned German, was born at Hamburg in 1596; and after a liberal education in his own country, went to France, and ſtayed ſome time at Paris, where he diſtinguiſhed himſelf by uncommon parts and learning. From thence he went to Rome, and attached himſelf to cardinal Francis Barberini; who took him under his protection, and recommended him to favour. He was honourned by three popes; Urban VIII. Innocent X. and Alexander VII. The firſt gave him a canonry of St. Peter's: the ſecond made him librarian of the Vatican; and the third ſent him, in 1655, to Chriſtina of Sweden, whoſe formal profeſſion of the Catholic faith he received at Inſpruck. He ſpent his life in ſtudy, and died at Rome in 1661, aged 65 years. Cardinal Barberini, whom he made his heir, cauſed a monument of marble to be erected over his grave, with a Latin inſcription upon it much to his honour. He was very learned both in ſacred and profane antiquity, had a very exact and critical diſcernment, and wrote with the utmoſt purity and elegance. He was not the author of any great works: what he did chiefly conſiſted of notes and diſſertations, which have been highly eſteemed for the judgement and preciſion with which they are drawn up. Some of theſe were publiſhed by himſelf; but the greater part were communicated after his death, and inſerted by his friends in their editions of authors, or other works that would admit them. Though Holſtenius ſeems to have been a grave man, yet there is a bon-mot in the "Menagiana," which ſhews ſome mirth and a great deal of ready wit. Diſputing one day with ſome vehemence againſt two learned men at his patron cardinal Barberini's table, he had the misfortune to break wind backwards. The cardinal ſmiled; and the company could not forbear laughing out. Holſtenius however, not the leaſt diſconcerted, turned himſelf to the cardinal, and ſaid, "I may very well upon this "occaſion apply to your eminence this of Virgil,—Tu das "epulis accumbere divum—but not the following—Vento-"rumque facis tempeſtatumque potentem:" nobody ſuſpecting in the mean time, that it was not Ventorum, but Nimborum, in Virgil. His notes and emendations upon Euſebius's book againſt Hierocles, upon Porphyry's "Life of "Pythagoras," upon Apollonius's "Argonautics," upon Demophilus, Democrates, Secundus, and Salluſtius the Philoſopher, upon Stephanus Byzantinus de Urbibus, &c. are known to all the learned, and to be found in the beſt editions of thoſe authors. He wrote a "Diſſertation upon the Life "and

Tom. I. p. 222.

" and Writings of Porphyry," which is printed with his notes on Porphyry's " Life of Pythagoras;" and other diſſertations of his are inſerted in Grævius's " Collection of " Roman Antiquities," and elſewhere.

We muſt not forget to obſerve, that Holſtenius was born in the Lutheran religion; but afterwards embraced the Roman Catholic, at the interceſſion of Sirmond the Jeſuit, who had the honour to make a convert of him.

HOLT (Sir JOHN), knight, lord chief juſtice of the court of King's-bench, in the reign of king William, was ſon of Sir Thomas Holt, knight, ſerjeant at law; and born at Thame in Oxfordſhire, 1642. He was educated at Abingdon-ſchool, while his father was recorder of that town; and afterwards became a gentleman-commoner of Oriel-college, Oxford. In 1658, he entered himſelf of Gray's-inn, before he took a degree; ſome time after which he was called to the bar, where he attended conſtantly, and ſoon became a very eminent barriſter. In the reign of James II. he was made recorder of London, which office he diſcharged with much applauſe for about a year and a half; but refuſing to give his hand towards aboliſhing the teſt, and to expound the law according to the king's deſign, he was put out of his place. In 1686, he was called to the degree of a ſerjeant at law, with many others. On the prince of Orange's arrival, he was choſen a member of the convention parliament; and appointed one of the managers for the commons at the conferences held with the lords, about the abdication and the vacancy of the throne. He had here an opportunity of diſplaying his abilities; and as ſoon as the government was ſettled, he was made lord chief juſtice of the court of King's-bench, and admitted into the king's privy-council. Life of lord chief juſtice Holt, &c.

In 1700, when lord Somers parted with the great ſeal, king William preſſed chief juſtice Holt to accept of it: but he replied, that he never had but one chancery cauſe in his life, which he loſt; and conſequently could not think himſelf fitly qualified for ſo great a truſt. He continued in his poſt 22 years, and maintained it with great reputation for ſteadineſs, integrity, and complete knowledge in his profeſſion. He applied himſelf with great aſſiduity to the functions of his important office. He was perfect maſter of the common law; and, as his judgement was moſt ſolid, his capacity vaſt, and underſtanding moſt clear, ſo he had a firmneſs of mind, and ſuch a degree of reſolution, as never could be brought to ſwerve in the leaſt from what he thought Burnet's Hiſt. 2d vol. p. 543.

to

to be law and juſtice. Upon great occaſions he ſhewed an intrepid zeal in aſſerting the authority of the law; for he ventured to incur the indignation of both houſes of parliament, by turns, when he thought the law was with him. Several caſes of the utmoſt importance, and highly affecting the lives, rights, liberties, and properties of the people, came in judgement before him. There was a remarkable clearneſs and perſpicuity of ideas in his definitions; a diſtinct arrangement of them in the analyſis of his arguments; and the real and natural difference of things was made moſt perceptible and obvious, when he diſtinguiſhed between matters which bore an untrue reſemblance to each other. Having thus rightly formed his premiſes, he ſcarce ever erred in his concluſions; his arguments were inſtructive and convincing, and his integrity would not ſuffer him to deviate from judgement and truth, in compliance to his prince, or, as obſerved before, to either houſe of parliament. They are moſt of them faithfully and judiciouſly reported by that eminent lawyer, chief juſtice Raymond. His integrity and uprightneſs as a judge, are celebrated by the author of the "Tatler," number 14, under the noble character of Verus the magiſtrate.

There happened, in the time of this chief juſtice, a riot in Holborn, occaſioned by a wicked practice then prevailing, of decoying young perſons of both ſexes to the plantations. The perſons ſo decoyed they kept priſoners in a houſe in Holborn, till they could find an opportunity of ſhipping them off; which being diſcovered, the enraged populace were going to pull down the houſe. Notice of this being ſent to Whitehall, a party of the guards were commanded to march to the place; but they firſt ſent an officer to the chief juſtice to acquaint him with the deſign, and to deſire him to ſend ſome of his people to attend the ſoldiers, in order to give it the better countenance. The officer having delivered his meſſage, Holt ſaid to him, "Suppoſe the populace "ſhould not diſperſe at your appearance, what are you to do "then?" "Sir," anſwered the officer, "we have orders to "fire upon them." "Have you, Sir? (replied Holt) then "take notice of what I ſay: if there be one man killed, and "you are tried before me, I will take care that you, and "every ſoldier of your party, ſhall be hanged. Sir, (added "he) go back to thoſe who ſent you, and acquaint them, "that no officer of mine ſhall attend ſoldiers; and let them "know at the ſame time, that the laws of this kingdom are "not to be executed by the ſword: theſe matters belong to "the

" the civil power, and you have nothing to do with them." Upon this, the chief juſtice ordering his tipſtaves, with a few conſtables to attend him, went himſelf in perſon to the place where the tumult was; expoſtulated with the mob; aſſured them that juſtice ſhould be done upon the perſons who were the objects of their indignation: and thus they all diſperſed quietly.

He married Anne, daughter of Sir John Cropley, bart. whom he left without iſſue; and died in March 1709, after a long lingering illneſs, in his 68th year. The following Reports were publiſhed by himſelf, in 1708, with ſome notes of his own upon them: " A Report of divers Caſes in Pleas " of the Crown, adjudged and determined, in the Reign of " the late King Charles the Second, with Directions for " Juſtices of the Peace, and others, collected by Sir John " Keyling, Knight, late Lord Chief Juſtice of his Majeſty's " Court of King's-bench, from the original Manuſcript un- " der his own Hand. To which is added, The Report of " three modern Caſes, viz. Armſtrong and Liſle; the King " and Plummer; the Queen and Mawgridge."

HOLYOAKE (FRANCIS), a learned Engliſhman, memorable for having made an " Etymological Dictionary of " Latin Words," was born at Nether Whitacre, in Warwickſhire, about 1567, and ſtudied in the univerſity of Oxford about 1582; but it does not appear that ever he took a degree. He taught ſchool at Oxford, and in his own country; and became rector of Southam in Warwickſhire, 1604. He was elected a member of the convocation of the clergy in the firſt year of Charles Iſt's reign; and afterwards in the civil wars, ſuffered extremely for his attachment to that king. He died in 1653, and was buried at Warwick. His " Dictionary" was firſt printed in 1606, 4to; and the fourth edition in 1633, augmented, was dedicated to Laud, then biſhop of London. He ſubſcribed himſelf in Latin, " Fran- " ciſcus de ſacra quercu." Ath. Oxon. Vol. II.

He had a ſon Thomas born at Southam in 1616, and afterwards a ſtudent in Queen's-college, Oxford, where he took the degree in arts. Then he became a captain in behalf of the king, and did ſuch ſervice, that, odd as it may ſeem, he was made D. D. After the ſurrender of Oxford, he retired into his own country; and obtaining a licence, practiſed phyſic till the Reſtoration with good ſucceſs. Then taking orders, he was preſented by lord Leigh to the rectory of Whitnaſh, near Warwick, and afterwards obtained other good

good preferments. He died in 1675, and left a "Dictio-" nary, Engliſh and Latin, and Latin and Engliſh," which was publiſhed in 1677, in a large thick folio. Before it are prefixed two epiſtles: one by the author's ſon, Charles Holyoake of the Inner-temple, dedicating the work to Foulke lord Brook, who in 1674 had conferred upon his father the donative of Breamour in Hampſhire; another by Dr. Barlow biſhop of Lincoln, containing many things of the work and its author. "This Dictionary however," as Wood obſerves, "is made upon the foundation laid by his father."

HOMER, the moſt ancient of the Greek poets, was the father of poetry, as Herodotus was of hiſtory, and Hippocrates of phyſic. As much as he has celebrated the praiſes of others, he has been ſo very modeſt about himſelf, that we do not find the leaſt mention of him throughout his poems: ſo that where he was born, who were his parents, what age he lived in, and almoſt every circumſtance of his life, remain at this day in a great meaſure, if not altogether, unknown. The moſt formal account we have of the life of Homer is that, which goes under the name of Herodotus, and is uſually printed with his hiſtory: and though it is generally ſuppoſed to be ſpurious, yet as it is ancient, was made uſe of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Auguſtus, entertained of Homer, we muſt content ourſelves with giving an abſtract of it.

A man of Magneſia, whoſe name was Menalippus, went to ſettle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend; and, ſuffering herſelf to be deluded, was got with child. The guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore ſent Critheis to Smyrna. Critheis being near her time, went one day to a feſtival, which the town of Smyrna was celebrating on the banks of the river Meles; where her pains coming upon her, ſhe was delivered of Homer, whom ſhe called Meleſigenes, becauſe he was born on the banks of that river. Having nothing to maintain her, ſhe was forced to ſpin: and a man of Smyrna called Phemius, who taught literature and muſic, having often ſeen Critheis, who lodged near him, and being pleaſed with her houſewifery, took her into his houſe to ſpin the wool he received from his ſcholars for their ſchooling. Here ſhe behaved herſelf ſo modeſtly and diſcreetly,

creetly, that Phemius married her, and adopted her ſon, in whom he diſcovered a wonderful genius, and the beſt natural diſpoſition in the world. After the death of Phemius and Critheis, Homer ſucceeded to his father-in-law's fortune and ſchool; and was admired not only by the inhabitants of Smyrna, but by ſtrangers, who reſorted from all parts to that place of trade. A ſhip-maſter called Mentes, who was a man of wit, very learned, and a lover of poetry, was ſo taken with Homer, that he followed him cloſely, and perſuaded him to leave his ſchool, and to travel with him. Homer, whoſe head was then upon his poem of the "Iliad," and thought it of great conſequence to ſee the places he ſhould have occaſion to treat of, embraced the opportunity. He embarked with Mentes, and during their ſeveral voyages, never failed carefully to note down all, that he thought worth obſerving. He travelled into Egypt, from whence he brought into Greece the names of their gods, and the chief ceremonies of their worſhip. He viſited Africa and Spain, in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling upon his eyes. Mentes being in haſte to take a turn to Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of the iſland of Ithaca, who took all poſſible care of him. There Homer was informed of many things relating to Ulyſſes, which he afterwards made uſe of in compoſing his "Odyſſee." Mentes returning to Ithaca, found Homer cured. They embarked together; and after much time ſpent in viſiting the coaſts of Peloponneſus and the iſlands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved ſo violent, that he is ſaid to have loſt his ſight. This misfortune made him reſolve to return to Smyrna, where he finiſhed his "Iliad." Some time after the ill poſture of his affairs obliged him to go to Cumæ, where he hoped to have found ſome relief. He ſtayed by the way at a place called the New Wall, which was the reſidence of a colony from Cumæ. There he lodged in the houſe of an armourer called Tychyus, and recited ſome hymns he had made in honour of the Gods, and his poem of Amphiaraus's expedition againſt Thebes. After ſtaying here ſome time and being greatly admired, he went to Cumæ; and paſſing through Lariſſa, he wrote the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he propoſed to immortalize their town, if they would allow him a ſalary, he was anſwered, that "there would be no end of maintaining all the Ομηροι or

"Blind

" Blind men," and hence got the name of Homer. From Cumæ he went to Phocea, where he recited his verſes in their aſſemblies. Here one Theſtorides a ſchool-maſter offered to maintain him, if he would ſuffer him to tranſcribe his verſes: which Homer complying with through mere neceſſity, the ſchool-maſter privily withdrew to Chios, and there grew rich with Homer's poems, while Homer at Phocea hardly earned his bread by repeating them.

Getting however at laſt ſome intimation of the ſchool-maſter, he reſolved to find him out; and landing near that place, he was received by one Glaucus a ſhepherd, at whoſe door he was near being worried with dogs; and carried by him to his maſter at Boliſſus, who, admiring his knowledge, intruſted him with the education of his children. Here his praiſe began to get abroad, and the ſchool-maſter hearing of him fled before him. He removed ſome time after to Chios, where he ſet up a ſchool of poetry, gained a competent fortune, married a wife, and had two daughters; one of which died young, and the other was married to his patron at Boliſſus. Here he compoſed his " Odyſſee," and inſerted the names of thoſe to whom he had been moſt obliged, as Mentes, Phemius, Mentor, and reſolving for Athens, he made honourable mention of that city, to diſpoſe the Athenians for a kind reception of him. But as he went, the ſhip put in at Samos, where he continued the whole winter, ſinging at the houſes of great men, with a train of boys after him. In the ſpring he went on board again, in order to proſecute his journey to Athens; but landing by the way at Chios, he fell ſick, died, and was buried on the ſea-ſhore.

This is the moſt regular life we have of Homer; and though probably but little of it is exactly true, yet it has this advantage over all other accounts which remain of him, that it is within the compaſs of probability. The only inconteſtable works, which Homer has left behind him, are the " Iliad," and the " Odyſſee." The " Batrachomyomachia," or, " Battle of the Frogs and Mice," has been diſputed, but yet allowed his by many authors. The Hymns have been doubted alſo, and attributed by the ſcholiaſts to Cynæthus the rhapſodiſt: but neither Thucydides, Lucian, nor Pauſanias, have ſcrupled to cite them as genuine. We have the authority of the two former, for that to Apollo; and of the laſt, for a " Hymn to Ceres," of which he has given us a fragment, and of which the whole has been lately given in an elegant Engliſh dreſs by Mr. Hole. That to Mars is objected againſt; and likewiſe that, which is the firſt to Minerva. The " Hymn to Venus" has many of its lines copied

copied by Virgil, in the interview between Æneas and the goddeſs in the firſt "Æneid." But whether theſe Hymns are Homer's or no, they were always judged to be near as ancient, if not of the ſame age with him. Many other pieces are aſcribed to him; "Epigrams," the "Martiges," the "Cecropes," the "Deſtruction of "Oechalia," and ſeveral more. Time may have prevailed over Homer here, by leaving only the names of theſe works, as memorials that ſuch were once in being: but while the "Iliad" and "Odyſſee" remain, he ſeems like a leader, who, though he may have failed in a ſkirmiſh or two, has carried a victory, for which he ſhall paſs in triumph through all future ages.

Homer had the vaſteſt, ſublimeſt, and moſt univerſal wit that ever was. It was by his poems, that all the worthies of antiquity were formed. From hence the law-givers, the founders of monarchies and commonwealths took the model of their polities. Hence the philoſophers drew the firſt principles of morality, which they taught the people. Hence phyſicians have ſtudied diſeaſes and their cures; aſtronomers have learned the knowledge of the heavens, and geometricians of the earth; kings and princes the art to govern, and captains to form a battle, to encamp an army, to beſiege towns, to fight and gain victories. It is no romantic commendation of Homer to ſay, that no man underſtood perſons and things better than he; or had a deeper inſight into the humours and paſſions of human nature. He repreſents great things with ſuch ſublimity, and little ones with ſuch propriety, that he always makes the one admirable, and the other pleaſant. Strabo, who was an excellent geographer, aſſures us, that Homer has deſcribed the places and countries, of which he gives account, with that accuracy, that no man can imagine who has not ſeen them, and no man but muſt admire and be aſtoniſhed who has. His poems may juſtly be compared with that ſhield of divine workmanſhip, ſo inimitably repreſented in the 18th book of the "Iliad;" where we have exact images of all the actions of war and employments of peace, and are entertained with a delightful view of the univerſe. "Homer," ſays Sir William Temple, "was without doubt the moſt univerſal genius that has "been known in the world, and Virgil the moſt accom-"pliſhed. To the firſt muſt be allowed the moſt fertile in-"vention, the richeſt vein, the moſt general knowledge, and "the moſt lively expreſſions: to the laſt the nobleſt ideas, "the juſteſt inſtitution, the wiſeſt conduct, and the choiceſt "elocution. To ſpeak in the painters' terms, we find in the "works

"works of Homer the moſt ſpirit, force, and life; in thoſe "of Virgil, the beſt deſign, the trueſt proportions, and the "greateſt grace. The colouring of both ſeems equal, and "indeed in both is admirable. Homer had more fire and "rapture, Virgil more light and ſweetneſs: or at leaſt the "poetical fire was more raging in the one, but clearer in "the other; which makes the firſt more amazing, and the "latter more agreeable. The ore was richer in the one, "but in the other more refined, and better allayed to make "up excellent work. Upon the whole," ſays he, "I think "it muſt be confeſſed, that Homer was of the two, and "perhaps of all others, the vaſteſt, the ſublimeſt, and the "moſt wonderful genius; and that he has been generally "ſo eſteemed, there cannot be a greater teſtimony given, "than what has been by ſome obſerved, that not only the "greateſt maſters have found the beſt and trueſt principles "of all their ſciences and arts in him; but that the nobleſt "nations have derived from him the original of their ſeve-"ral races, though it be hardly yet agreed, whether his "ſtory be true or a fiction. In ſhort, theſe two immortal "poets muſt be allowed to have ſo much excelled in their "kinds, as to have exceeded all compariſon, to have even "extinguiſhed emulation, and in a manner confined true "poetry, not only to their two languages, but to their very "perſons."

Miſcellanies, &c.

In the mean time Homer has had his enemies; and it is certain, that Plato baniſhed his writings from his common-wealth, which ſome would fix as a blemiſh upon the memory of the poet. But the true reaſon, why Plato would not ſuffer the poems of Homer to be in the hands of the ſubjects of that government, was, becauſe he did not eſteem the common people to be capable readers of them. They would be apt to pervert his meaning, and have wrong notions of God and religion, by taking his bold and beautiful allegories in a literal ſenſe. Plato frequently declares, that he loves and admires him as the beſt, the moſt pleaſant, and the divineſt of all poets, and ſtudiouſly imitates his figurative and myſtical way of writing: and though he forbad his works to be read in public, yet he would never be without them in his cloſet. But the moſt memorable enemy to the merits of Homer was Zoilus, a ſnarling critic, who frequented the court of Ptolemy Philadelphus, king of Egypt. This fellow wrote ill-natured notes upon his poems, but received no encouragement from that prince; on the contrary, he became univerſally

ſally hated for his pains, and was at length put, as ſome ſay, to a moſt miſerable death.

We muſt not forget to obſerve, that though Homer's poems were at firſt publiſhed all in one piece, and not divided into books, yet every one not being able to purchaſe them intire, they went about in ſeparate pieces; and each of thoſe pieces took its name from the contents, as, "The "Battle of the Ships;" "The Death of Dolon;" "The "Valour of Agamemnon;" "The Grot of Calypſo;" "The "Slaughter of the Wooers," and the like; nor were theſe intituled books, but rhapſodies, as they were afterwards called, when they were divided into books. Homer's poems were not known intire in Greece before the time of Lycurgus; whither that law-giver being in Ionia carried them, after he had taken the pains to tranſcribe them from perfect copies with his own hands. This may be called the firſt edition of Homer that appeared in Greece, and the time of its appearing there was about 120 years before Rome was built, that is, about 200 years after the time of Homer. It has been ſaid, that the "Iliad" and "Odyſſee" were not compoſed by Homer in their preſent form, but only in ſeparate little poems, which being put together and connected by ſomebody afterwards, make the entire works they now appear: but this is ſo extravagant a conceit, that it ſcarcely deſerved to be mentioned.

HOOGSTRATEN (DAVID van), a profeſſor of the belles lettres, was born at Rotterdam in 1658, and died at Amſterdam in 1724. In the evening of Nov. 13, there ſuddenly aroſe ſo thick a miſt, that he loſt his way, and fell into a canal. He was ſoon taken out; but the coldneſs of the water, and the fright from the fall, brought on ſo ſtrong an oppreſſion upon the breaſt, that he died in eight days after. There are of his, 1. "Latin Poems." 2. "Flemiſh Poems." 3. "A Flemiſh and Latin Dictionary." 4. "Notes upon "C. Nepos and Terence." 5. "An Edition of Phædrus," for the Prince of Naſſau, 4to, in imitation of "in uſum "Delphini." 6. A fine edition of "Janus Broukhuſius's "Poems."

HOOKE (ROBERT), an eminent Engliſh mathematician and philoſopher, was ſon of Mr. John Hooke, miniſter of Freſhwater in the Iſle of Wight, and born there July 18, 1635. He was deſigned for the church; but being of a weakly conſtitution, and very ſubject to the head-ach, all thoughts

Life of Hooke, prefixed to his Poſthumous Works, Lond. 1705, fol.

thoughts of that nature were laid aſide. Thus left to himſelf, the boy followed the bent of his genius, which was turned to mechanics; and employed his time in making little toys, which he did with wonderful art and dexterity. For inſtance, ſeeing an old braſs clock taken to pieces, he made a wooden one that would go: he made likewiſe a ſmall ſhip about a yard long, fitly ſhaped, maſted, and rigged, with a contrivance to make it fire ſmall guns, as it was ſailing croſs a haven of ſome breadth. Theſe indications led his friends to think of ſome ingenious trade for him; and as he had alſo a turn for drawing, ſo after his father's death, which happened in 1648, he was placed with Sir Peter Lely; but the ſmell of the oil-colours increaſing his head-ach, he quitted painting in a very ſhort time. Afterwards he was kindly taken by Dr. Buſby into his houſe, and ſupported there, while he attended Weſtminſter-ſchool. Here he not only acquired the Greek and Latin, together with an inſight into Hebrew and other Oriental languages, but alſo made himſelf maſter of a good part of "Euclid's Elements." Wood tells us, that while he lived with Dr. Buſby, he "learned of his own accord to play 20 leſſons on "the organ; and invented 30 ſeveral ways of flying; as "himſelf and Dr. Wilkins of Wadham-college have re-"ported."

Life, &c. p. 1.

Ath. Oxon.

About 1653, he went to Chriſt-church in Oxford, and in 1655 was introduced to the Philoſophical Society there; where, diſcovering his mechanic genius, he was firſt employed to aſſiſt Dr. Willis in his operations of chemiſtry, and afterwards recommended to Mr. Boyle, whom he ſerved many years in the ſame capacity. He was alſo inſtructed about this time by Dr. Seth Ward, Savilian profeſſor of aſtronomy, in that ſcience: and from henceforward diſtinguiſhed himſelf by many noble inventions and improvements of the mechanic kind. He invented ſeveral aſtronomical inſtruments, for making obſervations both at ſea and land; and was particularly ſerviceable to Boyle, in compleating the air-pump. Wood tells us, that he alſo explained "Eu-"clid's Elements" and "Des Cartes's Philoſophy" to Boyle. Nov. 1662, Sir Robert Moray, then preſident, propoſed him for curator of experiments to the Royal Society; whereupon, being unanimouſly accepted of, it was ordered, that Boyle ſhould have the thanks of the ſociety, for diſpenſing with him for their uſe; and that he ſhould come and ſit amongſt them, and both bring in every day three or four of his own experiments, and take care of ſuch others, as ſhould

be mentioned to him by the ſociety. He executed this office ſo much to their ſatisfaction, that when that body was eſtabliſhed by the royal charter, his name was in the liſt of thoſe, who were firſt nominated by the council May 20, 1663; and he was admitted accordingly June 3, with a peculiar exemption from all payments. Sept. 28 of the ſame year, he was nominated by Clarendon, chancellor of Oxford, for the degree of M. A. and Oct. 19, it was ordered, that the repoſitory of the Royal Society ſhould be committed to his care, the white gallery in Greſham-college being appointed for that uſe. May 1664, he begun to read the aſtronomy lecture at Greſham for the profeſſor Dr. Pope, then in Italy; and the ſame year was made profeſſor of mechanics to the Royal Society by Sir John Cutler, with a ſalary of 50l. per annum, which that gentleman, the founder, ſettled upon him for life. Jan. 11, 1664-5, he was elected by that ſociety curator of experiments for life, with an additional ſalary of 30l. per annum to Sir John Cutler's annuity, ſettled on him "pro tempore:" and, March following, was elected profeſſor of geometry in Greſham-college.

Life, &c. Wood, as above. Ward's Life of Hooke in the Lives of the profeſſors of Greſham-college, p. 112. 174. Life, &c. p. 10. Ward, as above.

In 1665, he publiſhed, in folio, his "Micrographia, or "ſome Philoſophical Deſcriptions of minute Bodies, made "by magnifying Glaſſes, with Obſervations and Enquiries "thereupon:" and the ſame year, during the receſs of the Royal Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surrey, where they made ſeveral experiments. Sept. 19, 1666, he produced a model of his own for rebuilding the city of London, then deſtroyed by the great fire; which was ſo approved by the lord mayor and court of aldermen, ſome of whom were preſent at the ſociety when it was produced, that he was appointed city-ſurveyor, although his deſign was not carried into execution. It is ſaid, that by one part of this model of Hooke's, all the chief ſtreets, as from Leaden-hall Corner to Newgate, and the like, were to have lain in an exact ſtrait line; all the other croſs ſtreets to have turned out of them at right angles; and all the churches, public buildings, market-places, &c. to have been fixed in proper and convenient places. The rebuilding of the city, according to the act of parliament, requiring an able perſon to ſet out the ground to the ſeveral proprietors, Hooke was pitched upon, as we have ſaid, for one of the city-ſurveyors, and Oliver a glaſs-painter for the other. In this employment he got the greateſt part of that eſtate, which he died poſſeſſed of; as appeared pretty evident from a large iron cheſt of money

Life, &c. P. 11. Life, &c. p. 13. and Wood, as above.

found after his death, locked down with a key in it, and a date of the time, which ſhewed it to have been ſo ſhut up for above 30 years.

In 1668, Hevelius, the famous aſtronomer at Dantzick, preſented a copy of his "Cometographia" to Hooke, in acknowledgement of an handſome compliment, which Hooke had made him on account of his "Selenographia," printed in 1647: and Hooke in return ſent Hevelius a deſcription of the dioptric teleſcope, with an account of his manner of uſing it, and recommended it to him as preferable to thoſe with plain ſights. This we mention, becauſe it gave riſe to a great diſpute between them, in which many learned men afterwards engaged, and in which Hooke managed ſo, as to be univerſally condemned, though it has ſince been agreed, that he had the beſt ſide of the queſtion. In 1671, he attacked Sir Iſaac Newton's "New Theory of Light and Colours;" where, though he was forced to ſubmit in reſpect to the argument, he is ſaid to have come off with a better reputation. The Royal Society having begun their meetings at Greſham-college, Nov. 1674, the committee in December allowed him 40l. to erect a turret over part of his lodgings, for trying his inſtruments, and making aſtronomical obſervations: and the year following, he publiſhed "A Deſcription of Teleſcopes, and ſome other Inſtruments, made by R. H. with a Poſtſcript," complaining of ſome injuſtice done him by Oldenburg, the publiſher of the "Philoſophical Tranſactions," in regard to his invention of pendulum watches. This charge drew him into a diſpute with that gentleman, which ended in a declaration of the Royal Society in their ſecretary's favour. Oldenburg dying in Aug. 1677, Hooke was appointed to ſupply his place, and began to take minutes at the meeting in October; but did not publiſh the "Tranſactions." Soon after this, he grew more reſerved than formerly; and though he read his Cutlerian lectures, and often made experiments, and ſhewed new inventions before the Royal Society, yet he ſeldom left any account of them to be entered in their regiſters; deſigning, as he ſaid, to fit them himſelf, and make them public, which however he never performed. In 1686, when Sir Iſaac Newton's "Principia" were publiſhed, he laid claim to his diſcovery concerning the force and action of gravity, which was warmly reſented by that great philoſopher. Hooke, though a great inventor and diſcoverer himſelf, was yet ſo very ambitious, that he would fain have been thought the only man who could invent and diſcover. This made him frequently

In the preface to his Micrographia.

Life, &c. p. 24.

frequently lay claim to other people's inventions and diſcoveries; in which however, as well as in the preſent caſe, the thing was generally carried againſt him.

In 1687, his brother's daughter, Mrs. Grace Hooke, who had lived with him ſeveral years, died: and he was ſo affected with grief at her death, that he hardly ever recovered it, but was obſerved from that time to grow leſs active, more melancholy, and, if that could be, more cynical than ever. At the ſame time a chancery-ſuit, in which he was concerned with Sir John Cutler, on account of his ſalary for reading the Cutlerian lectures, made him very uneaſy, and increaſed his diſorder. In 1691, he was employed in forming the plan of the hoſpital near Hoxton, founded by Aſk alderman of London, who appointed Abp. Tillotſon one of his executors; and, December the ſame year, Hooke was created M. D. by a warrant from that prelate. July 18, 1696, his chancery-ſuit for Sir John Cutler's ſalary was determined in his favour to his inexpreſſible ſatisfaction. His joy on that occaſion was found in his diary thus expreſſed, "DOMSHLGISSA: that is, Deo Optimo Maximo ſit honor, "laus, gloria, in ſæcula ſæculorum. Amen. I was born on "this day of July 1635, and God has given me a new birth: "may I never forget his mercies to me! whilſt he gives me "breath, may I praiſe him!" The ſame year, an order was granted to him for repeating moſt of his experiments, at the expence of the Royal Society, upon a promiſe of his finiſhing the accounts, obſervations, and deductions from them, and of perfecting the deſcription of all the inſtruments contrived by him; but his increaſing illneſs and general decay rendered him unable to perform it. He continued ſome years in this waſting condition; and thus languiſhing, till he was quite emaciated, he died March 3, 1702, at his lodgings in Greſham-college, and was buried in St. Helen's church, Biſhopſgate-ſtreet, his corpſe being attended by all the members of the Royal Society then in London.

Life, &c. p. 24.

Birch's Life of Tillotſon.

Life, &c.

Life, &c. p. 26.

The writer of his life, to which we have all along referred, has given the following character of him, which, though not an amiable one, ſeems to be drawn with candor and impartiality. He made but a deſpicable figure, as to his perſon, being ſhort of ſtature, very crooked, pale, lean, and of a meagre aſpect, with dark brown hair, very long, and hanging over his face, uncut, and lank. Suitable to this perſon, his temper was penurious, melancholy, miſtruſtful, and jealous; which increaſed upon him with his years. He ſet out in his youth with a collegiate or rather a monaſtic re-

cluſeneſs, and afterwards led the life of a cynical hermit; ſcarcely allowing himſelf neceſſaries, notwithſtanding the great increaſe of his fortunes after the fire in London. He declared ſometimes, that he had a great project in his head, as to the diſpoſal of his eſtate, for the advancement of natural knowledge, and to promote the ends and deſigns for which the Royal Society was inſtituted; to build a handſome fabric for the ſociety's uſe, with a library, repoſitory, laboratory, and other conveniences for making experiments; and to found and endow a phyſico-mechanic lecture like that of Sir John Cutler. But though he was often ſolicited by his friends to put his deſigns down in writing, and make his will as to the diſpoſal of his eſtate, yet he could never be prevailed on to do it, but died without any will or teſtament that could be found. In like manner, with reſpect to his philoſophical treaſures, when he firſt became known to the learned world, he was very communicative of his inventions and diſcoveries, but afterwards grew cloſe and reſerved to a fault; alledging for an excuſe, that ſome perſons challenged his diſcoveries for their own, and took occaſion from his hints to perfect what he had not. For this reaſon he would ſuggeſt nothing, till he had time to perfect it himſelf; ſo that many things are loſt which he affirmed he knew, though he was not ſuppoſed to know every thing which he affirmed. For inſtance, not many weeks before his death, he told Mr. Waller and others, that he knew a certain and indefatigable method of diſcovering the longitude at ſea: yet it is evident, that his friends diſtruſted his aſſeveration of this diſcovery; and how little credit was then given to it in general, appears from Waller's own account thereof. "Hooke," ſays he, "ſuffering this invention to be undiſcovered to the laſt, gave "ſome perſons cauſe to queſtion, whether he was ever the "poſſeſſor of it; and to doubt, whether what in theory "ſeemed very promiſing, would anſwer when put in prac-"tice. Others indeed more ſeverely judged, that it was "only a kind of boaſting in him to aſſert that, which had Life, &c. "not been performed, though attempted by many." Thus ſtood the opinion of the world at his death; and nothing has ſince appeared to alter it. In the religious part of his character he was ſo far exemplary, that he always expreſſed a great veneration for the Deity; and ſeldom received any remarkable benefit in life, or made any conſiderable diſcovery in nature, or invented any uſeful contrivance, or found out any difficult problem, without ſetting down his acknowledgement to God, as many places in his diary plainly ſhew.

He

He frequently ſtudied the ſacred writings in the originals; for he was acquainted with the ancient languages, as well as with all the parts of mathematics. "To conclude," ſays Waller, "all his errors and blemiſhes were more than made "amends for by the greatneſs and extent of his natural and "acquired parts, and more than common if not wonderful "ſagacity, in diving into the moſt hidden ſecrets of nature, "and in contriving proper methods of forcing her to con- "feſs the truth, by driving and purſuing the Proteus through "all her changes to her laſt and utmoſt receſſes.—There "needs no other proof of this, than the great number of "experiments he made, with the contrivances for them, "amounting to ſome hundreds; his new and uſeful inſtru- "ments and inventions, which were numerous; his admir- "able facility and clearneſs in explaining the phænomena of "nature, and demonſtrating his aſſertions; his happy talent "in adapting theories to the phænomena obſerved, and con- "triving eaſy and plain, not pompous and amuſing, expe- "riments to back and prove theſe theories; proceeding from "obſervations to theories, and from theories to farther trials, "which he aſſerted to be the moſt proper method to ſucceed "in the interpretation of nature. For theſe his happy qua- "lifications he was much reſpected by the moſt learned phi- "loſophers at home and abroad; and ſo with all his failures "he may be reckoned among the great men of the laſt age, "ſo had he been free from them, poſſibly he might have "ſtood in the front." Life, &c. p. 26.

His papers being put by his friends into the hands of Richard Waller, Eſq; ſecretary to the Royal Society, that gentleman collected ſuch as he thought worthy of the preſs, and publiſhed them under the title of his "Poſthumous "Works" in 1705, to which he prefixed an account of his life, in folio.

HOOKE (NATHANIEL), celebrated for a "Roman "Hiſtory," died in 1764, but we know not at what age: as indeed few particulars of him are known, though he is ſaid, "from 1723 till his death, to have enjoyed the confi- "dence and patronage of men, not leſs diſtinguiſhed by "virtue than by titles." The firſt particular that occurs of him is from a letter to lord Oxford, dated Oct. 17, 1722; by which it appears, that, having been "ſeized with the "late epidemical diſtemper of endeavouring to be rich," meaning the South-Sea infatuation, "he was in ſome mea- "ſure happy to find himſelf at that inſtant but juſt worth Anecdotes of Bowyer, by Nichols, p. 394. 594.

" nothing." Some time after, however, he was recommended to old Sarah, ducheſs of Marlborough, who preſented him with 5000l. the condition of which donation was, that he the ſaid Hooke ſhould aid and aſſiſt her the ſaid ducheſs in drawing up and digeſting " An Account of the " Conduct of the Dowager Ducheſs of Marlborough, from " her firſt coming to Court, to the Year 1710." This was done, and the work was publiſhed in 1742, 8vo: but, ſoon after, ſhe took occaſion, as was uſual with her, to quarrel with him; " becauſe," finding her without religion, " he attempted," as ſhe affirmed, " to convert her to Po- " pery." Hooke was a Myſtic and Quietiſt, and a warm diſciple of Fenelon. It was he who brought a Catholic prieſt to take Pope's confeſſion upon his death-bed: the prieſt had ſcarcely departed, when Bolingbroke coming in, flew into a great paſſion upon the occaſion.

The " Roman Hiſtory" of Hooke was in 4 vols. 4to: the firſt in 1733, the ſecond in 1745, the third in 1764, and the fourth in 1771; from the building of Rome to the ruin of the commonwealth. In 1758, he publiſhed " Obſerva- " tions on four pieces upon the Roman Senate," among which were thoſe of Middleton and Chapman: and was anſwered in an anonymous pamphlet, intituled, " A Short " Review of Mr. Hooke's Obſervations, &c. concerning the " Roman Senate, and the Character of Dionyſius of Hali- " carnaſſus, 1758," 8vo. But the author of this was Edward Spelman, Eſq; who was then publiſhing an Engliſh tranſlation of Dionyſius. Hooke publiſhed alſo a tranſlation of " Ramſey's Travels of Cyrus."

HOOKER (RICHARD), an eminent Engliſh divine, and author of an excellent work, intituled " The Laws of Ec- " cleſiaſtical Polity, in eight Books," was born at Heavy-tree near Exeter in 1553, or, as Wood ſays, about the time of Eaſter 1554. His parents, not being rich, intended him for a trade: but his ſchoolmaſter at Exeter prevailed with them to continue him at ſchool, aſſuring them, that his natural endowments and learning were both ſo remarkable, that he muſt of neceſſity be taken notice of, and that God would provide him ſome patron who would free them from any future care or charge about him. Accordingly his uncle John Hooker, who was then chamberlain of the town, began to regard him; and being known to Jewell, made a viſit to that prelate at Saliſbury ſoon after, and " beſought him for " charity's ſake to look favourably upon a poor nephew of " his,

Ath. Oxon.

Life of Hooker, by Walton, prefixed to his Works.

Walton, &c.

" his, whom nature had fitted for a ſcholar; but the eſtate " of his parents was ſo narrow, that they were unable to " give him the advantage of learning; and that the biſhop " therefore would become his patron, and prevent him from " being a tradeſman, for he was a boy of remarkable hopes." The biſhop examined into his merits, found him to be what the uncle had repreſented him, and took him henceforward under his protection. He got him admitted, in 1567, one of the clerks of Corpus-Chriſti-college in Oxford, and ſettled a penſion on him; which, with the contributions of his uncle, afforded him a very comfortable ſubſiſtence. In 1571, he had the misfortune to loſe his patron, together with his penſion; however, Providence raiſed him up two other patrons, in Dr. Cole, then preſident of the college, and Dr. Edwyn Sandys, Bp. of London, and afterwards Abp. of York. To the latter of theſe Jewell had recommended him ſo effectually a little before his death, that though of Cambridge himſelf, he immediately reſolved to ſend his ſon Edwyn to Oxford, to be pupil to Hooker, who yet was not much older: for, ſaid he, " I will have a tutor for my ſon, " that ſhall teach him learning by inſtruction, and virtue by " example." Hooker had alſo another conſiderable pupil, viz. George Cranmer, grand nephew to Cranmer the archbiſhop and martyr; with whom, as well as with Sandys, he cultivated a ſtrict and laſting friendſhip. Walton, &c.

In 1577, he was elected fellow of his college; and about two years after, being a good maſter of the Oriental languages, was appointed deputy-profeſſor of the Hebrew tongue, in the room of a gentleman who was diſordered in his ſenſes. In 1581, he entered into orders; and ſoon after, being appointed to preach at St. Paul's-croſs in London, was ſo unhappy as to be drawn into a moſt unfortunate marriage: which, becauſe it is one of the moſt memorable circumſtances of his life, we will here give the particulars of, as they are related by Walton. There was, it ſeems, then belonging to the church of St. Paul's, a houſe called the Shunamites houſe, ſet apart for reception and entertainment of the preachers at St. Paul's-croſs, two days before, and one day after, the ſermon. That houſe was then kept by Mr. John Churchman, formerly a ſubſtantial draper in Watling-ſtreet, but now reduced to poverty. Walton ſays, that Churchman was a perſon of virtue, but cannot ſay quite ſo much of his wife. To this houſe Hooker came from Oxford ſo wet and weary, that he was afraid he ſhould not be able to perform his duty the Sunday following: however Life, &c.

Mrs.

Mrs. Churchman nurſed him ſo well, that he preſently recovered from the ill effects of his journey. For this he was very thankful; ſo much indeed that, as Walton expreſſes it, he thought himſelf bound in conſcience to believe all ſhe ſaid: ſo the good man came to be perſuaded by her, "that "he had a very tender conſtitution; and that it was beſt for "him to have a wife, that might prove a nurſe to him; ſuch "a one as might both prolong his life, and make it more "comfortable; and ſuch a one ſhe could and would provide "for him, if he thought fit to marry." Hooker not conſidering, "that the children of this world are wiſer in their "generation than the children of light," and fearing no guile, becauſe he meant none, gave her a power to chuſe a wife for him; promiſing, upon a fair ſummons, to return to London, and accept of her choice, which he did in that or the year following. Now, ſays Walton, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion: and for her conditions, they were too like that wife's which Solomon compares to a dripping-houſe; that is, ſays Wood, ſhe was "a clowniſh ſilly wo-
Ath. Oxon. "man, and withal a mere Xantippe."

Hooker, now driven from his college, remained without preferment, and ſupported himſelf as well as he could, till the latter end of 1584, when he was preſented by John Cheny, Eſq; to the rectory of Drayton Beauchamp in Buckinghamſhire, where he led an uncomfortable life with his wife Joan about a year. In this ſituation he received a viſit from his friends and pupils Sandys and Cranmer, who found him with a Horace in his hand, tending his ſmall allotment of ſheep in a common field: which he told them he was forced to do, becauſe his ſervant was gone home to dine, and aſſiſt his wife in the houſhold buſineſs. When the ſervant returned and releaſed him, his pupils attended him to his houſe, where their beſt entertainment was his quiet company, which was preſently denied them; for Richard was called to rock the cradle, and the reſt of their welcome was ſo like this, that they ſtayed but till the next morning, which
Walton, &c. was long enough to diſcover and pity their tutor's condition. At their return to London, Sandys acquainted his father with Hooker's deplorable ſtate; who thereupon entered ſo heartily into his concerns, that he got him to be made maſter of the Temple in 1585. This, though a fine piece of preferment, was not ſo ſuitable to Hooker's temper, as the retirement of a living in the country, where he might be free from noiſe: nor did he accept of it without reluctance.

At

At the time when Hooker was choſen maſter of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners, it is ſaid, but ordained by the preſbytery at Antwerp, and warmly attached to the Geneva government. Travers had ſome hopes of ſetting up this government in the Temple, and for that purpoſe endeavoured to be maſter of it; but, not ſucceeding, gave Hooker all the oppoſition he could in his ſermons, many of which were about the doctrine, diſcipline, and ceremonies of the church; inſomuch that they conſtantly withſtood each other to the face: for as ſomebody ſaid pleaſantly, "The forenoon ſermon ſpake Canterbury, and the afternoon Geneva." The oppoſition became ſo viſible, and the conſequences ſo dangerous, eſpecially in that place, that Archbp. Whitgift cauſed Travers to be ſilenced by the high commiſſion court. Upon that, Travers preſented his ſupplication to the privy-council, which being without effect, he made it public. This obliged Hooker to publiſh an anſwer, which was inſcribed to the archbiſhop, and procured him as much reverence and reſpect from ſome, as it did neglect and hatred from others. In order therefore to undeceive and win theſe, he entered upon his famous work "of the Laws of Eccleſiaſtical Polity;" and laid the foundation and plan of it, while he was at the Temple. But he found the Temple no fit place to finiſh what he had there deſigned: and therefore intreated the Archbp. to remove him to ſome quieter ſituation in the following letter.

"My lord, When I loſt the freedom of my cell, which "was my college, yet I found ſome degree of it in my quiet "country parſonage. But I am weary of the noiſe and oppoſitions of this place; and indeed God and nature did "not intend me for contentions, but for ſtudy and quietneſs. "And, my lord, my particular conteſts here with Mr. Travers have proved the more unpleaſant to me, becauſe I believe him to be a good man; and that belief hath occaſioned me to examine mine own conſcience concerning "his opinions. And to ſatisfy that, I have conſulted the "Holy Scripture, and other laws both human and divine, "whether the conſcience of him, and others of his judgement, ought to be ſo far complied with by us, as to alter "our frame of church government, our manner of God's "worſhip, our praiſing and praying to him, and our eſtabliſhed ceremonies, as often as their tender conſciences "ſhall require us. And in this examination I have not only "ſatisfied myſelf, but have begun a treatiſe, in which I in-

"tend

" tend the ſatisfaction of others, by a demonſtration of the
" reaſonableneſs of our Laws of Eccleſiaſtical Polity.—But,
" my lord, I ſhall never be able to finiſh what I have begun,
" unleſs I be removed into ſome quiet parſonage, where I
" may ſee God's bleſſings ſpring out of my mother earth,
" and eat my own bread in peace and privacy: a place,
" where I may without diſturbance meditate my approach-
" ing mortality, and that great account, which all fleſh muſt
Walton,&c. " give at the laſt day to the God of all ſpirits."

Upon this application he was preſented, in 1591, to the rectory of Boſcomb in Wiltſhire; and, July the ſame year, to the prebend of Nether-Haven in the church of Sarum, of
Walton,&c. which he was alſo made ſub-dean. At Boſcomb he finiſhed
Ath. Oxon. four books, which were entered into the regiſter book at Stationers-hall, March 1592, but not printed till 1594. In 1595, he quitted Boſcomb, and was preſented by queen Elizabeth to the rectory of Biſhop's-Bourne in Kent, where he ſpent the remainder of his life. In this place he compoſed the fifth book of his " Eccleſiaſtical Polity," which was dedicated to the Archbiſhop, and publiſhed by itſelf in 1597. He finiſhed there the 6th, 7th, and 8th books of that learned work; but whether we have them genuine, and as left by himſelf, hath been a matter of much diſpute. Some time after he caught cold, in a paſſage by water between London and Graveſend, which drew upon him an illneſs, that put an end to his life, when he was only in his 47th year. He died Nov. 2, 1600. His illneſs was ſevere and lingering; he continued, notwithſtanding, his ſtudies to the laſt. He ſtrove particularly to finiſh his " Eccleſiaſtical Polity;" and ſaid often to a friend, who viſited him daily, that " he " did not beg a long life of God for any other reaſon, but " to live to finiſh the three remaining books of Polity; and " then, Lord, let thy ſervant depart in peace," which was his uſual expreſſion. A few days before his death, his houſe was robbed; of which having notice, he aſked, " are my " books and written papers ſafe?" And being anſwered, that they were, " then," ſaid he, " it matters not, for no
Walton,&c. " other loſs can trouble me."

But whatever value Hooker himſelf might put upon his books of " Eccleſiaſtical Polity," he could not put a greater upon them, than every body elſe has done. They have been admired for the ſoundneſs of reaſoning, which runs through them, and the prodigious extent of learning, they every where diſcover: and the author has univerſally acquired from them the honourable titles of " the Judicious" and

" the

" the Learned." When James I. aſcended the throne of England, he is ſaid to have aſked Whitgift for his friend Mr. Hooker, from whoſe books of " Eccleſiaſtical Polity" he had ſo much profitted; and being informed by the Archbp. that he died a year before the queen, he expreſſed the greateſt diſappointment and the deepeſt concern. Charles I. it is well known, earneſtly recommended the reading of Hooker's books to his ſon; and they have ever ſince been held in the higheſt veneration and eſteem by all. An anecdote is preſerved by the writer of his life, which, if true, ſhews that his fame was by no means confined to his own country, but travelled abroad; and ſo far and ſo loudly, that it reached even the ears of the Pope himſelf. Cardinal Alen and Dr. Stapleton, though both in Italy when his books were publiſhed, were yet ſo affected with the fame of them, that they contrived to have them ſent for; and after reading them, are ſaid to have told the Pope, then Clement VIII. that " though " his holineſs had not yet met with an Engliſh book, as he " was pleaſed to ſay, whoſe writer deſerved the name of an " author, yet there now appeared a wonder to them, and ſo " they did not doubt it would appear to his holineſs, if it " was in Latin; which was, that 'a pure obſcure Engliſh " prieſt had writ four ſuch books of Law and Church Polity, " in ſo majeſtic a ſtyle, and with ſuch clear demonſtrations " of reaſon,' that in all their readings they had not met " with any thing that exceeded him." This begetting in the Pope a deſire to know the contents, Stapleton read to him the firſt book in Latin; upon which the Pope ſaid, " there is no learning that this man hath not ſearched into; " nothing too hard for his underſtanding. This man indeed " deſerves the name of an author. His books will get re- " verence by age; for there is in them ſuch ſeeds of eternity, " that if the reſt be like this, they ſhall continue till the laſt " fire ſhall devour all learning:" all which, whether the Pope ſaid it or no, we take to be ſtrictly true. Walton, &c.

Beſides the eight books of " Eccleſiaſtical Polity," and his anſwer to Travers's " Supplication," there are ſome ſermons of his in being, which have of late been collected and printed with his works in folio.

HOOPER (Dr. GEORGE), an eminent Engliſh divine, was born at Grimley in Worceſterſhire, about 1640, and educated in grammar and claſſical learning at Weſtminſter-ſchool, where he was king's ſcholar. From thence he became a ſtudent of Chriſt-church in Oxford in 1656, where he Wood's Faſti. Vol. II.

he took his degrees at the regular times; and diſtinguiſhed himſelf above his contemporaries by his ſuperior knowledge in philoſophy, mathematics, Greek and Roman antiquities, and the Oriental languages. In 1672, he became chaplain to Morley, biſhop of Wincheſter; and not long after chaplain to Archbp. Sheldon, who begged this favour of the biſhop of Wincheſter, and who in 1675 gave him the rectory of Lambeth, and afterwards the precentorſhip of Exeter. In 1677, he commenced D.D. and the ſame year, being made almoner to the princeſs of Orange, he went over to Holland, where, at the requeſt of her royal highneſs, he regulated her chapel according to the uſage of the church of England. After one year's attendance, he repaſſed the ſea, in order to compleat his marriage, the treaty for which had been ſet on foot before his departure. This done, he went back to her highneſs, who had obtained a promiſe from him to that purpoſe; but, after a ſtay of about eight months, ſhe conſented to his return home. In 1680, he was offered the divinity-profeſſorſhip at Oxford, which he declined; but was made king's chaplain about the ſame time. In 1685, by the king's command, he attended the duke of Monmouth, and had much free converſation with him in the Tower, both the evening before, and the day of his execution. The following year he took a ſhare in the Popiſh controverſy, and wrote a treatiſe, which we ſhall mention preſently with his works. In 1691, he ſucceeded Dr. Sharp, in the deanery of Canterbury. As he never made the leaſt application for preferment, queen Mary ſurpriſed him with this offer, when the king her huſband was abſent in Holland. He was made chaplain to their majeſties the ſame year. In 1698, when a preceptor was choſen for the duke of Glouceſter, though both the royal parents of that prince preſſed earneſtly to have Hooper, and no pretence of any objection was ever made againſt him, yet the king named Bp. Burnet for that ſervice. In 1701, he was choſen prolocutor to the lower houſe of convocation; and the ſame year was offered the primacy of Ireland by the earl of Rocheſter, then lord lieutenant there. The year after the acceſſion of Anne to the throne, he was nominated to the biſhopric of St. Aſaph. This he accepted, though againſt his inclination; and in half a year after, receiving a like command to remove to that of Bath and Wells, he earneſtly requeſted her majeſty to diſpenſe with the order, not only on account of the ſudden charge of ſuch a tranſlation, as well as a reluctance to remove, but alſo in regard to his friend Dr. Kenn, the deprived biſhop of that place, for

Boyer's Hiſt. of Queen Anne, under that year.

for whom he begged the biſhopric. The queen readily complied with Hooper's requeſt; but the offer being declined by Kenn, Hooper at his importunity yielded to become his ſucceſſor. He ſat in the ſee of Bath and Wells 24 years and ſix months; and, in 1627, died at Barkley in Somerſetſhire, whither he ſometimes retired; and was interred, in purſuance of his own requeſt, in the cathedral of Wells, under a marble monument with a Latin inſcription upon it.

Beſides eight ſermons, he publiſhed ſeveral books in his life-time, and left ſeveral MSS. behind him, ſome of which he gave leave to be printed. The following is a catalogue of both. 1. "The Church of England free from the Imputation of Popery, 1682." 2. "A fair and methodical "Diſcuſſion of the firſt and great Controverſy between the "Church of England and the Church of Rome, concerning "the Infallible Guide: in three Diſcourſes." The two firſt of which were licenced by Dr. Morrice, in 1687, but the laſt was never printed. 3. "The Parſon's Caſe under "the preſent Land-Tax, recommended in a Letter to a "Member of the Houſe of Commons, 1689." 4. "A "Diſcourſe concerning Lent, in two Parts. The firſt, an "hiſtorical Account of its Obſervation; the ſecond, an "Eſſay concerning its Original. This ſubdivided into two "Repartitions, whereof the firſt is preparatory, and ſhews, "that moſt of our Chriſtian Ordinances are derived from "the Jews; and the ſecond conjectures, that Lent is of the "ſame Original, 1694." 5. A Paper in the "Philoſophical Tranſactions for Oct. 1699," intituled, "A Calculation of the Credibility of Human Teſtimony." 6. "New "Danger of Preſbytery, 1713." 7. "Marks of a defenceleſs Cauſe." 8. "A Narrative of the Proceedings "of the lower Houſe of Convocation from Feb. 10, 1700, "to June 25, 1701, vindicated." 9. "De Valentinianorum Hæreſi conjecturæ, quibus illius origo ex Ægyptiaca "Theologia deducitur, 1711." 10. "An Inquiry into the "State of the ancient Meaſures, the Attic, the Roman, "and eſpecially the Jewiſh. With an Appendix concerning our old Engliſh Money and Meaſures of Content, "1721." 11. "De Patriarchæ Jacobi Benedictione Gen. "49, conjecturæ," publiſhed by the Rev. Mr. Hunt of Hart-hall in Oxford, with a preface and notes, according to the biſhop's directions to the editor, a little before his death. The MSS. before mentioned are the two following: 1. "A "Latin Sermon," preached in 1672, when he took the degree of B. D. and, 2. "A Latin Tract on Divorce." A beautiful

beautiful edition of his whole works was printed at Oxford, 1757, folio.

Ath. Oxon. HOPER, or HOOPER (JOHN), memorable for martyrdom in the Proteſtant cauſe, was born in Somerſetſhire, and bred at Oxford. He took a bachelor's degree in 1518; and, as is reported, was of the fraternity of Ciſtercians, commonly called White Monks: but, being weary of the order, he returned to Oxford, where, as the Catholics ſay, he was poiſoned with Lutheran principles, and became, in their language, a heretic. At the time when the ſtatute of the Six Articles came out, he left what he had; and by ſome means got to be chaplain and ſteward to Sir John Arundel, who was afterwards put to death with the protector in king Edward's days: but, being diſcovered to be a Proteſtant, he was obliged to quit, and fly into France. After ſtaying for ſome time in a diſagreeable ſituation there, he returned to England, and lived with a gentleman of the name of Saintlow. But at length being ſought after, and dreading to be apprehended, he diſguiſed himſelf in a mariner's habit, made himſelf maſter of a boat, and ſailed to Ireland. Thence he went to Switzerland, where he became acquainted with Bullinger, ſcholar and ſucceſſor of Zuinglius's chair; and where, ſaith Fox, by his counſel and doctrine, he married a wife which was a Burgundian, and applied very ſtudiouſly to the Hebrew tongue.

Act. & Mon. Eccleſ. ſub. ann. 1555.

On the acceſſion of Edward VI. he returned to his native country, ſettled in London, and became a frequent and popular preacher. When Bonner was to be deprived of his biſhopric, he was one of his accuſers; which, no doubt, would recommend him as an acceptable ſacrifice in the following bloody reign. By the intereſt of the earl of Warwick, he was nominated and elected biſhop of Glouceſter; but when he came to be conſecrated or inveſted by Abp. Cranmer and Bp. Ridley, he refuſed to wear a canonical habit, and was thereupon put under confinement. But, theſe ceremonies being diſpenſed with by the king's authority, he was conſecrated biſhop of the aforeſaid ſee, in 1550; and, about two years after, he had the biſhopric of Worceſter given to him, to keep in commendam with the former. He now preached often, viſited his dioceſes, kept great hoſpitality for the poor, and was beloved by many. But in the perſecution under Mary, being then near ſixty years of age, and refuſing to recant his opinions, he was burned in the city

city of Glouceſter, and ſuffered death with admirable conſtancy.

He was a perſon of good parts, and great learning, and publiſhed many writings, ſome of which are to be found in John Fox's book of the "Acts and Monuments of the "Church."

HOORNBEECK (JOHN), an illuſtrious profeſſor of divinity in the univerſities of Utrecht and Leyden, was born at Haerlem in 1617, and ſtudied there till he was 16. Then he was ſent to Leyden, and afterwards in 1635 went to ſtudy at Utrecht. In 1639, he was admitted a miniſter, and went to perform the functions of his office ſecretly at Cologne; and was never diſcouraged by the dangers to which he was expoſed in a city where moſt of the inhabitants were zealous Papiſts. He returned to Holland in 1643, and that year was made D. D. The proofs he gave of his great learning were ſuch, that he was choſen in 1644 to fill the chair of divinity profeſſor at Utrecht; and the next year was made miniſter in ordinary of the church in that city. However difficult the functions of theſe two employments were, yet he acquitted himſelf in them with great diligence almoſt ten years. As a paſtor, he often viſited the members of his church: he encouraged the pious, inſtructed the ignorant, reproved the wicked, refuted the heretics, comforted the afflicted, refreſhed the ſick, ſtrengthened the weak, cheared up the drooping, aſſiſted the poor. As a profeſſor, he took as much care of the ſtudents in divinity, as if they had been his own children: he uſed to read not only public lectures, but even private ones, for them; and to hold ordinary and extraordinary diſputations. He was choſen to exerciſe the ſame employments at Leyden, which he had at Utrecht, and accepted them in 1654. He died in 1666; and though he was but about 49 years of age, yet conſidering his labours it is rather a matter of wonder, that he lived ſo long, than that he died ſo ſoon. He publiſhed a great number of works; didactical, polemical, practical, hiſtorical, and oratorical. He underſtood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, Engliſh, French, Italian, and ſome little of Arabic and Spaniſh. He never departed one inch from the moſt ſtrict orthodoxy; and he was not leſs commendable for his integrity, than for his parts and learning. Bayle ſeems to have ſet him forth in his Dictionary, as the complete model of a Bayle's Dict.

good paſtor and divinity-profeſſor. He married at Utrecht in 1650; and left two ſons.

Nichols's Select Collection of Poems, Vol. II. p. 187.

HOPKINS (EZEKIEL), a learned and worthy prelate, experienced a fate extremely ſingular. He was born at Sandford in Devonſhire, where his father was curate; became choriſter of Magdalen-college, Oxford, in 1649, at the age of about 16, uſher of the ſchool adjoining, when B. A.; chaplain of the college when M. A.; and would have been fellow, had his country qualified him. All this time he lived and was educated under Preſbyterian and Independent diſcipline; and about the time of the Reſtoration became aſſiſtant to Dr. Spurſtow of Hackney. He was afterwards elected preacher at one of the city churches; but the biſhop of London refuſed to admit him, as he was a popular preacher among the Fanatics. He then obtained St. Mary's church at Exeter, was countenanced by biſhop Ward, and much admired for the comelineſs of his perſon and elegance of preaching. The lord Robartes in particular (afterwards earl of Truro) was ſo pleaſed with him, that he gave him his daughter Araminta in marriage, took him chaplain to Ireland in 1669, gave him the deanry of Raphoe, and recommended him ſo effectually to his ſucceſſor lord Berkeley, that he was conſecrated biſhop of Raphoe Oct. 27, 1671, and tranſlated to Londonderry in 1681. Driven thence by the forces under the earl of Tyrconnel in 1688, he retired into England, and was elected miniſter of Aldermanbury in Sept. 1689, where he died. June 19, 1690, he publiſhed five ſingle Sermons, afterwards incorporated in two volumes; an "An Expoſition of the Ten Commandments, 1692," 4to, with his portrait; and an "Expoſition of the Lord's "Prayer, 1691."

Nichols's Select Collection of Poems, Vol. II. p. 183.

HOPKINS (CHARLES), ſon of the biſhop of Londonderry. He was born at Exeter; but, his father being taken chaplain to Ireland, he received the early part of his education at Trinity-college, Dublin; and afterwards was a ſtudent at Cambridge. On the rebellion in Ireland in 1688, he returned thither, and exerted his early valour in the cauſe of his country, religion, and liberty. When public tranquillity was reſtored, he came again into England, and fell into an acquaintance with gentlemen of the beſt wit, whoſe age and genius were moſt agreeable to his own. In 1694 he publiſhed ſome "Epiſtolary Poems and Tranſlations," which may be ſeen in the "Select Collection;" and in 1695 he

he ſhewed his genius as a dramatic writer, by "Pyrrhus king "of Egypt," a tragedy, to which Congreve wrote the epilogue. He publiſhed that year "The Hiſtory of Love," a connexion of ſelect fables from "Ovid's Metamorphoſes, "1695;" which, by the ſweetneſs of his numbers and eaſineſs of his thoughts, procured him conſiderable reputation. With Dryden in particular he became a great favourite. He afterwards publiſhed the "Art of Love," which, Jacob ſays, "added to his fame, and happily brought him acquainted "with the earl of Dorſet and other perſons of diſtinction, "who were fond of his company, through the agreeableneſs "of his temper and the pleaſantry of his converſation. It "was in his power to have made his fortune in any ſcene "of life; but he was always more ready to ſerve others than "mindful of his own affairs; and, by the exceſſes of hard "drinking, and a too paſſionate fondneſs for the fair ſex, he "died a martyr to the cauſe in the 36th year of his age." Mr. Nichols has preſerved in his collection an admirable Hymn, "written about an hour before his death, when in "great pain." His "Court-Proſpect," in which many of the principal nobility are very handſomely complimented, is called by Jacob "an excellent piece;" and of his other poems he adds, "that they are all remarkable for the purity "of their diction, and the harmony of their numbers." Mr. Hopkins was alſo the author of two other tragedies; "Boa-"dicea Queen of Britain, 1697;" and "Friendſhip im-"proved, or the Female Warrior," with a humorous prologue, comparing a poet to a merchant, a compariſon which will hold in moſt particulars except that of accumulating wealth. Our author, who was at Londonderry when this tragedy came out, inſcribed it to Edward Coke of Norfolk, Eſq; in a dedication, remarkably modeſt and pathetic. It is dated Nov. 1, 1699, and concludes: "I now begin to "experience how much the mind may be influenced by the "body. My Muſe is confined, at preſent, to a weak and "ſickly tenement; and the winter ſeaſon will go near to "over-bear her, together with her houſhold. There are "ſtorms and tempeſts to beat her down, or froſts to bind "her up and kill her; and ſhe has no friend on her ſide but "youth to bear her through; if that can ſuſtain the attack, "and hold out till ſpring comes to relieve me, one uſe I "ſhall make of farther life ſhall be to ſhew how much I am, "Sir, your moſt devoted humble ſervant, C. HOPKINS."

His feelings were prophetic; he died in the courſe of that winter.

Nichols's Select Collection of Poems, Vol. II. p. 322.

HOPKINS (JOHN), another ſon of the good biſhop of Londonderry, and born Jan. 1, 1675. Like his elder brother, his poetry was principally on ſubjects of Love: like him too, his proſpects in life appear to have terminated unfortunately. He publiſhed, in 1698, "The Triumphs of "Peace, or the Glories of Naſſau; a pindaric poem occa- "ſioned by the concluſion of the peace between the Confe- "deracy and France; written at the time of his grace the "duke of Ormond's entrance into Dublin." "The deſign "of this poem," the author ſays in his preface, "begins, "after the method of Pindar, to one great man, and riſes to "another; firſt touches the duke, then celebrates the "actions of the king, and ſo returns to the praiſes of the "duke again." In the ſame year he publiſhed "The Vic- "tory of Death; or the Fall of Beauty; a viſionary Pin- "daric Poem, occaſioned by the ever-to-be-deplored Death "of the Right Honourable the Lady Cutts," 8vo. But the principal performance of J. Hopkins was "Amaſia, or "the Works of the Muſes, a collection of poems in three "volumes, 1700." Each of theſe little volumes is divided into three books, and each book is inſcribed to ſome beautiful patroneſs, amongſt whom the ducheſs of Grafton ſtands foremoſt. The laſt book is inſcribed "To the memory of "Amaſia," whom he addreſſes throughout theſe volumes in the character of Sylvius. There is a vein of ſerioufneſs, if not of poetry, runs through the whole performance. Many of Ovid's ſtories are very decently imitated; "moſt of "them," he ſays, "have been very well performed by my "brother, and publiſhed ſome years ſince; mine were written "in another kingdom before I knew of his." In one of his dedications he tells the lady Olympia Robartes, "Your "ladyſhip's father, the late earl of Radnor, when governor "of Ireland, was the kind patron to mine: he raiſed him "to the firſt ſteps by which he afterwards aſcended to the "dignities he bore; to thoſe, which rendered his labours "more conſpicuous, and ſet in a more advantageous light "thoſe living merits, which now make his memory be- "loved. Theſe, and yet greater temporal honours, your "family heaped on him, by making even me in ſome ſort "related and allied to you, by his inter-marriage with your "ſiſter the lady Araminta. How imprudent a vanity is it "in me to boaſt a father ſo meritorious! how may I be "aſhamed to prove myſelf his ſon, by poetry, that only qua- "lification he ſo much excelled in, but yet eſteemed no ex- "cellence. I bring but a bad proof of birth, laying my "claim

" claim in that only thing he would not own. Theſe are, " however, Madam, but the products of immaturer years; " and riper age may, I hope, bring forth more ſolid works." We have never ſeen any other of his writings; nor have been able to collect any farther particulars of his life: but there is a portrait of him, under his poetical name of Sylvius.

HORAPOLLO, or HORUS APOLLO, a grammarian, according to Suidas, of Panoplus in Egypt, who taught firſt at Alexandria, and then at Conſtantinople, under the reign of Theodoſius. There are extant under his name two books " concerning the Hieroglyphics of the Egyptians," which Aldus firſt publiſhed in Greek in 1505, folio. They have often been republiſhed ſince, with a Latin verſion and notes; but the beſt edition is that by Cornelius de Pauw at Utrecht in 4to. Mean while there are many Horapollo's of antiquity; and it is not certain, that the grammarian of Alexandria was the author of theſe books. Suidas does not aſcribe them to him; and Fabricius is of opinion, that they belong rather to another Horus Apollo of more ancient ſtanding, who wrote upon Hieroglyphics in the Egyptian language, and from whoſe work an extract rather than a verſion has been made of theſe two books in Greek. His reaſons may be ſeen in the firſt volume of his " Bibliotheca Græca."

HORATIUS (QUINTUS FLACCUS), an ancient Roman poet, who flouriſhed in the age of Auguſtus, was born at Venuſium, a town of Apulia, or of Lucania; for he himſelf does not determine which. His birth-day fell on Dec. 8, U. C. 689, when L. Cotta and L. Manlius Torquatus were conſuls; and about 65 years before Chriſt. He ſtayed in the place of his birth till he was ten years old, and was then removed to Rome: for though his father was no more than the ſon of a freedman and a tax-gatherer, and not very learned, yet being a man of good ſenſe, he knew the neceſſity of inſtructing his ſon by ſomething more than bare precept. He removed him to Rome, therefore, for the opportunity of ſetting before him the examples of all ſorts of perſons, and ſhewing him what behaviour he ſhould imitate, and what he ſhould avoid: ſpurring him on all the while to this imitation, by pointing out the good effects of virtue, and the ill effects of vice. This Horace himſelf tells us; and the old man in Terence had juſt the ſame notions. " I uſe " him," ſays he, ſpeaking of his ſon, " to look upon the " lives of others, as upon a mirror; and from their conduct

Sat. 1. Lib. ii. Od. 21. Lib. i. Sat. 4. Lib. i.

" to take a pattern for his own. Do this, ſhun that; this " is praiſe-worthy, that to be blamed." " Conſuefacio: " inſpicere, tanquam in ſpeculum, in vitas omnium jubeo, " atque ex aliis ſumere exemplum ſibi. Hoc facito, hoc
Adelph. Act iii. Sc. 3. " fugito: hoc laudi eſt, hoc vitio datur." Mean time, Horace did not want the beſt maſters that Rome could afford; and when he was about 18, was ſent to Athens, where he compleated what his father had ſo well begun, and acquired all the accompliſhments that polite learning and a liberal education could give him.

Brutus about this time going to Macedonia, as he paſſed through Athens, took ſeveral young gentlemen to the army with him; and Horace, now grown up, and qualified to ſet out into the world, among the reſt. Brutus made him a tribune: but it is probable, that this general was pretty much ſtreightened for officers and ſoldiers at this time, otherwiſe we ſhall not eaſily account for his advancing Horace. He would hardly make him an officer for his wit; and for courage he had none, as the event ſhewed at the battle of Philippi, where Horace left the field and fled, after he had ſhamefully flung away his ſhield. This memorable circumſtance of his life he mentioned himſelf, in an Ode to his friend Pompeius Varus, who was with him in the ſame battle of Philippi, and accompanied him in his flight:

" Tecum Philippos, & celerem fugam
" Senſi, relicta non bene parmula."

If indeed we are to underſtand this ſeriouſly, and not rather as a compliment to the proweſs of Auguſtus and his arms. However, though running away might poſſibly ſave his life, it could not ſecure his fortune, which he forfeited; for, being on the weaker ſide, it became with thoſe of others a prey to the conqueror. Thus reduced to want, that mother of ingenuity, " ingeni largitor venter," he applied himſelf to poetry, in which he ſucceeded ſo well, that he ſoon made
Sat. 6. Lib. i. himſelf known to ſome of the greateſt men in Rome. Virgil, as he has told us, was the firſt that recommended him to Mæcenas; and this celebrated patron of learning and learned men grew ſo fond of him, that he became a ſuitor for him to Auguſtus, and got his eſtate to be reſtored. Auguſtus was highly taken with his great merit and addreſs, admitted him to a cloſe familiarity with him in his private hours, and afterwards made him no ſmall offers of preferment. The poet had the greatneſs of mind to refuſe them all; and the prince was generous enough not to be offended at his free-

dom

dom in ſo doing. He muſt have been, what his writings every where ſpeak him to have been, very indifferent as to vain and oſtentatious living, and the pride of a court, to refuſe a place ſo honourable and advantageous as that of ſecretary to Auguſtus. But the life he loved beſt, and lived as much as he could, was the very reverſe of a court-life; a life of retirement and ſtudy, free from the noiſe and hurry of ambition: for he does but rally, when he repreſents himſelf as fond of change:

" Romæ Tibur amo ventoſus, Tibure Romam,"

as it was his peculiar talent to be always agreeable, and, when he would glance at others, to banter himſelf.

Some time after, when he was about 26 years of age, Auguſtus found it neceſſary to clap up a peace with Antony, the better to deſtroy young Pompey their common enemy: and for this end perſons were ſent to Brundiſium as deputies, to conclude the treaty between them. Mæcenas going on Cæſar's part, Horace, Virgil, and ſome others, accompanied him thither: and Horace has deſcribed the journey in a moſt entertaining and humorous manner, in the fifth Satire of his firſt book. This happened in Pollio's conſulſhip, who was about that time writing a hiſtory of the civil wars for the laſt 20 years; which occaſioned Horace to addreſs the firſt Ode of the ſecond book to him, and to repreſent the many inconveniences ſuch a work muſt neceſſarily expoſe him to.

" Periculoſæ plenum opus aleæ
" Tractas, & incedis per ignes
" Suppoſitos cineri doloſo:"

juſtly imagining, it might ruin him with Auguſtus, if he mentioned the true cauſes of the civil war between Cæſar and Pompey, and their motives to begin it. Dacier, in his life of Horace, ſeems to have fixed happily enough the time of his writing ſome Odes and Epiſtles, and Bentley has done ſomething more in this way: and from them it appears, that before he was 30 years of age, he had introduced himſelf to the acquaintance of the moſt conſiderable perſons in Rome; of which this Ode to Pollio may furniſh a proof: for his merit muſt have been well known, and his reputation well eſtabliſhed, before he could take the liberty, he has there done, with one of Pollio's high character: and he was ſo great a maſter in the ſcience of men and manners, that he would not have taken it, if it had been improper to be taken.

His love for retirement increaſing with his age, he at laſt reſolved upon it for good and all. For ſome years he uſed only to be at Rome in the ſpring, ſpending the ſummer in the country, and the winter at Tarentum. In his retirement he gave himſelf ſo entirely up to eaſe, that he could not be prevailed on to undertake any great work, though he was ſtrongly ſolicited to it: nevertheleſs, his gratitude to Auguſtus called upon him ſometimes to ſing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Druſus. His "Carmen ſæculare" he compoſed at the expreſs command of Auguſtus; and to oblige him, wrote alſo the firſt epiſtle of the ſecond book. That prince had kindly reproached him, with having ſaid ſo little of him in his writings; and aſked him in a letter written on this occaſion, "whether he thought it would diſgrace him with "poſterity, if he ſhould ſeem to have been intimate with "him?" upon which he addreſſed the epiſtle juſt mentioned to him.

Horatii Vita à Suetonio.

Horace embraced the Epicurean philoſophy for the greateſt part of his life; but, at the latter end of it, ſeems to have leaned a little towards the Stoic. He was of a chearful temper, fond of eaſe and liberty, and went pretty far into the gallantries of his times, till age ſtole in upon his amours. He ſeems to have maſtered his paſſions, and to have lived in an undiſturbed and philoſophical tranquillity: ſo that his life in general was, as he deſcribes it—"Secretum iter, & fal-"lentis ſemita vitæ." While he was thus enjoying the ſweets of retirement, his beloved friend and patron Mæcenas died; and this incident is ſuppoſed to have touched him ſo ſenſibly, that he did not ſurvive it long enough to lament him in an elegy. He had before declared, upon a dangerous fit of illneſs, which had attacked Mæcenas, that if he went, he would not ſtay behind him:

Od. 1. Lib. ix.

Od. 17. Lib. ii.

"Ille dies utramque
"Ducet ruinam: non ego perfidum
"Dixi ſacramentum: ibimus, ibimus,
"Utcunque præcedes, ſupremum
"Carpere iter comites parati."

Whether the loſs of his patron helped to ſhorten his life, or whether he was attacked by ſome diſtemper immediately afterwards, is uncertain: but he died Nov. 17, as Mæcenas did, according to Dio, the beginning of that month. This happened in the year of Rome 746, in that of Horace 57, and about eight years before Chriſt. He was buried near Mæcenas's

Mæcenas's tomb, and declared in his laſt words Auguſtus his heir; the violence of his diſtemper being ſuch, that he was not able to ſign his will. In his perſon, he was very ſhort and corpulent, as we learn from a fragment of a letter of Auguſtus's to him, preſerved in his life by Suetonius: where the emperor compares him to the book he ſent him, which was a little ſhort thick volume. He was grey-haired about forty; ſubject to ſore eyes, which made him uſe but little exerciſe; and of a conſtitution probably not the beſt, by its being unable to ſupport him to a more advanced age, though he ſeems to have managed it with very great care. Confident of immortal fame from his works, as all allow he very juſtly might be, he had thus expreſſed his indifference to any magnificent funeral rites, or fruitleſs ſorrows for his death. Od. 20. B. ii.

" Abſint inani funere næniæ
" Luctuſque turpes, & querimoniæ:
" Compeſce clamorem, ac ſepulchri
" Mitte ſupervacuos honores."

Mourn not, no friendly drops muſt fall,
No ſighs attend my funeral,
Thoſe common deaths may crave:
Let no diſgraceful grief appear,
Nor damp my glory with a tear,
And ſpare the uſeleſs honours of a grave.

CREECH.

HORNECK (Dr. ANTHONY), an Engliſh divine, was born at Baccharack, a town in the Lower Palatinate, in 1641. His father was recorder or ſecretary of that town, a ſtrict Proteſtant; and the doctor was brought up in the ſame manner, though ſome, it ſeems, aſſerted, that he was originally a Papiſt. He was deſigned for the holy miniſtry from his birth, and firſt ſent to Heidelberg, where he ſtudied divinity under Spanheim, afterwards profeſſor at Leyden. When he was 19, he came over to England, and was entered of Queen's-college in Oxford, Dec. 1663: of which, by the intereſt of Barlow, then provoſt of that college, and afterwards biſhop of Lincoln, he was made chaplain ſoon after his admiſſion. He was incorporated M. A. from the univerſity of Wittemberg, Dec. 1663; and not long after made vicar of Allhallows in Oxford, which is in the gift of Lincoln-college. Here he continued two years, and was then taken into the family of the duke of Albemarle, in quality Life of Horneck by Kidder, Biſhop of Bath and Wells, p. 3. Kidder, &c. p. 4.

lity of tutor to his ſon lord Torrington. The duke preſented him to the rectory of Doulton in Devonſhire, and alſo procured him a prebend in the church of Exeter. In 1669, before he married, he went over into Germany to ſee his friends, where he was mightily admired as a preacher, and was entertained with great reſpect at the court of the elector palatine. At his return in 1671, he was choſen preacher in the Savoy, where he continued to officiate till he died. This however was but a poor maintenance, the ſalary being ſmall as well as precarious, and he continued in mean circumſtances for ſome years after the Revolution; till, as Kidder ſays, it pleaſed God to raiſe up a friend, who concerned himſelf on his behalf, namely, the lord admiral Ruſſel, afterwards earl of Orford. He, before he went to ſea, waited on the queen to take leave; and when he was with her, begged of her, that ſhe "would be pleaſed to beſtow ſome preferment on Dr. Horneck." The queen told him, that ſhe "could not at preſent think of any way of preferring the doctor;" and with this anſwer the admiral was diſmiſſed. Some time after, the queen related what had paſſed on this affair to Abp. Tillotſon; and added withal, that ſhe "was concerned leſt the admiral ſhould think her too unconcerned on the doctor's behalf." Conſulting with him therefore what was to be done, Tillotſon adviſed her to promiſe him the next prebend of Weſtminſter that ſhould happen to become void. This the queen did, and lived to make good her word in 1693. In 1681, he had commenced D. D. at Cambridge, and was afterwards made chaplain to king William and queen Mary. His prebend of Exeter lying at a great diſtance from him, he reſigned it; and, Sept. 1694, was admitted to a prebend in the church of Wells, to which he was preſented by Kidder, biſhop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, ſince he died ſo ſoon after as Jan. 1696, and in his 56th year. His body being opened, it appeared at once what was the cauſe of his death. Both his ureters were ſtopped, as a bottle with a cork, with a ſtone that entered the top of the ureter with a ſharp end; the upper part of which was thick, and much too big to enter any farther. The other was ſtopped alſo with ſtones of much leſs firmneſs and conſiſtence. He was interred in Weſtminſter-abbey, where a monument, with an handſome inſcription upon it, was erected to his memory.

Kidder, &c. p. 5.

Life, &c. p. 20.

Life, &c. p. 22.

Kidder, &c. p. 30.

Life, &c. p. 40.

He was, ſays Kidder, a man of very good learning, and had good ſkill in the languages. He had addicted himſelf to

the Arabic from his youth, and retained it to his death. He had great ſkill in the Hebrew likewiſe; nor was his ſkill limited to the Biblical Hebrew only, but he was a great maſter in the Rabbinical alſo. He was a moſt diligent and indefatigable reader of the Scriptures in the original languages: "Sacras literas tractavit indefeſſo ſtudio," ſays his tutor Spanheim of him; and adds, that he was then of an elevated wit, of which he gave a ſpecimen in 1659, by publicly defending "A Diſſertation upon the Vow of Jephthah con-
"cerning the ſacrifice of his Daughter." He had great ſkill in eccleſiaſtical hiſtory, in controverſial divinity, and caſuiſtical too; and it is ſaid, that few men were ſo frequently applied to in caſes of conſcience as Dr. Horneck. As to his paſtoral care in all its branches, he is ſet forth as one of the greateſt examples that ever lived. "He had the "zeal, the ſpirit, the courage of John the Baptiſt," ſays Kidder, "and durſt reprove a great man; and perhaps that "man lived not, that was more conſcientious in this matter. "I very well knew a great man," ſays the biſhop, "and "peer of the realm, from whom he had juſt expectations of "preferment; but this was ſo far from ſtopping his mouth, "that he reproved him to his face, upon a very critical "affair. He miſſed of his preferment indeed, but ſaved "his own ſoul. This freedom," continues the good biſhop, "made his acquaintance and friendſhip very deſireable by "every good man, that would be better. He would in "him be very ſure of a friend, that would not ſuffer ſin "upon him. I may ſay of him, what Pliny ſays of Corel-
"lius Rufus, whoſe death he laments, 'amiſi meæ vitæ "teſtem, &c.' 'I have loſt a faithful witneſs of my life;' "and may add what he ſaid upon that occaſion to his friend "Calviſius, 'vereor ne negligentius vivam,' 'I am afraid "leſt for the time to come I ſhould live more careleſsly."

Life, &c. p. 41.

Life, &c. p. 51. 24.

Lib. i. Ep. 12.

He was the author of ſermons, and many works of the religious kind; but beſides theſe, he tranſlated out of High Dutch into Engliſh, "A wonderful Story or Narrative of "certain Swediſh Writers," printed in Glanvil's "Saddu-
"ciſmus Triumphatus;" in the ſecond edition of which book is a "Preface to the Wonderful Story," with an addition of a "new Relation from Sweden," tranſlated by him out of High Dutch. He tranſlated likewiſe from French into Engliſh, "An Antidote againſt a careleſs Indifferency "in Matters of Religion; in Oppoſition to thoſe who be-
"lieve that all Religions are alike, and that it imports not "what Men profeſs." This was printed at London in 1693.

1693, with an introduction written by himself. He collected and published "Some Discourses, Sermons, and Remains of Mr. Joseph Glanvil," in 1681. He wrote likewise, in conjunction with Dr. Gilbert Burnet, "The last Confession, Prayers, and Meditations of Lieutenant John Stern, delivered by him on the Cart, immediately before his Execution, to Dr. Burnet: together with the last Confession of George Boroſky, signed by him in the Prison, and sealed up in the Lieutenant's Pacquet. With which an Account is given of their Deportment, both in the Prison, and at the Place of their Execution, which was in the Pall-mall, on the 10th of March, in the same place in which they had murdered Thomas Thynne, Esq; on the 12th of February before, in 1681." This was published at London, in folio, 1682.

HORNIUS (GEORGE), professor of history at Leyden, was born in the Palatinate, and died at Leyden in 1670. He was a little maniacal towards the end of his life; which disorder was supposed to be occasioned by the loss of 6000 florins, he had entrusted with an alchemist at the Hague. His works are, 1. "Historia Ecclesiastica ad ann. 1666." This has been well esteemed. 2. "De Originibus Americanis, 1652," 8vo. 3. "Geographia Vetus et Nova." 4. "Orbis Politicus." He was a man of vast reading, rather than great parts.

Wallis's Epistola Nuncupatoria, prefixed to Horrox's Opera Posthuma.

HORROX (JEREMIAH), an English astronomer, and memorable for being the first, from the beginning of the world, who had observed the passage of Venus over the Sun's disk, was born at Toxteth in Lancashire, about 1619. From a school in the country, where he acquired grammar-learning, he was sent to Emanuel-college in Cambridge, and spent some time there in academical studies. About 1633, he began in good earnest to study astronomy: but living at that time with his father at Toxteth, in very moderate circumstances, and being destitute of books and other assistances for the prosecution of this study, he could not make any considerable progress in it. He spent some of his first years in the writings of Langsbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent astronomers. In 1636, he contracted an acquaintance with Mr. William Crabtree of Broughton near Manchester, and was engaged in the same studies; but living

living at a conſiderable diſtance from each other, they could have little correſpondence but by letters. Theſe, however, they frequently exchanged, communicating their obſervations to one another; and they ſometimes conſulted Mr. Samuel Foſter, profeſſor of aſtronomy at Greſham college in London. Horrox, having now obtained a companion in his ſtudies, aſſumed new ſpirits. Procuring aſtronomical inſtruments and books, he applied himſelf to make obſervations; and by Crabtree's advice, laid aſide Lanſbergius, whoſe tables he found erroneous, and his hypotheſes inconſiſtent. He was purſuing his ſtudies with great vigour and ſucceſs, when he was cut off by a ſudden death, Jan. 3, 1640-1.

What we have of his writings is ſufficient to ſhew, how great a loſs the world had of him. He had juſt finiſhed his "Venus in Sole viſa," a little before his death. He made his obſervations upon this new and extraordinary phænomenon at Hool near Liverpool; but they did not appear till 1662, when Hevelius publiſhed them at Dantzick, with ſome works of his own, under this title, "Mercurius in "Sole viſus Gedani anno 1661, Maij 3, cum aliis quibuſ-"dam rerum cœleſtium obſervationibus rariſque phænomenis. "Cui annexa eſt Venus in Sole pariter viſa anno 1639, "Nov. 24, &c." Beſides this work he had begun another, in which he propoſed theſe two things: firſt, to refute Lanſbergius's hypotheſes, and to ſhew, how inconſiſtent they were with each other and the heavens; and, ſecondly, to draw up a new ſyſtem of aſtronomy, agreeable to the heavens, from his own obſervations and thoſe of others; retaining for the moſt part the Keplerian hypotheſes, but changing the numbers, as obſervations required. Wallis, from whoſe "Epiſtola Nuncupatoria" we have extracted theſe memoirs of Horrox, publiſhed ſome of his papers in 1673, under the title of "Opera Poſthuma:" others were carried into Ireland by his brother Jonas Horrox, who had purſued the ſame ſtudies, and died there, by which means they were loſt: and others came into the hands of Mr. Jeremiah Shakerly, who, by the aſſiſtance of them, formed his "Britiſh Ta-"bles," publiſhed at London in 1653: which laſt papers, after Shakerly's voyage to the Eaſt-Indies, where he died, are ſaid to have remained in the poſſeſſion of a bookſeller, till they were deſtroyed by the great fire at London in 1666.

HORSTIUS

HORSTIUS (JAMES), an eminent phyſician, was born at Torgau in 1537; and took the degree of M.D. in the univerſity of Frankfort on the Oder, in 1562. He was offered the place of public phyſician in ſeveral places; and he exerciſed it ſucceſſively at Sagan and Suidnitz in Sileſia, and at Iglaw in Moravia, till 1580, when he was made phyſician in ordinary to the archduke of Auſtria: and four years after, quitting that place, he was promoted to the phyſic profeſſorſhip in the univerſity of Helmſtadt. The oration he delivered at his inſtallation, "De remoris diſcentium medicinam & earum remediis," that is, "Of the Difficulties "which attend the Study of Phyſic, and the Means to remove them," is a very good one; and printed with his "Epiſtolæ Philoſophicæ & Medicinales, Lipſ. 1596," 8vo. Upon entering on this poſt, he diſtinguiſhed himſelf by one thing, which was thought a great ſingularity: he joined devotion to the practice of phyſic. He always prayed to God to bleſs his preſcriptions; and he publiſhed a form of prayer upon this ſubject, which he preſented to the univerſity. It is eaſy to conceive, that no book of devotion ever ſold worſe than this, which Horſtius compoſed for the uſe of phyſicians: it muſt, however, be obſerved to their honour, that ſeveral of them gave him thanks for publiſhing theſe prayers, and confeſſed that their art ſtood very much in need of God's aſſiſtance. He acquitted himſelf worthily in his functions, and publiſhed ſome books, which kept up the reputation he had already acquired. It muſt not be diſſembled, that he publiſhed a "Diſſertation upon the Golden Tooth "of a Child in Sileſia;" concerning which he ſuffered himſelf to be monſtrouſly impoſed upon. This golden tooth was a thorough impoſture, contrived for the ſake of getting money; and Vandale has related, how the cheat was diſcovered. Horſtius, in the mean time, took it for a great prodigy, which ought to be a comfort to thoſe Chriſtians, who were oppreſſed by the Turks; as certainly foreboding the downfal of the Ottoman empire. He was not, however the only one, who made himſelf ridiculous by writing about this golden tooth: others did the ſame: and they may ſerve as a leſſon of caution to the curious inquirers into nature, to make themſelves ſure of the real exiſtence of things, before they attempt to explain their cauſes. Horſtius's diſſertation was publiſhed at Leipſic in 1595, 8vo, with another piece of his writing, "De Noctambulis," or "Concerning thoſe who "walk in their ſleep."

Lindenius Renovatus, p. 485.

Epiſt. Philoſ. & Medic. p. 283.

De Oraculis, p. 423. edit. 1700.

He

He died ſomewhere about 1600. He married his firſt wife in 1562, by whom he had ten children; and loſing her in 1585, he married a ſecond two years after. If this phyſician had had ſomewhat leſs religion, and a little more philoſophy in him, it is probable he would have eſcaped ſome jokes.

HORSTIUS (GREGORY), nephew of the preceding, gained ſuch a reputation in the practice of phyſic, that he was uſually called the Æſculapius of Germany. He was born at Torgau in 1578, admitted M. A. at Wittemberg in 1601, and M. D. at Baſil in 1606. He was phyſic-profeſſor in ſeveral places, and at laſt, in 1622, accepted the place of firſt phyſician to the city of Ulm, which he held as long as he lived. He married a wife in 1615, and loſt her in 1634. He married a ſecond in June 1635, and died of the gout in Auguſt 1636. He publiſhed many books, ſome upon uſeful, ſome upon curious ſubjects, which have been much eſteemed. Among theſe were, "De tuenda ſanitate, 1648," 12mo. "De tuenda ſanitate ſtudioſorum & literatorum, "1648," 12mo. "De cauſis ſimilitudinis & diſſimilitudi- "nis in fœtu, reſpectu parentum, &c. 1619," 4to. "Diſ- "ſertatio de natura amoris, additis reſolutionibus de cura "furoris amatorii, de philtris, atque de pulſu amantium, "1611," 4to, &c. Beſides two daughters, he left four ſons by his firſt wife; three of whom were phyſicians, the other an apothecary. Two of the phyſicians, John-Daniel and Gregory, publiſhed books. Lindenius Renovatus, p. 359.

HOSPINIAN (RODOLPHUS), a learned Swiſs writer, who has done prodigious ſervice to the Proteſtant cauſe, was born at Altorf, near Zurich, where his father was miniſter, in 1547. He began his ſtudies at Zurich, under the direction of Wolfius, his uncle by his mother's ſide; and made a vaſt progreſs. Loſing his father in 1563, he found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in 1565, in order to viſit the other univerſities; and he ſpent ſome time in Marpurg and Heidelberg. He was afterwards recalled, and received into the miniſtry in 1568, and the year after married a wife, by whom he had 14 children: nevertheleſs, when ſhe died in 1612, he married a ſecond. He had better luck in this reſpect, than falls to the ſhare of moſt men; for they were both good women, and made him very happy. The ſame year alſo, 1569, he obtained the freedom of the city; and was made profeſſor of Bayle's Dict.

of the Abbey ſchool in 1571. Though his ſchool and his cure engroſſed ſo much of his time, he had yet the courage to undertake a noble work of vaſt extent: and that was, "An Hiſtory of the Errors of Popery." He conſidered, that the Papiſts, when defeated by the holy Scriptures, had recourſe to tradition; were for ever boaſting of their antiquity, and deſpiſed the Proteſtants for being modern. To deprive them of this plea, he was determined to ſearch into the riſe and progreſs of the Popiſh rites and ceremonies; and to examine by what gradations the truth, which had been taught by Chriſt and his Apoſtles, had given way to innovations. The circumſtance, which firſt ſuggeſted this thought was, his falling accidentally into converſation in a country alehouſe with a landlord, who was ſo ſilly as to imagine, that the monaſtic life came immediately from Paradiſe. He could not complete his work, agreeably to the plan he had drawn out; but he publiſhed ſome conſiderable parts of it, as, 1. "De Templis: hoc eſt, de origine, progreſſu, uſu, & "abuſu Templorum, ac omnino rerum omnium ad Templa "pertinentium, 1587," fol. 2. "De Monachis: ſeu de "origine & progreſſu monachatus & ordinum monaſtico-"rum, 1588," fol. 3. "De Feſtis Judæorum & Ethnicorum: hoc eſt, de origine, progreſſu, ceremoniis, & "ritibus feſtorum dierum Judæorum, Græcorum, Roma-"norum, Turcarum, & Indianorum, 1592," fol. 4. "Feſta Chriſtianorum, &c. 1593," fol. 5. "Hiſtoria "Sacramentaria: hoc eſt, libri quinque de Cœnæ Domini-"cæ prima inſtitutione, ejuſque vero uſu & abuſu inprimæ va "eccleſia, necnon de origine, progreſſu, ceremoniis, & "ritibus Miſſæ, Tranſubſtantiationis, & aliorum pene in-"finitorum errorum, quibus Cœnæ prima inſtitutio horri-"biliter in papatu polluta & profanata eſt, 1598," fol. 6. "Pars altera: de origine & progreſſu controverſiæ ſacra-"mentariæ de Cœna Domini inter Lutheranos, Ubiquiſtas, "& Orthodoxos, quos Zuinglianos ſeu Calviniſtas vocant, "exortæ ab anno 1517 uſque ad 1602 deducta, 1602," fol. Theſe are all of them parts of his great work, which he enlarged in ſucceeding editions, and added confutations of the arguments of Bellarmin, Baronius, and Greteſer. What he publiſhed on the Euchariſt, and another work, intituled, "Concordia Diſcors, &c." printed in 1607, exaſperated the Lutherans in a high degree; and they wrote againſt him very abuſively. He did not publiſh any anſwer, though he had almoſt finiſhed one, but turned his arms againſt the Jeſuits; and publiſhed "Hiſtoria Jeſuitica: hoc eſt, de "origine,

" origine, regulis, conſtitutionibus, privilegiis, incrementis, " progreſſu, & propagatione ordinis Jeſuitarum. Item, de " eorum dolis, fraudibus, impoſturis, neſariis facinoribus, " cruentis conſiliis, falſa quoque, ſeditioſa, & ſanguinolenta " doctrina, 1619," fol.

Theſe are his works; and they juſtly gained him high reputation, as they did alſo good preferment. He was appointed archdeacon of Caroline church in 1588; and, in 1594, miniſter of the Abbey-church. He was deprived of his ſight for near a year by a cataract, yet continued to preach as uſual, and was happily couched in 1613. In 1623, being 76 years of age, he grew childiſh; and ſo continued till his death, which happened in 1626. The public entertained ſo high an opinion of his learning from his writings, that he was exhorted from all quarters to refute Baronius's " Annals;" and no one was thought to have greater abilities for the taſk. A new edition of his works was publiſhed at Geneva, 1681, in ſeven thin volumes fol.

HOSPITAL (William-Francis-Antony, marquis of), a great mathematician of France, was born of an ancient family in 1661. He was a geometrician almoſt from his infancy; for one day being at the duke of Rohan's, where ſome able mathematicians were ſpeaking of a problem of Paſchal's, which appeared to them extremely difficult, he ventured to ſay, that he believed he could ſolve it. They were amazed at ſuch unpardonable preſumption in a boy of 15, for he was then no more; nevertheleſs, in a few days he ſent them the ſolution. He entered early into the army, yet always preſerved his love for the mathematics, and ſtudied them even in his tent; whither he uſed to retire, it is ſaid, not only to ſtudy, but alſo to conceal his application to ſtudy: for in thoſe days, to be too knowing in the ſciences was thought to derogate from nobility; and a ſoldier of quality, to preſerve his dignity, was in ſome meaſure obliged to hide his attainments of this kind. Hoſpital did this very well, and was never ſuſpected of being a great mathematician. He was a captain of horſe; but, being extremely ſhort-ſighted, and expoſed on that account to perpetual inconveniences and errors, he at length quitted the army, and applied himſelf entirely to his favourite amuſement. He contracted a friendſhip with Malbranche, judging by his " Recherche de " la verité," that he muſt be an excellent guide in the ſciences; and he took his opinion upon all occaſions. His abilities and knowledge were no longer a ſecret: and at the

age of 32 he gave a public ſolution of problems, drawn from the deepeſt geometry, which had been propoſed to mathematicians in the Acts of Leipſic. In 1693, he was received an honorary member of the academy of the ſciences at Paris; and he publiſhed a work upon Sir Iſaac Newton's calculations, intituled, "L'Analyſe des infinimens petits." He was the firſt in France, who wrote upon this ſubject; and on this account was regarded almoſt as a prodigy. He engaged afterwards in another work of the mathematical kind, in which he included "Les Sectiones coniques, les Lieux "geometriques, la Conſtruction des Equations," and "Une "Theorie des Courbes mechaniques:" but a little before he had finiſhed it, he was ſeized with a fever, of which he died Feb. 2, 1704, aged 43. It was publiſhed after his death. He is repreſented as having been a very worthy, honeſt, good kind of man.

Bayle's Dict.—Niceron, Hommes, illuſtres, Tom. XI.

HOTMAN (FRANCIS), in Latin Hotomanus, a learned French civilian, was born in 1524, at Paris, where his family, originally of Breſlau in Sileſia, had flouriſhed for ſome time. He made ſo rapid a progreſs in the belles lettres, that at the age of 15 he was ſent to Orleans to ſtudy the civil law, and in three years received doctor in that faculty. His father, a counſellor in parliament, had already deſigned him for that employment; and therefore ſent for him home, and placed him at the bar. But Hotman was ſoon diſpleaſed with the chicanery of the court, and applied himſelf vigorouſly to the ſtudy of the Roman law and polite literature. At the age of 23, he was choſen to read public lectures in the ſchools of Paris: but, reliſhing the opinions of Luther, on account of which many perſons were put to death in France, and finding he could not profeſs them at Paris, he went to Lyons the year after; that is, in 1548. Having now nothing to expect from his father, who was greatly irritated at the change of his religion, he left France, and retired to Geneva; where he lived ſome time in Calvin's houſe. From hence he went to Lauſanne, where the magiſtrates of Bern gave him the place of profeſſor of polite literature. He publiſhed there ſome books, which however, young as he was, were not his firſt publications; and married a French gentlewoman, who had retired thither on account of religion. His merit was ſo univerſally known, that the magiſtrates of Straſburg offered him a profeſſorſhip of civil law; which he accepted, and held to 1561. Mean time, while he was diſcharging the functions of this place, he received invitations from

from the duke of Pruſſia, the landgrave of Heſſe, the dukes of Saxony, and even from our queen Elizabeth; but did not accept them. He did not refuſe however to go to the court of the king of Navarre, at the beginning of the troubles; and he went twice into Germany, to deſire aſſiſtance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. The ſpeech he made at the diet of Frankfort is publiſhed. Upon his return to Straſburg, he was prevailed upon to go and teach civil law at Valence; which he did with ſuch ſucceſs, that he raiſed the reputation of that univerſity. Three years after he went to be profeſſor at Bourges, at the invitation of Margaret of France, ſiſter of Henry II. but he left that city in about five months, and retired to Orleans to the heads of the party, who made great uſe of his advice. The peace made a month after, did not prevent him from apprehending the return of the ſtorm: upon which account he retired to Sancerre, and there wrote an excellent book, "De Conſolatione," which his ſon publiſhed after his death. He returned afterwards to his profeſſorſhip at Bourges, where he was very near being killed in the maſſacre of 1572: but luckily eſcaping, he left France, with a full reſolution never to return thither; and went to Geneva, where he read lectures upon the civil law. Some time after he went to Baſil, and taught civil law there. He was ſo pleaſed with this ſituation, that he refuſed great offers from the prince of Orange and the States-General, who would have drawn him to Leyden. The plague obliging him to leave Baſil, he retired to Montbeliard, where he loſt his wife; and went afterwards to live with her ſiſters at Geneva. He returned once more to Baſil, and there died in 1590, of a dropſy, which had kept him conſtantly in a ſtate of indiſpoſition for ſix years before. During this, he reviſed and digeſted his works for a new edition; and they were publiſhed at Geneva 1599, in 3 vols. fol. with his life prefixed by Neveletus Doſchius. The two firſt contain treatiſes upon the civil law: the third, pieces relating to the government of France, and the right of ſucceſſion; five books of Roman antiquities; commentaries upon Tully's "Orations and Epiſtles;" notes upon Cæſar's "Commentaries," &c. His "Franco-Gallia," or, "Account of the ancient free State of France," has been tranſlated into Engliſh by lord Moleſworth, author of "The Account of Denmark." He publiſhed alſo ſeveral other things without his name; but, being of the controverſial kind, they

were probably not thought of conſequence enough to be revived in the collection of his works.

He was one of thoſe who would never conſent to be painted; but we are told, that his picture was taken while he was in his laſt agony. His integrity, firmneſs, and piety are vaſtly extolled by the author of his life; yet, if Baudouin may be believed (whom however it is more reaſonable not to believe, as he was his antagoniſt in the religious way) he was guilty of ſome very great enormities. From the deſire of money which he diſcovers in his dedications, and the means he uſed to extort it from the great, ſome have ſuppoſed him to be avaritious: but it muſt be remembered, that he loſt his all when he changed his religion, and had no ſupplies but what aroſe from reading lectures; for it does not appear that his wife was a fortune. It is very probable, however, that theſe would have been ſufficient for his ſubſiſtence; but it ſeems he was bewitched with ſchemes of finding out the philoſopher's ſtone, and we find him lamenting to a friend in his laſt illneſs, that he had ſquandered away his ſubſtance upon this hopeful project. It is certain, therefore, he had his weak ſide, though one of the greateſt civilians France ever produced.

Reſponſ. ad Calvin & Bezam pro Franciſco Balduino.

HOTTINGER (JOHN-HENRY), a very learned writer, and famous for his ſkill in the Oriental languages, was born at Zurich in Swiſſerland, 1620. He had a particular turn for languages; and the progreſs he made in his firſt ſtudies gave ſuch promiſing hopes, that it was reſolved he ſhould be ſent to ſtudy in foreign countries, at the public expence. He began his travels in 1638, and went to Geneva, where he ſtudied two months under Fr. Spanheim. Then he went into France, and from thence to Holland; and fixed at Groningen, where he ſtudied divinity under Gomarus and Alting, and Arabic under Paſor. He intended to have ſtayed here; but, being very deſirous of improving himſelf in the Oriental tongues, he went in 1639 to Leyden, to be tutor there to the children of Golius, who was the beſt ſkilled in thoſe languages of any man in the world. He improved greatly by the inſtructions of Golius, who communicated all he could to him, and alſo by the aſſiſtance of a Turk, who happened to be at Leyden, in the ſtudy of the Arabic. Beſides theſe advantages, Golius had a fine collection of Arabic books and MSS. which Hottinger was ſuffered to copy what he pleaſed from, during the 14 months he ſtayed at Leyden. In 1641, he was offered, at the recommendation of Golius, the

Niceron, Hommes Illuſtres, Tom. VIII. Bayle's Dict.

the place of chaplain to the embaſſador of the States-General to Conſtantinople; and he would gladly have attended him, as ſuch a journey would have co-operated wonderfully with his grand deſign of perfecting himſelf in the Eaſtern languages: but the magiſtrates of Zurich did not conſent to it: they choſe rather to recall him, in order to employ him for the glory and advantage of their public ſchools. They permitted him, however, to viſit England firſt; and the inſtant he returned from that country, they appointed him profeſſor of eccleſiaſtical hiſtory; and a year after, in 1643, gave him two profeſſorſhips, that of catechetical divinity, and that of the Oriental tongues.

He married at 22, and began to publiſh books at 24. New profeſſorſhips were beſtowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, deſirous to reſtore the credit of his univerſity of Heidelberg, obtained leave of the ſenate of Zurich, for Hottinger to come, on condition that he ſhould return at the end of three years: but before he ſet out for that city, he went to Baſil, and there took the degree of D.D. He arrived at Heidelberg the ſame year, and was graciouſly received in that city. Beſides the profeſſorſhip of divinity of the Old Teſtament, and the Oriental tongues, he was appointed principal of the Collegium Sapientiæ. He was rector of the univerſity the year following, and wrote a book concerning the re-union of the Lutherans and Calviniſts; which he did to pleaſe the elector, who was pretty zealous in that affair: but party-animoſities, and that itch of diſputation ſo natural to mankind, rendered his performance of none effect. Hottinger accompanied this prince to the electoral diet of Frankfort in 1658, and there had a conference with Job Ludolf. It is well known, that Ludolf had acquired a vaſt knowledge of Ethiopia: and he, in conjunction with Hottinger, concerted meaſures for ſending into Africa ſome perſons ſkilled in the Oriental tongues, who might make exact enquiries concerning the ſtate of the Chriſtian religion in that part of the world. He was not recalled to Zurich till 1661, his ſuperiors at the elector's earneſt requeſt having prolonged the term of years for which they lent him: and then he returned, honoured by the elector with the title of Eccleſiaſtical-counſellor.

Many employments were immediately conferred on him: among the reſt, he was elected preſident of the commiſſioners who were to reviſe the German tranſlation of the Bible. A civil war breaking out in Swiſſerland in 1664, he was

ſent into Holland on ſtate affairs. Many univerſities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a profeſſorſhip of divinity in 1667; but, not obtaining leave of his ſuperiors, he refuſed it. The Dutch were not diſheartened at this refuſal, but inſiſted that he ſhould be lent them: upon which the magiſtrates of Zurich conſented, in complaiſance to the States of Holland, who had intereſted themſelves in this affair. As he was preparing for this journey, he unfortunately loſt his life, June 5, 1667, in the river which paſſes through Zurich. He went into a boat, with his wife, three children, his brother-in-law, a friend, and a maid-ſervant, in order to go and let out upon leaſe an eſtate which he had two leagues from Zurich. The boat ſtriking againſt a pier, which lay under water, overſet: upon which Hottinger, his brother-in-law, and friend, eſcaped by ſwimming. But when they looked upon the women and children, and ſaw the danger they were in, they jumped back into the water: the event of which was, that Hottinger, his friend, and three children loſt their lives, while his wife, his brother-in-law, and ſervant-maid were ſaved. His wife was the only daughter of Huldric, miniſter of Zurich, a man of very great learning, and brought him ſeveral children: for beſides the three who were drowned with him, and thoſe who died before, he left four ſons and two daughters.

He commenced author, as we have obſerved, at 24; and he ſeems to have been ſo pleaſed with that character, that he was afterwards for ever publiſhing books. Bayle ſays, "it "was not very difficult for him to do this, ſince he was "very laborious and bleſſed with a very happy memory:" but in this gives a wipe upon his parts and judgement. It is nevertheleſs ſurprizing, that a man, who had poſſeſſed ſo many academical employments; was interrupted with ſo many viſits, for every body came to ſee him, and conſulted him as an oracle; and was engaged, as he was, in a correſpondence with all the literati of Europe:—that ſuch a man ſhould have found time to write more than 40 volumes, eſpecially when it is conſidered, that he did not reach 50 years of age. We ſhall mention ſome of the moſt conſiderable of his works; and thoſe particularly, as being the moſt intereſting, which relate to Oriental literature. 1. "Exer-"citationes Anti-Morinianæ, de Pentateucho Samaritano, "&c. 1644," 4to. Morin had aſſerted, in the ſtrongeſt manner, the authenticity of the Samaritan Pentateuch; which he preferred to the Hebrew text, upon a pretence that

this had been corrupted by the Jews: and it was to combat this opinion, that Hottinger wrote theſe Exercitations. This work, though the firſt, is, in the judgement of father Simon, one of the beſt he wrote; and if he had never written any thing more, it is probable that he would have left behind him a higher notion of his abilities than he has: for certainly it was no ſmall enterprize for him, at his green years, to attack, on a very delicate and knotty ſubject, and with ſuppoſed ſucceſs too, one of the moſt learned men in Europe at that time. Hiſt. Critiq. de V. T. liv. iii. c. 19.

The next works we ſhall mention relate immediately to Oriental affairs; and may always be of uſe, although we ſhould conſider him as a mere collector. 2. "Theſaurus "Philologicus, ſeu clavis ſcripturæ, qua quicquid fere "Orientalium, Hebræorum maxime & Arabum, habent "monumenta de religione ejuſque variis ſpeciebus, Judaiſmo, "Samaritaniſmo, Muhammediſmo, Gentiliſmo, de theo-"logia & theologis, verbo Dei, &c. breviter & aphoriſtice "ita referatur & aperitur, ut multiplex inde ad philologiæ & "theologiæ ſtudioſos fructus redundare poſſit, 1649," 4to. There was a ſecond edition in 1659, 4to, "in qua Samari-"tica, Arabica, Syriaca ſuis quæque nativis characteribus "exprimuntur." 3. "Hiſtoria Orientalis, quæ ex variis "Orientalium monumentis collecta agit, primo, de Mu-"hammediſmo, ejuſque cauſis tum procreantibus tum con-"ſervantibus: ſecundo, de Saraceniſmo, ſeu religione vete-"rum Arabum: tertio, de Chaldaiſmo, ſeu ſuperſtitione "Nabatæorum, Chaldæorum, Charranæorum: quarto, de "ſtatu Chriſtianorum & Judæorum tempore orti & nati Mu-"hammedaniſmi: quinto, de variis inter ipſos Muhamme-"danos circa religionis dogmata & adminiſtrationem ſen-"tentiis, ſchiſmatis, & hæreſibus excitatis, &c. 1651," 4to. No man was better qualified to write on Oriental affairs than Hottinger, as he was ſkilled in moſt of the languages which were anciently, as well as at preſent, ſpoken in the Eaſt: namely, the Hebrew, Syriac, Chaldee, Arabic, Turkiſh, Perſian, and Coptic. 4. "Promptuarium, ſive Biblio-"theca Orientalis, exhibens catalogum ſive centurias ali-"quot tam auctorum, quam librorum Hebraicorum, Syria-"corum, Arabicorum, Ægyptiacorum: addita mantiſſa Bi-"bliothecarum aliquot Europearum, 1658," 4to. Baillet does not ſpeak very advantageouſly of this work of Hottinger, whom he accuſes of not being very accurate in any of his compoſitions: and indeed his want of accuracy is a point pretty well agreed on by both Papiſts and Proteſtants. 5.

" Etymologicon Orientale, ſive Lexicon Harmonicum Hep-
" taglotton, &c. 1661," 4to. The ſeven languages contained in this Lexicon are, the Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, and Rabbinical.

Theſe are the principal, if not the only works of Hottinger, which are of any uſe: and they are by far more valuable for containing materials of a curious nature, and which were before only acceſſible to perſons ſkilled in Oriental languages, than for any ingenuity, accuracy, or judgement, in the writer. If the reader is particularly deſirous of ſeeing an exact catalogue of the works of this laborious man, he may conſult the " Bibliotheca Tigurina;" or the Latin life of Hottinger, publiſhed by Heidegger at Zurich, 1667: in either of which places he will find them all drawn up and digeſted into regular order. We cannot help repeating, that the number of them is aſtoniſhing.

HOUGH (JOHN), biſhop of Worceſter, memorable for the noble ſtand he made when preſident of Magdalen-college in Oxford, againſt James II. was born in Middleſex, 1650. He was brought up at Birmingham in Warwickſhire, and thence removed to Magdalen-college, Oxford, in 1669; of which, in 1675, he was elected fellow. Upon the breaking out of the Popiſh plot in 1679, his chamber was ſearched on a ſuſpicion of his correſponding with one of that religion; but nothing was diſcovered againſt him; and, in 1681, being appointed domeſtic chaplain to the duke of Ormond, chancellor of the univerſity, but then lord lieutenant of Ireland, he croſſed the ſea, and waited upon his grace at Dublin. No vacancies, as we ſuppoſe, of any conſequence happening, he returned the year after, unpreferred, to England; where, in 1685, he was collated to a prebend in the church of Worceſter. April 1687, he was ſtatutably elected preſident of his college by a majority of the fellows, after they had rejected a mandamus from James II. in behalf of Anthony Farmer, M. A. of that houſe; but he was ſoon removed from his preſidentſhip by the eccleſiaſtical commiſſioners, and Parker biſhop of Oxford put in his place. However, when the prince of Orange declared his intention of coming to England, Magdalen-college was reſtored to its rights, and Hough reſtored to his preſidentſhip. " It is " diſputable," ſays a certain writer, " whether he ſhewed " greater courage and conſtancy, or prudence and temper, " in the management of ſo important a conteſt with a miſ- " guided crown; and whether he diſplayed a greater love of " the

Willis's Account of the Cathedrals, Vol. II. p. 437.

Some Account of the Life of Dr. John Hough, p. 6.

" the liberties of his country, in baffling the inſtruments of " an illegal eccleſiaſtical commiſſion, or integrity and con- " ſcience in adhering ſo firmly to the ſtatutes of his college, " and his own oath, in oppoſition to all the artifices as well " as menaces of an arbitrary court; in his engaging by his " weighty influence the members of that learned body to act " unanimouſly; and in confirming by his own example, their " reſolutions to ſacrifice their intereſt to their duty on that " great occaſion."

After the Revolution, he was nominated by king William, April 1690, to the biſhopric of Oxford; and tranſlated to the ſee of Lichfield and Coventry, Aug. 1699. On the death of Teniſon, in 1715, the archbiſhopric of Canterbury was offered to him, which, it is ſaid, he declined the acceptance of out of modeſty; but, upon the deceaſe of Lloyd, ſucceeded him in the ſee of Worceſter, Sept. 1717. He was a great benefactor wherever he came. When he removed from the ſee of Oxford to that of Lichfield and Coventry, he did not merely repair, but almoſt rebuild as well as adorn the epiſcopal houſe at Eccleſhall; and, upon his tranſlation to the ſee of Worceſter, he rebuilt ſo great a part of the epiſcopal palace there, and made ſuch improvements in his other ſeat, the caſtle of Hartlebury, that he is ſuppoſed to have expended upon both theſe houſes at leaſt 7000l. And theſe ſchemes were executed with ſo nice a judgement, that he left little to be done by any of his ſucceſſors towards perfecting both thoſe epiſcopal ſees; except the founding of a library at Hartlebury, which Bp. Hurd has with great and laudable liberality accompliſhed. He was near 70, when he entered upon the ſee of Worceſter; yet he lived upwards of 26 years biſhop of that place. A little before his death, he wrote a letter to his friend lord Digby, where we find the following remarkable words: " I am weak and forgetful— " In other reſpects I have eaſe to a degree beyond what I " durſt have thought on, when years began to multiply " upon me. I wait contentedly for a deliverance out of " this life into a better, in humble confidence, that by the " mercy of God, through the merits of his Son, I ſhall " ſtand at the reſurrection on his right hand. And when " you, my lord, have ended thoſe days which are to come, " which I pray may be many and comfortable, as innocently " and as exemplary as thoſe which are paſſed, I doubt not " of our meeting in that ſtate, where the joys are unſpeak- " able, and will always endure." He died March 8, 1743, having extended his age to the beginning of his 93d year, and almoſt to complete 53d year of his epiſcopate.

Ath. Oxon.

Some Account, &c. p. 19.

Willis's Account of Cathedrals, Vol. III. p. 657.

Some Account, &c. p. 15.

HOULIERES (ANTOINETTA DE LA GARDE DES), of all the French ladies, who have ſtudied poetry, has ſucceeded the beſt; for her verſes ſtill continue to be more read, than any other of her ſex. She was born at Paris in 1638, had all the charms of her ſex, and wit enough to ſhine in the age of Lewis XIV. Her taſte for poetry was cultivated by the celebrated Henault, who is ſaid to have inſtructed her in all he knew, or imagined he knew. She did her maſter great honour; but the misfortune was, ſhe not only imitated him in his poetry, but alſo in his irreligion; for her verſes favour ſtrongly of Epicuriſm. She compoſed in all ways; Epigrams, Odes, Eclogues, Tragedies; but ſucceeded beſt in the Idylle or Paſtoral, which ſome affirm ſhe carried to perfection. She died at Paris in 1694, and left a daughter of her own name, who had ſome talent for poetry, but inferior to her mother's. However, the firſt verſes of this lady's compoſing bore away the prize at the French academy; which was highly to her honour, if it be true, as is reported, that Fontenelle wrote at the ſame time and upon the ſame ſubject. She was a member of the academy of the Ricovrati of Padua, as was her mother, who was alſo of that of Arles. She died at Paris in 1718. The works of theſe two ladies were correctly publiſhed in 1747, in two volumes 12mo.

See HENAULT.

Ath. Oxon. HOWARD (Sir ROBERT), an Engliſh writer of ſome parts and learning, was a younger ſon of Thomas earl of Berkſhire, and educated at Magdalen-college in Oxford. During the civil war, he ſuffered with his family, who adhered to Charles I. but at the Reſtoration was made a knight, and choſen for Stockbridge in Hampſhire, to ſerve in the parliament which began in May 1661. Afterwards he was made auditor of the Exchequer, and was reckoned a creature of Charles II. whom the monarch advanced on account of his faithful ſervices in cajoling the parliament for money. In 1679, he was choſen to ſerve in parliament for Caſtle-Riſing in Norfolk: and re-elected for the ſame place in 1688. He was a mighty advocate for the Revolution, and became ſo fiery and paſſionate an abhorrer of the Nonjurors, that he diſclaimed all manner of converſation and intercourſe with perſons of that character. His obſtinacy and pride procured him many enemies, and amongſt them the duke of Buckingham; who intended to have expoſed him under the name of Bilboa in "The Rehearſal," but afterwards altered his reſolution, and levelled his ridicule at a much greater name,

under

under that of Bayes. He was ſo extremely poſitive, and ſo ſure of being in the right upon every ſubject, that Shadwell the poet, though a man of the ſame principles, could not help ridiculing him in his comedy of "The Sullen Lovers," under the character of Sir Poſitive At-all. In the ſame play there is a lady Vaine, a courtezan, which the wits then underſtood to be the miſtreſs of Sir Robert; whom he afterwards married, and therein acted like thoſe who, ſays Montaigne, "firſt ſhit in the baſket, and then put it upon their "head." He publiſhed poems and plays: "The Hiſtory "of the Reigns of Edward and Richard II. with Reflec- "tions and Characters of their chief Miniſters and Fa- "vourites; alſo a Compariſon of theſe Princes with Ed- "ward I. and III. 1690," 8vo. A letter to Mr. Samuel Johnſon, occaſioned by a ſcurrilous pamphlet, intituled, "Animadverſions on Mr. Johnſon's Anſwer to Jovian, "1692," 8vo. "The Hiſtory of Religion, 1694," 8vo. "The fourth book of Virgil tranſlated, 1660," 8vo. "Sta- "tius's Achilles tranſlated, 1660," 8vo.

There was one Edward Howard, Eſq; likewiſe, a deſcendant of the ſame family, who expoſed himſelf to the ſeverity of our ſatiriſts, by writing bad plays.

HOWARD (HENRY), earl of Surrey, was eldeſt ſon of Thomas duke of Norfolk. We cannot preciſely fix the time of his birth, but in all probability it was about 1520, as he was educated with Henry Fitzroy, a natural ſon of Henry VIII. who was born about that time. This favourite ſon of the king's was created earl of Richmond; and, as Leland informs us, had a ſpirit turned to martial affairs, was maſter of the languages, and had an excellent taſte in polite literature; all which were undoubtedly improved by the mutual intercourſe and emulation between him and his noble companion. The place of their ſtudies and diverſions at home, was Windſor-caſtle; which is the ſcene of many of his poems on his miſtreſs Geraldine, lady of the bed-chamber to queen Catharine, daughter of Fitzgerald earl of Kildare, and the moſt celebrated beauty of her time. They went together to Paris, and jointly purſued thoſe ſtudies and recreations in France, which they firſt cultivated in England. The duke of Richmond died ſoon after their return.

Walpole's Catalogue of noble Authors. Memoirs prefixed to his Works. The Muſes Library.

After the death of his friend, he ſeems to have turned his thoughts to the buſineſs of the field, where he diſtinguiſhed himſelf by a ſuperior courage and conduct. He was in almoſt all the great actions of Henry's reign, and his name is renowned

renowned in its tournaments. He commanded at the famous battle of Flodden-field, in which he gave ſuch extraordinary proofs of his gallantry, that he was ſoon after created earl of Surrey. In an expedition of his own, he was unfortunate: endeavouring to cut off a convoy to Bologne, he was defeated; a diſgrace he ſoon repaired, by gaining many advantages over the enemy. To this ſingle inſtance of ill ſucceſs, ſome aſcribe his loſs of the king's favour. Others, with more ſhew of probability, aſſign his diſgrace to the king's ſuſpicion of his deſigning to wed the princeſs Mary, and thereby aſpiring to the crown. However, the earl of Surrey, upon a very frivolous pretence of having been guilty of treaſon, was, after all his ſervices to his prince and country, left to the trial of a common jury; who, in compliance with the king's paſſions, bringing him in guilty, he was ſoon after beheaded on Tower-hill. The accuſation was only his ſaying, "that the king was ill-adviſed;" and the quartering certain royal arms with his own, which he proved by the heralds to belong to his family.

He was the firſt of the Engliſh nobility, who had any familiar intercourſe with the Muſes; and far ſurpaſſed his contemporaries in purity of language and harmony of numbers. The author of a treatiſe, intituled, "The Art of Engliſh "Poetry," ſays, "That Sir Thomas Wyat and Henry "earl of Surrey were the two chieftains; who, having tra-"velled into Italy, and there taſted the ſweet and ſtately "meaſures and ſtyle of the Italian poetry, greatly poliſhed "our rude and homely manner of vulgar poetry, from what "it had been before: and therefore may be juſtly called, "the reformers of our Engliſh poetry and ſtyle." There hath hardly been a poet of note ſince this nobleman's time, who hath not paid ſome reſpect to his memory. Sir Philip Sidney, Churchyard, Drayton, Dryden, Fenton, and Pope, and many other authors, have given their teſtimonies of his merits; but we ſhall only quote a few beautiful lines from Pope's "Windſor Foreſt," in which he artfully applies his praiſes to lord Lanſdown.

"Here noble Surrey felt the ſacred rage,
"Surrey the Granvile of a former age.
"Matchleſs his pen, victorious was his lance,
"Bold in the liſts, and graceful in the dance.
"In the ſame ſhades the Cupids tuned his lyre,
"To the ſame notes of love and ſoft deſire:

"Fair

" Fair Geraldine, bright object of his vow,
" Then fill'd the groves, as heav'nly Mira now."

His poems, together with ſome others of his famous contemporaries, were publiſhed in one vol. 8vo. Lond. 1717.

HOWE (JOHN), an Engliſh Nonconformiſt divine, was born, 1630, at Loughborough in Leiceſterſhire; of which town his father was miniſter, but afterwards ejected by Laud, on account of his adherence to the Puritans. He went into Ireland, where he continued till the Iriſh rebellion; then returned to England, and ſettled in Lancaſhire, where our author was educated in the rudiments of learning, and the knowledge of the tongues. He was ſent to Chriſt's-college in Cambridge; then removed to Oxford, and became Bible clerk of Brazen-noſe-college in 1648. He was made a demy of Magdalen-college by the parliament-viſitors, and afterwards fellow: and, in 1652, took the degree of M. A. Soon after, having commenced preacher, he became miniſter of Great Torrington in Devonſhire; and, in 1654, married the daughter of Mr. George Hughes, miniſter of Plymouth. He was afterwards appointed houſehold chaplain to Cromwell, and became lecturer of St. Margaret's, Weſtminſter; but ſeems to have been in a good meaſure free from the fanaticiſm in faſhion, and offended Cromwell greatly by preaching againſt the notion of a particular faith, which the miniſters of his court mightily encouraged. It was a common opinion among them, that ſuch as were in a ſpecial manner favoured of God, when they prayed either for themſelves or others, often had ſuch impreſſions made upon their minds and ſpirits by a divine hand, as ſignified to them, not only in general that their prayers were heard, but that the particular mercies ſought for would be certainly beſtowed: and this, which they called a particular faith, Howe ventured to preach againſt, though it was eſpouſed even by his maſter. Upon the death of Oliver, he continued chaplain to Richard: and when the army had ſet Richard aſide, he returned to his people at Torrington. He continued among them till the act of uniformity took place, Aug. 1662; after which he preached for ſome time in private houſes in Devonſhire. In 1671, he went to Ireland, where he lived as chaplain to lord Maſſarene in the pariſh of Antrim: and, in 1675, returned to England, and ſettled in London, where he was highly reſpected, not only by his brethren among the diſſenters, but by many eminent divines of the church of

Memoirs of Howe by Calamy, 1724, 8vo. Ath. Oxon.

England, as Witchcote, Kidder, Fowler, Lucas, and others. In 1685, he travelled beyond ſea with lord Wharton, and the year following ſettled at Utrecht: but the year after that, on king James's publiſhing his declaration for liberty of conſcience, he returned to London, where he died in April, 1705. He had publiſhed many ſermons and works in the religious way. Wood tells us, that "he was a perſon of "neat and polite parts, and not of that ſour and unpleaſant "converſe, as moſt of his perſuaſion were: ſo moderate "alſo and calm in thoſe ſmaller matters under debate be-"tween the church and his party, that he had not ſo much "as once intereſted himſelf in any fruitleſs quarrels of this "kind, but hath applied himſelf wholly to more beneficial "and uſeful diſcourſes on practical ſubjects; in which un-"dertaking he hath acquitted himſelf ſo well, that his books "are much read and commended by very many Conformiſts, "who generally have them in good eſteem."

Nichols's Select Collection of Poems, Vol. I. p. 209. Vol. VIII. p. 285.

. HOWE (JOHN, Eſq;) was the younger brother of Sir Scroop Howe, a good family in Nottinghamſhire. In the convention-parliament, which met at Weſtminſter, Jan. 22, 1688-9, he ſerved for Cirencester, and was conſtantly choſen for that borough, as alſo knight of the ſhire for the county of Glouceſter, in the three laſt parliaments of king William, and in the three firſt of queen Anne. In 1696, he was a ſtrenuous advocate for Sir John Fenwick; and his pleading in behalf of that unfortunate gentleman, ſhews his extenſive knowledge of the laws, and averſion to unconſtitutional meaſures. In 1699, when the army was reduced, it was principally owing to Mr. Howe, that the houſe of commons agreed to allow half-pay to the diſbanded officers; and when the partition-treaty was afterwards under the conſideration of that houſe, he expreſſed his ſentiments of it in ſuch terms, that king William declared, that if it were not for the diſparity of their rank, he would demand ſatisfaction with the ſword. At the acceſſion of queen Anne, he was ſworn of her privy-council, April 21, 1702; and, on June 7 following, conſtituted vice-admiral of the county of Glouceſter. Before the end of that year, Jan. 4, 1702-3, he was conſtituted Paymaſter-general of her majeſty's guards and garriſons. "He ſeemed to be pleaſed with, and joined in the Revolution, "and was made vice-chamberlain to queen Mary; but hav-"ing aſked a grant, which was refuſed him, and given to "lord Portland, he fell from the court, and was all that "reign the moſt violent and open antagoniſt king William "had

" had in the Houſe. A great enemy to foreigners ſettling " in England; moſt clauſes in acts againſt them being " brought in by him. He is indefatigable in whatever he " undertakes; witneſs the old Eaſt-India company, whoſe " cauſe he maintained till he fixed it upon as ſure a foot as " the new; even when they thought themſelves paſt reco- " very. He lives up to what his viſible eſtate can afford, " yet purchaſes, inſtead of running in debt. He is endued " with good natural parts, attended with an accountable " boldneſs; daring to ſay what he pleaſes, and will be heard " out; ſo that he paſſeth with ſome for the ſhrew of the " houſe. On the queen's acceſſion to the throne, he was " made a privy-counſellor, and paymaſter of the guards and " garriſons. He is a tall, thin, pale-faced man, with a very " wild look; brave in his perſon, bold in expreſſing him- " ſelf, a violent enemy, a ſure friend, and ſeems to be al- " ways in a hurry. Near fifty years old." Such is the character given of this gentleman by Macky in 1703. A new privy-council being ſettled, May 10, 1708, according to act of parliament, relating to the union of the two kingdoms, he was, among the other great officers, ſworn thereof. He continued paymaſter of the guards and garriſons till after the acceſſion of George I. who appointed Mr. Walpole to ſucceed him, Sept. 23, 1714; and the privy-council being diſſolved, and a new one appointed to meet on Oct. 1, following, he was alſo left out of the liſt. Retiring to his ſeat at Stowell in Glouceſterſhire, he died there in 1721, and was buried in the chancel of the church of Stowell.

Mr. Howe was author of " A panegyric on King Wil- " liam," and of ſeveral ſongs and little poems; and is introduced in Swift's celebrated ballad, " On the Game of " Traffic." He married Mary, daughter and coheir of Humphrey Baſkerville, of Pantryllos in Herefordſhire, Eſq; widow and relict of Sir Edward Morgan, of Laternam, in Monmouthſhire, bart. by whom he was father to the firſt lord Chedworth.

HOWELL (JAMES), an Engliſh writer, was the ſon of Thomas Howell, miniſter of Abernant in Caermarthenſhire, and born about 1596. He was ſent to the free-ſchool at Hereford, and entered of Jeſus-college, Oxford in 1610: his elder brother Thomas Howell being fellow of that ſociety, afterwards king's chaplain, and nominated in 1644 to the ſee of Briſtol. Our author, having taken the degree of B. A. in 1613, left college, and removed to London; for being, Ath. Oxon.

being, ſays Wood, a pure cadet, a true Coſmopolite, not born to land, leaſe, houſe, or office, he had his fortune to make; and being withal not ſo much inclined to a ſedentary as an active life, this ſituation pleaſed him beſt, as moſt likely to anſwer his views. The firſt employ he got was that of ſteward to a glaſs-houſe in Broad-ſtreet, which was procured for him by Sir Robert Manſel, who was principally concerned therein. The proprietors of this work, intent upon improving the manufactory, came to a reſolution to ſend an agent abroad, who ſhould procure the beſt materials and workmen that could be got; and they pitched upon Howell, who, ſetting off in 1619, viſited ſeveral of the principal places in Holland, Flanders, France, Spain, and Italy. Dec. 1621, he returned to London; having executed the purpoſe of his miſſion very well, and particularly having acquired a maſterly knowledge in the modern languages. "Thank God," ſays he, "I have this fruit of "my foreign travels, that I can pray unto him every day "of the week in a ſeparate language, and upon Sunday in "ſeven."

Howell's Letters, Vol. I.

Soon after his return, he quitted his ſtewardſhip of the glaſs-houſe; and having experienced the pleaſures of travelling, laid his plan for more employments in this way. In 1622, he was ſent into Spain, to recover a rich Engliſh ſhip, ſeized on by the viceroy of Sardinia for his maſter's uſe, on pretence of its having prohibited goods on board. In 1623, during his abſence abroad, he was choſen fellow of Jeſus-college in Oxford, upon the new foundation of Sir Eubule Theloal: for he had taken care to cultivate his intereſt there all along. He tells Sir Eubule, in his letter of thanks to him, that he "will reſerve his fellowſhip, and lay "it by as a good warm garment againſt rough weather, if "any fall on him:" in which he was followed by Prior, who alledged the ſame reaſon for keeping his fellowſhip at St. John's-college in Cambridge. He returned to England in 1624; and was ſoon after appointed ſecretary to lord Scrope, afterwards earl of Sunderland, who was made lord preſident of the North. This poſt brought him to York: and while he reſided there, the coporation of Richmond, without any application from himſelf, and againſt ſeveral competitors, choſe him one of their repreſentatives in the parliament which began in 1627. In 1632, he went ſecretary to Robert earl of Leiceſter, ambaſſador extraordinary from Charles I. to the court of Denmark, on occaſion of the death of the queen dowager, who was grandmother to that king:

Ibid.

king: and here gave proofs of his oratorical talents, in ſeveral Latin ſpeeches before the king of Denmark and other princes of Germany. After his return to England, his fortune proved more unſtable than ever: for, except an inconſiderable affair, on which he was diſpatched to Orleans in France by ſecretary Windebank in 1635, he was deſtitute of any employment for ſome years. At laſt, in 1639, he went to Ireland, and was received kindly by the lord lieutenant, who had aforetime made him warm profeſſions of kindneſs. The lieutenant employed him as an aſſiſtant-clerk upon ſome buſineſs to Edinburgh, and afterwards to London: but all his riſing hopes were ruined in the unhappy fate which the earl of Strafford met with ſoon after. However, in 1640, he was diſpatched upon ſome buſineſs to France; and the ſame year was made clerk of the council; which poſt was the moſt fixed in point of reſidence, and the moſt permanent in its nature, of any he had ever enjoyed. But his royal maſter, having departed from his palace at Whitehall, was not able to ſecure his continuance long in it: for in 1643, being come to London upon ſome buſineſs of his own, all his papers were ſeized by a committee of the parliament, his perſon ſecured, and in a few days after committed cloſe priſoner to the Fleet. This at leaſt he himſelf makes the cauſe of his impriſonment: but Wood inſinuates, that he was thrown into priſon, for debts contracted through his own extravagancy; and indeed ſome of his own letters give room enough to ſuſpect it. But whatever was the cauſe, he bore it chearfully; of many inſtances of which the following epitaph upon himſelf is one.

"Here lies entomb'd a walking thing,
"Whom Fortune with the ſtates did fling
"Between theſe walls. Why? aſk not that:
"That blind whore doth ſhe knows not what."

He had now nothing to truſt to but his pen: and he applie himſelf therefore wholly to write and tranſlate books. This work he managed ſo well, that it brought him in a comfortable ſubſiſtence, during his long ſtay in that priſon, where he was confined till ſome time after the king's death; and as he got nothing by his diſcharge from thence but his liberty, he was obliged to continue the ſame employment afterwards. His numerous productions, written rather out of neceſſity than choice, ſhew, however, a readineſs of wit, and an exuberant fancy. Though always a firm Royaliſt, he does not ſeem to have approved the meaſures purſued by Buck-

ingham, Laud, and Strafford; and was far from approving the impoſition of ſhip-money, and the policy of creating and multiplying monopolies. Yet the unbridled inſolence and outrages of the Republican governors diſguſted him ſo, that he was not diſpleaſed when Oliver aſſumed the ſovereign power under the title of protector; and in this light he addreſſed him on that occaſion in a fair ſpeech, which ſhall be mentioned preſently. His behaviour under Cromwell's tyranny was no more than prudential, and was ſo conſidered; for Charles II. at his reſtoration, thought him worthy of his notice and favour: and his former poſt under the council being otherwiſe diſpoſed of, a new place was created, by the grant of which he became the firſt hiſtoriographer royal in England. He died Nov. 1666, and was interred in the Temple church, London, where a monument was erected to his memory, with the following inſcription upon it; which was taken down when the church was repaired in 1683, and has not ſince been replaced. "Jacobus Howell Cambro-"Britannus, Regius Hiſtoriographus in Anglia primus, qui "poſt varios peregrinationes tandem naturæ curſum peregit, "ſatur annorum & famæ; domi foriſque huc uſque erraticus, "hic fixus 1666."

Now for ſome account of his works. 1. "Dodona's "Grove, or, The Vocal Foreſt, 1640." 2. "The Vote:" a poem, preſented to the king on New-year's day, 1641. 3. "Inſtructions for forraine Travell: ſhewing by what "Courſe, and in what compaſs of Time, one may take an "exact Survey of the Kingdomes and States of Chriſten-"dome, and arrive to the practical Knowledge of the Lan-"guages to good Purpoſe, 1642." Dedicated to Prince Charles. Reprinted 1650, with additions. Theſe works were publiſhed before he was thrown into priſon. 4. "Ca-"ſual Diſcourſes and Interlocutions between Patricius and "Peregrin, touching the Diſtractions of the Times." Written ſoon after the Battle of Edgehill, and the firſt book publiſhed in vindication of the king. 5. "Mercurius Hi-"bernicus: or, a Diſcourſe of the Iriſh Maſſacre, 1644." 6. "Parables reflecting on the Times, 1644." 7. "Eng-"land's Tears for the preſent Wars, &c. 1644." 8. "Pre-"heminence and Pedigree of Parliaments, 1644." 9. "Vindication of ſome Paſſages reflecting upon him in Mr. "Prynne's Book, called The Popiſh Royal Favourite, "1644." 10. "Epiſtolæ Ho-Elianæ:" "Familiar Letters "Domeſtic and Foreign, divided into ſundry Sections, partly "hiſtorical, partly political, partly philoſophical, 1645."

Another

Another collection was publiſhed in 1647; and both theſe, with the addition of a third, came out in 1650. A few additional letters appeared in ſome ſubſequent editions: of which the eleventh was printed in 8vo, 1754. It is not to be wondered indeed, that theſe letters have run through ſo many editions; ſince they not only contain much of the hiſtory of his own times, but are alſo interſperſed with many pleaſant ſtories properly introduced and applied. It cannot be denied, that he has given way frequently to very low witticiſms, the moſt unpardonable inſtance of which is his remark upon Charles Iſt's death, where he ſays, "I will attend with patience how England will thrive, now that ſhe is let blood in the Baſilical vein, and cured as they ſay of the king's evil:" but this may be ſaid, that he was led into this manner by the humour of the times. Wood relates, it does not appear on what authority, that "many of theſe letters were never written before the author of them was in the Fleet, as he pretends they were, but only feigned and purpoſely publiſhed to gain money to relieve his neceſſities:" but be this as it will, he allows they "give a tolerable hiſtory of thoſe times," which if true is very ſufficient to recommend them.

It is one rule in the conduct of our work, to give not only memoirs of the lives, but alſo catalogues of the writings, of remarkable men, eſpecially the Engliſh; elſe we could gladly be excuſed from tranſcribing the dull liſt that follows, ſince the above letters are almoſt the only work of our author, that is now regarded: but however to go on. 11. "A Nocturnal Progreſs: or, a Perambulation of moſt Countries in Chriſtendom, performed in one Night by ſtrength of Imagination, 1645." 12. "Luſtra Ludovici: or the Life of Lewis XIII. King of France, &c." 13. "An Account of the deplorable State of England in 1647, &c. 1647." 14. "Letter to Lord Pembroke concerning the Times, and the ſad Condition both of Prince and People, 1647." 15. "Bella Scot-Anglica: A Brief of all the Battles betwixt England and Scotland from all Times to this preſent, 1648." 16. "Corollary declaring the Cauſes, whereby the Scot is come of late Years to be ſo heightened in his Spirits." 17. "The Inſtruments of a King: or, a ſhort Diſcourſe of the Sword, Crown, and Sceptre, &c. 1648." 18. "Winter-Dream, 1649." 19. "A Trance, or News from Hell, brought firſt to Town by Mercurius Acheronticus, 1649." 20. "Inquiſition after Blood, &c. 1649." 21. "Viſion, or Dialogue between

" Soul and Body, 1651." 22. " Survey of the Signory " of Venice, &c. 1651." 23. " Some ſober Inſpections " made into the Carriage and Conſults of the late long Par- " liament, whereby occaſion is taken to ſpeak of Parliaments " in former Times, and of Magna Charta: with ſome Re- " flections upon Government in general, 1653." Dedicated to Oliver lord protector, whom he compares to Charles Martel, and compliments in language much beyond the truth and the ſentiments of his own heart. The fourth edition of this book came out in 1660, with ſeveral additions.

His next publication, for we have not near done, was, 24. " Hiſtory of the Wars of Jeruſalem epitomiſed." 25. " Ah, Ha; Tumulus, Thalamus: two Counter-Poems: " the firſt an Elegy on Edward late Earl of Dorſet; the " ſecond an Epithalamium to the Marquis of Dorcheſter, " 1653." 26. " The German Diet: or Balance of Eu- " rope, &c. 1653," folio. The author's picture at whole length is ſet before the title. 27. " Parthenopeia: or, the " Hiſtory of Naples, &c. 1654." 28. " Londinopolis, " 1657." A ſhort diſcourſe, ſays Wood, moſtly taken from Stowe's " Survey of London." 29. " Diſcourſe of the Em- " pire, and of the Election of the King of the Romans, " 1658." 30. " Lexicon Tetraglotton: An Engliſh- " French-Italian-Spaniſh Dictionary, &c. 1660." 31. " A " Cordial for the Cavaliers, 1661." Anſwered immedi- ately by Sir Roger L'Eſtrange, in a book intituled, " A " Caveat for the Cavaliers:" replied to by Mr. Howell in 32. " Some ſober Inſpections made into thoſe Ingredients " that went to the Compoſition of a late Cordial for the " Cavaliers, 1661." 33. " A French Grammar, &c."— 34. " The Parley of Beaſts, &c. 1660." 35. " The ſe- " cond Part of caſual Diſcourſes and Interlocutions beween " Patricius and Peregrin, &c. 1661." 36. " Twelve Trea- " tiſes of the late Revolutions, 1661." 37. " New Eng- " liſh Grammar for Foreigners to learn Engliſh: with a " Grammar for the Spaniſh and Caſtilian Tongue; with " ſpecial Remarks on the Portugueſe Dialect, for the ſervice " of her Majeſty, 1662." 38. " Diſcourſe concerning the " Precedency of Kings, 1663." 39. " Poems:" collect- ed and publiſhed by Serjeant-Major P. F. that is, Payne Fiſher, who had been poet-laureate to Cromwell. The editor tells us, that our author Howell " may be called the " prodigy of the age for the variety of his volumes; for there " hath paſſed the preſs above forty of his works on various " ſubjects,

" ſubjects, uſeful not only to the preſent times, but to all " poſterity. And it is to be obſerved," ſays he, " that in " all his writings there is ſomething ſtill new, either in the " matter, method, or fancy, and in an untrodden tract."

He publiſhed next, 40. " A Treatiſe concerning Ambaſ- " ſadors, 1664." 41. " Concerning the ſurrender of Dun- " kirk, that it was done upon good Grounds, 1664."

Beſides theſe works of his own, he tranſlated ſeveral things from foreign languages; as, 1. " St. Paul's late Progreſs " upon Earth about a Divorce betwixt Chriſt and the Church " of Rome, by reaſon of her Diſſoluteneſs and Exceſſes, &c. " 1644." The author of this book publiſhed it about 1642, and was forced to fly from Rome on that account. He withdrew in the company, and under the conduct of one, who pretended friendſhip for him; but who betrayed him at Avignon, where he was firſt hanged and then burnt. 2. " A Venetian Looking-glaſs: or, a Letter written very " lately from London to Cardinal Barberini at Rome, by a " Venetian Clariſſimo, touching the preſent Diſtempers in " England, 1648." 3. " An exact Hiſtory of the late Re- " volutions in Naples, &c. 1650." 4. " A Letter of Ad- " vice from the prime Stateſmen of Florence, how Eng- " land may come to herſelf again, 1659." All theſe were tranſlated from the Italian. He tranſlated alſo from the French, " The Nuptials of Peleus and Thetis, &c. 1654;" and from the Spaniſh, " The Proceſs and Pleadings in the Court " of Spain, upon the Death of Anthony Aſcham, Reſident " for the Parliament of England, &c. 1651."

Laſtly, he publiſhed, in 1649, " The late King's De- " claration in Latin, French, and Engliſh:" and in 1651, " Cottoni Poſthuma, or divers choice Pieces of that re- " nowned Antiquary Sir Robert Cotton, Knight and Baro- " net," in 8vo.

HUARTE (JOHN), a native of France, though he uſually paſſes for a Spaniard, who lived in the 16th century. We know nothing more of him, than that he gained great fame by a work, he publiſhed in the Spaniſh tongue, upon a very curious and intereſting ſubject. The title of it runs thus: " Examen de ingenios para las Sciencias, &c. or, an exa- " mination of ſuch genius's, as are fit for acquiring the " ſciences, and were born ſuch: wherein, by marvellous " and uſeful ſecrets, drawn from true philoſophy both na- " tural and divine, is ſhewn the gifts and different abilities " found in men, and for what kind of ſtudy the genius of

" every man is adapted in ſuch a manner, that whoever ſhall " read this book attentively, will diſcover the properties of " his own genius, and be able to make choice of that ſcience " in which he will make the greateſt improvement." This book has been tranſlated into ſeveral languages, and borne ſeveral impreſſions. It was tranſlated into Italian, and publiſhed at Venice in 1582: at leaſt, the dedication of that tranſlation bears this date. It was tranſlated into French by Gabriel Chappuis in 1580: but there is a better French verſion than this by Savinien d'Alquie, printed at Amſterdam in 1672. He has taken in the additions inſerted by Huarte in the laſt edition of his book, which are conſiderable both in quality and quantity. It has been tranſlated alſo into Latin, and laſtly into Engliſh. This very admired author has been highly extolled for acuteneſs and ſubtlety, and undoubtedly had a great ſhare of theſe qualities: Bayle however thinks, that " it would not be prudent for any perſon to truſt either " his maxims or authorities; for," ſays he, " he is not to " be truſted on either of theſe heads, and his hypotheſes are " frequently chimerical, eſpecially when he pretends to teach " the formalities to be obſerved by thoſe who would get " children of a virtuous turn of mind. There are, in this " part of his book, a great many particulars repugnant to " modeſty: and he deſerves cenſure for publiſhing, as a " genuine and authentic piece, a pretended letter of Lentulus the proconſul from Jeruſalem to the Roman ſenate, " wherein a portrait is given of Jeſus Chriſt, a deſcription " of his ſhape and ſtature, the colour of his hair, the qua-
Bayle's Dict. " lities of his beard, &c."

HUDSON (Captain HENRY), an eminent Engliſh navigator, who flouriſhed in high fame in the beginning of the laſt century. Where he was born and educated, we have no certain account; as we have not of any private circumſtances of his life. The cuſtom of diſcovering foreign countries for the benefit of trade not dying with queen Elizabeth, in whoſe reign it had been zealouſly purſued, Hudſon among others attempted to find out a paſſage by the north to Japan and China. His firſt voyage was in 1607, at the charge of ſome London merchants; and his firſt attempt was for the north-eaſt paſſage to the Indies. He departed therefore on the 1ſt of May; and after various adventures through icy ſeas and regions intenſely cold, returned to England, and arrived in the Thames, Sept. 15. The year following he undertook a ſecond voyage for diſcovering the

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ſame paſſage, and accordingly ſet ſail with 15 perſons only April 22; but not ſucceeding, returned homewards, and arrived at Graveſend Aug. 26. A remarkable occurrence, mentioned in his journal of this voyage, was the ſight of a mermaid, when they were about 76 degrees north latitude; of which take the account in his own words. "The 15th "of June, one of our company looking overboard ſaw a "mermaid, and calling up ſome of the company to ſee her, "one more came up, and ſhe was then come cloſe to the "ſhip's ſide, looking earneſtly on the men. Soon after a "ſea came and overturned her. From the navel upwards "her back and breaſts were like a woman's, her body as "big as one of us, her ſkin very white, and long black hair "hanging down behind. In her going down they ſaw her "tail, like the tail of a porpous, and ſpeckled like mac-"karel." Purchas's Pilgrims, Part iii. Edit. 1625. p. 575.—Harris's Voyages, Vol. I. Edit. 1705, p. 566.

Not diſheartened by two former unſucceſsful voyages, he undertook again, in 1609, a third voyage to the ſame parts for farther diſcoveries; and was fitted out by the Dutch Eaſt-India company. He ſailed from Amſterdam, with 20 men Engliſh and Dutch, March 25; and April 25, doubled the north cape of Finmark in Norway. He kept going along the coaſts of Lapland towards Nova Zembla, but found the ſea ſo full of ice, that there was no getting forwards. Then turning about, he went towards America, and arrived at the coaſt of New France on July 18. He ſailed from place to place, without any hopes of ſucceeding in their grand ſcheme; and the ſhip's crew diſagreeing, and being in danger of mutinying, he purſued his way homewards, and arrived Nov. 7, at Dartmouth in Devonſhire: of which he gave advice to his directors in Holland, ſending them alſo a journal of his voyage. In 1610, he was again fitted out by ſome gentlemen, with a commiſſion to try, if through any of thoſe American inlets, which captain Davis ſaw but durſt not enter, on the weſtern ſide of Davis's Streights, any paſſage might be found to the South-Sea. They ſailed from St. Catharine's April 17, and June 4, came within ſight of Greenland. The 9th they were off Forbiſher's Streights, and the 15th came in ſight of Cape Deſolation. Thence they proceeded north-weſtward, among great quantities of ice, until they came to the mouth of the ſtreights that bear Hudſon's name. They advanced in thoſe ſtreights weſterly, as the land and ice would permit, till they got into the bay, which has ever ſince been called by the bold diſcoverer's name, "Hudſon's Bay." He gave

names to places as he went along; and called the country itſelf "Nova Britannia," or New Britain. He ſailed above 100 leagues ſouth into this bay, being confident that he had found the deſired paſſage: but perceiving at laſt that it was only a bay, he reſolved to winter in the moſt ſouthern point of it, with an intention of purſuing his diſcoveries the following ſpring. He was ſo bent upon this, that he did not conſider how unprovided he was with neceſſaries to ſupport himſelf during a ſevere winter in that deſolate place: however, Nov. 3, they drew their ſhip into a ſmall creek, where they would all infallibly have periſhed, if they had not been unexpectedly and providentially ſupplied with uncommon flights of white fowl, which ſerved them for proviſion. In the ſpring, when the ice began to waſte, Hudſon, in order to complete his diſcovery, made ſeveral efforts of various kinds: but, notwithſtanding all his endeavours, he found himſelf neceſſitated to abandon his enterprize, and to make the beſt of his way home; and therefore diſtributed to his men with tears in his eyes all the bread he had left, which was only a pound to each: though it is ſaid other proviſions were afterwards found in the ſhip. In his deſpair and uneaſineſs, he had let fall ſome threatening words, of ſetting ſome of his men on ſhore: upon which a few of the ſturdieſt, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and expoſed him in his own ſhallop at the weſt end of the ſtreights; with his own ſon John Hudſon, and ſeven of the moſt ſick and infirm of his men. There they turned them adrift, and it is ſuppoſed they all periſhed, being never heard of more. The crew proceeded with the ſhip to England; but going on ſhore near the ſtreight's mouth, four of them were killed by the ſavages. The reſt, after enduring the greateſt hardſhips, and ready to die for want, arrived at Plymouth, Sept. 1611.

Purchas, as above, Vol. III. p. 602—608.

Athenæ, Vol. II. Col. 940. Edit. 1721.—Ant. Hall, Præfat. ad J. Hudſon, Joſephum.

HUDSON (Dr. JOHN), a learned Engliſh critic, was born at Widehope near Cockermouth in Cumberland, 1662; and, after having been educated in grammar and claſſical learning, was entered in 1676 of Queen's-college, Oxford. Soon after he had taken the degree of M. A. he removed to Univerſity-college, of which he was choſen fellow in March 1686, and became a moſt conſiderable and eſteemed tutor. He alſo diſtinguiſhed himſelf by ſeveral valuable editions of Greek and Latin authors, which he afterwards publiſhed. April 1701, on the reſignation of Dr. Thomas Hyde, he was elected

elected head-keeper of the Bodleian library; and, June following, accumulated the degrees of B. and D. D. With this librarian's place, which he held till his death, he kept his fellowſhip till June 1711, when, according to the ſtatutes of his college, he would have been obliged to have reſigned it; but he had juſt before diſqualified himſelf for holding it any longer, by marrying Margaret, daughter of Sir Robert Harriſon, knight, an alderman of Oxford, and a mercer. In 1712, he was appointed principal of St. Mary-hall by the chancellor of the univerſity, through the intereſt of Dr. Radcliffe: and it is ſaid, that to Hudſon's intereſt with this phyſician, the univerſity of Oxford is obliged for the moſt ample benefactions ſhe afterwards received from him. Hudſon's ſtudious and ſedentary way of life brought him at length into an ill habit of body, which, turning to a dropſy, kept him about a year in a very languiſhing condition; and then he died, Nov. 27, 1719, leaving one daughter, and a widow.

His publications were as follow: 1. "Introductio ad Chro-" nographiam: ſive ars chronologica in Epitomen redacta, " 1691," 8vo. Extracted from Beveridge's Treatiſe on that ſubject, for the uſe of his pupils. 2. " Velleius Pa-" terculus, cum variis lectionibus & notis & indice, 1693," 8vo. A ſecond edition with the notes enlarged in 1711. 3. " Thucydides, 1696," folio. A neat and beautiful edition, but ſomewhat diminiſhed in its credit by that of Duker and Waſſe. 4. " Geographiæ Veteris Scriptores Græci " Minores. Cum Diſſertationibus & Annotationibus Hen-" rici Dodwelli," 8vo. The firſt publiſhed in 1698, the ſecond in 1703, and the third and fourth in 1712. 5. " Dio-" nyſii Halicarnaſſenſis opera omnia, 1704," 2 vol. folio. A beautiful and valuable edition, enriched with the various readings of an ancient copy in the Vatican library, and of ſeveral manuſcripts in France. The learned editor has ſubjoined to his own notes ſeveral of Sylburgius, Portus, Stephens, Caſaubon, and Valeſius. 6. " Dionyſius " Longinus, 1710," 4to. and 1718, 8vo. A very beautiful edition, and the notes, like all the reſt of Hudſon's, very ſhort. 7. " Moeris Atticiſta de vocibus Atticis & Hel-" lenicis. Gregorius Martinus de Græcarum literarum " pronunciatione, 1712," 8vo. 8. " Fabulæ Æſopicæ." Greek and Latin, 1718, 8vo. 9. " Flavii Joſephi Opera," he had juſt finiſhed, but did not live to publiſh. He had proceeded as far as the third index, when, finding himſelf unable to go quite through, he recommended the work to his

his intimate friend Mr. Antony Hall, who publiſhed it, 1720, in 2 vols. folio. It is a neat and beautiful edition, and ſuperior in every reſpect to Havercamp's, except in the number and value of the notes. Mr. Hall did alſo another reſpectful office to Dr. Hudſon after his death: he married his widow.

Dr. Hudſon, if he had lived, intended to have publiſhed a catalogue of the Bodleian library, which he had cauſed to be fairly tranſcribed in 6 vols. folio. He was very aſſiſting to ſeveral editors in Oxford, particularly to Dr. Gregory in his "Euclid," and to the induſtrious Mr. Hearne in his "Livy," &c. He correſponded with many learned men in foreign parts: with Muratori, Salvini, and Bianchini, in Italy; with Boivin, Kuſter, and Lequien, in France; with Olearius, Menckenius, Chriſtopher Wolfius, and, whom he chiefly eſteemed, John Albert Fabricius, in Germany; Eric Benzel, in Sweden; Frederic Roſtgard, in Denmark; with Pezron, Reland, Le Clerc, in Holland, &c. He uſed to complain of the vaſt expence of foreign letters; for he was far from being rich, having never been poſſeſſed of an eccleſiaſtical preferment; of which he uſed alſo to make frequent and heavy complaints.

Eloge Hiſtorique de Mr. Huet, par Mr. l'Abbé Olivet, prefixed to his Traite Philoſophique de la Foibleſſe de l'Eſprit humain.—Huetii Commentarius de rebus ad eum pertinentibus, p. 16.

HUET (PETER DANIEL), biſhop of Avranches in France, a very great as well as polite ſcholar, was born of a good family at Caen in Normandy, Feb. 8, 1630. His parents dying when he was ſcarcely out of his infancy, he fell into the hands of guardians, who neglected him: however, his own invincible and ſeemingly innate love of letters made him amends for all diſadvantages; and he finiſhed his ſtudies in the belles lettres before he was 13 years of age. In the proſecution of his philoſophical ſtudies, he happened upon an excellent profeſſor, father Mambrun, a Jeſuit; who, after Plato's example, directed him to begin with learning a little geometry. But Huet went farther in it than his tutor deſired; and contracted ſuch a reliſh for it, that he ſlighted in a manner all his other ſtudies. He went through every branch of mathematics, and maintained public theſes at Caen, a thing never before done in that city. Having paſſed through his claſſes, it was his buſineſs to ſtudy the law, and to take his degrees in it; but two books, that were then publiſhed, drew him off from this purſuit. Theſe were, "The "Principles of Des Cartes," and "Bochart's Sacred Geo-"graphy." He was a great admirer of Des Cartes, and adhered to his philoſophy for many years; but afterwards ſaw

Commentarius, &c. p. 29, and Eloge, &c. p. 13.

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the falſeneſs and vanity of it, and, as we ſhall ſee, wrote againſt it alſo. "A leſſon of caution this," ſays his elogiſt, "to all, to embrace no ſyſtem whatever, till they have carefully examined the principles on which it is built: ſince even the wiſeſt and moſt diſcerning men are through ſuch raſhneſs or inadvertency liable to be deceived." Bochart's geography made a vaſt impreſſion upon him, as well on account of the immenſe erudition with which it abounded, as by the preſence of its author, who was miniſter of the Proteſtant church at Caen. This book was full of Greek and Hebrew learning, and inſpired Huet with an ardent deſire of maſtering thoſe languages; who, to forward his way to them, contracted a friendſhip with Bochart, and put himſelf under his directions. Commentarius, &c. P. 42, 43.

At the age of 20 years and one day, he was delivered by the cuſtom of Normandy from the tuition of his guardians: and ſoon after took a journey to Paris, not ſo much out of curioſity to ſee that place, as for the ſake of purchaſing books, and making himſelf acquainted with the learned men of the times. He ſoon became known to Sirmond, Petavius, Vavaſſor, Naude, and, in ſhort, to almoſt all the ſcholars in France. About two years after, he had alſo an opportunity of introducing himſelf to the learned in Holland: for Chriſtina of Sweden having invited Bochart to her court, Huet accompanied him, and they ſet out in April 1652. He ſaw Salmaſius at Leyden, and Iſaac Voſſius at Amſterdam. He often viſited the queen, who would have engaged him in her ſervice; but Bochart not having been very graciouſly received, through the intrigues of Bourdel other phyſician, who was jealous of him, and the queen's fickle temper being known to every body, Huet declined all offers, and after a ſtay of three months returned to France. The chief fruits of his journey was a copy of a manuſcript of Origen's "Commentaries upon St. Matthew," which he tranſcribed at Stockholm; and the acquaintance he contracted with the learned men in Sweden and Holland, through which he paſſed. Upon his return to his own country, he reſumed his ſtudies with more vigour than ever, in order to publiſh his manuſcript of Origen. While he was employed in tranſlating this work, he was led to conſider the rules to be obſerved in tranſlations, as well as the different manners of the moſt celebrated tranſlators. This gave occaſion to his firſt performance, which came out at Paris in 1661, under this title, "De interpretatione libri duo:" and it is written in the form of a dialogue between Caſaubon, Fronto Ducæus, and Thuanus.

Thuanus. M. de Segrais tells us, that "nothing can be "added to this treatiſe, either with reſpect to ſtrength of "critical judgement, variety of learning, or elegance of "ſtyle; which laſt," ſays Abbé Olivet, "is ſo very extra-"ordinary, that it might have done honour to the age of "Auguſtus." This book was firſt printed in a thin 4to, but afterwards in 12mo, and 8vo. In 1668, were publiſhed at Roan, in 2 vols. folio, his "Origenis Commentaria, &c. "cum Latina interpretatione, notis, & obſervationibus;" to which is prefixed a large preliminary diſcourſe, wherein is collected all that antiquity relates of Origen. The 16 years interval, between his return from Sweden and the publication of this work, was ſpent entirely in ſtudy, excepting a month or two every year, when he went to Paris: during which time he gave the public a ſpecimen of his ſkill in polite literature, in an elegant collection of poems, intituled, "Car-"mina Latina & Græca;" which were publiſhed at Utrecht in 1664, and afterwards enlarged in ſeveral ſucceſſive editions. While he was employed upon his "Commentaries "of Origen," he had the misfortune to quarrel with his friend and maſter Bochart; who deſiring one day a ſight of his manuſcript, for the ſake of conſulting ſome paſſages about the Euchariſt, which had been greatly controverted between Papiſts and Proteſtants, diſcovered an hiatus or defect, which ſeemed to determine the ſenſe in favour of the Papiſts, and reproached Huet with being the contriver of it. Huet at firſt thought that it was a defect in the original MS. but upon conſulting another very ancient MS. in the king's library at Paris, he found that he had omitted ſome words in the hurry of tranſcribing, as he ſays, and that the miſtake was his own. Bochart, ſtill ſuppoſing that this was a kind of pious fraud in Huet, to ſupport the doctrine of the church of Rome in regard to the Euchariſt, alarmed the Proteſtants every where, as if Origen's "Commentaries" were going to be very unfairly publiſhed; and by that means diſſolved the friendſhip which had long ſubſiſted between Huet and himſelf.

Preface de Virgile, Num. 22.

Eloge, &c. p. 19.

Commentarius, &c. p. 150.

In 1659, Huet was invited to Rome by Chriſtina, who had abdicated her crown, and retired thither; but, remembering the cool reception which Bochart had met with from her majeſty, after as warm an invitation, he refuſed to go. Thoſe, ſays Olivet, who judge of actions by events, will ſuppoſe him to have acted very wiſely in continuing in France; for ten years after, when Boſſuet was appointed by the king preceptor to the Dauphin, Huet was choſen for his colleague,

Ibid. p. 208.

Eloge, &c. p. 19.

colleague, with the title of ſub-preceptor, which honour had ſome time been deſigned him by de Montauſier, the Dauphin's governor. He went to court in 1670, and ſtayed there till 1680, when the Dauphin was married. Though his employment muſt needs take up a conſiderable part of his time, yet he found enough to complete his "Demonſtratio "Evangelica," which, as great and laborious a work as it may ſeem, was begun and ended amidſt the embarraſſments of a court. It was publiſhed at Paris, in 1679, folio; and has been reprinted ſince in folio, quarto, and octavo. Huet owns, that this work of his was better received by foreigners, than by his own countrymen; many of whom conſidered it as a work full of learning indeed, but utterly void of that demonſtration, to which it ſo formally and pompouſly pretends. Others, leſs equitable, borrowed from it, and attacked it at the ſame time, to cover their plagiariſm; which, though Huet complains very heavily of it, is not a fate peculiar to him or his book; there being hardly any country, which will not afford inſtances of authors who have been ſerved in the ſame manner. Father Simon had a deſign to make an abridgement of this work; but Huet being informed, that his purpoſe was only to alter it as he thought proper, to add to it, and ſtrike out of it at pleaſure, deſired him to excuſe himſelf that trouble. We muſt not forget the ſervice which Huet at this time did the republic of letters, by promoting the editions of the claſſics "in uſum Delphini:" for though the firſt idea of the commentaries for the uſe of the Dauphin was ſtarted by the duke de Montauſier, yet it was Huet who formed the plan, and directed the execution of it, as far as the capacity of the perſons employed in that work would permit. He undertook, he tells us, only to promote and conduct the work, "procurator eſſe & ἐργοδιώκτης, non & ope-"rarius;" but at laſt came in for a ſhare of it. For when Michael Faye, who took upon him the care of ſetting out Manilius, but was not equal to the taſk, found himſelf gravelled, as he often did, with paſſages in that obſcure author, he had recourſe to Huet; who, having formerly read him with great attention, and made ſeveral notes and obſervations upon him, was thereupon induced to digeſt them into order, and to publiſh them, as he did at the end of the Delphin edition of that author, in 1679. We muſt remember alſo to obſerve, that he had been choſen a member of the French academy; and that his Speech pronounced on the occaſion before that illuſtrious body, had been publiſhed at Paris in 1674.

Commentarius, &c. p. 284.

Ibid. p. 291.

Ibid. p. 292.

While

While he was employed in compoſing his "Demonſtratio "Evangelica," the ſentiments of piety, which he had from his earlieſt youth, moved him to enter into orders, which he did at 46 years of age. In 1678, he was preſented by the king to the abbey of Aunay in Normandy, which was ſo agreeable to him, that he retired there every ſummer, after he had left the court. In 1685, he was nominated to the biſhopric of Soiſſons; but before the bulls for his inſtitution were expedited, the abbey de Sillery having been nominated to the ſee of Avranches, they exchanged biſhoprics with the conſent of the king; though, by reaſon of the differences between the court of France and that of Rome, they could not be conſecrated till 1692. In 1689, he publiſhed his "Cenſura Philoſophiæ Carteſianæ," and addreſſed it to the duke de Montauſier: it appears, that he was greatly piqued at the Carteſians, when he wrote this book. He was diſpleaſed, that theſe philoſophers preferred thoſe who cultivate their reaſon, to thoſe who only cultivate their memory; and required, that men ſhould endeavour more to know themſelves, than to know what was done in former ages. "What," ſays he, "becauſe we are men of learning, ſhall "this make us obnoxious to the raillery of the Carteſians?" We will agree with him, that there was no occaſion for raillery in the caſe; but muſt needs own ourſelves of opinion, that if mankind were more ſolicitous about the conduct of the underſtanding, and leſs ſo about ſtoring and ſtuffing the magazine of the memory with a vaſt variety of unintereſting facts and opinions, they would at leaſt be more rational than they are. In 1690, he publiſhed in Caen, in 4to, his "Quæſtiones Alnetanæ de Concordia Rationis & Fidei:" which is written in the form of a dialogue, after the manner of Cicero's "Tuſculan Queſtions." It is divided into three books: the firſt of which lays down the rules, by which the agreement between faith and reaſon is to be regulated; the ſecond compares the doctrines of Chriſtianity with the doctrines of Paganiſm; and the third the practical precepts of each, and how they tend to improve and perfect human life in piety and morals. This is not only a very learned, but a very entertaining work; being written in an elegant and polite manner, and in moſt excellent Latin, as all his works are.

Cenſ. Phil. Cart. cap. viii. p. 7.

In 1699, he reſigned his biſhopric of Avranches, and was preſented to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpoſe he improved the houſe and gardens belonging

to

to the abbot. But ſeveral grievances and law-ſuits coming upon him, he removed to Paris; and lodged among the Jeſuits in the Maiſon Profeſſé, whom he had made heirs to his library, reſerving to himſelf the uſe of it while he lived. Here he ſpent the laſt 20 years of his life, dividing his time between devotion and ſtudy. He did not conſider the Bible as the only book to be read, but thought that all other books, in ſhort, muſt be read, before it could be rightly underſtood. He employed himſelf chiefly in writing notes on the Vulgate tranſlation: for which purpoſe he read over the Hebrew text 24 times; comparing it, as he went along, with the other Oriental texts, and, as his elogiſt tells us, ſpent every day two or three hours in this work from 1681 to 1712. He was then ſeized with a very ſevere diſtemper, which confined him to his bed for near ſix months, and brought him ſo very low, that he was given up by his phyſicians, and received extreme unction. However, recovering by degrees, he applied himſelf to the writing of his life, which was publiſhed at Amſterdam 1718, in 12mo, under the title of "Pet. "Dan. Huetii, Epiſcopi Abrincenſis, Commentarius de rebus "ad eum pertinentibus:" where the critics have wondered, that ſo great a maſter of Latin as Huetius was, and who has written it, perhaps as well as any of the moderns, ſhould be guilty of a ſoleciſm in the very title of his book; as he was writing "eum," when he ſhould have manifeſtly written "ſe." This performance however, though drawn up in a very amuſing and entertaining manner, and with great elegance of ſtyle, is not done with that order and exactneſs, which appears in his other works; his memory being then decayed, and afterwards declining more and more, ſo that he was not any longer capable of a continued work, but only committed detached thoughts to paper. Olivet in the mean time relates a moſt remarkable ſingularity of him, namely, that "for two or three hours before his death, he "recovered all the vigour of his genius and memory." He died Jan. 26, 1721, in his 91ſt year.

Commentarius, &c. p. 354. Huetiana, p. 182. Eloge, &c. p. 23. Ibid. p. 26.

Beſides the works which we have mentioned in the courſe of this memoir, he publiſhed others of a ſimilar nature, viz. "De l'Origine des Romans, 1670." "De la ſituation du "Paradis Terreſtre, 1691." "Nouveaux Memoires pour "ſervir à l'Hiſtoire du Carteſianiſme, 1692." "Statuts "Synodaux pour le dioceſe d'Avranches, &c. 1693;" to which were added three ſupplements in the years 1695, 1696, 1698. "De Navigationibus Salomonis, Amſt. 1698." "Notæ in Anthologiam Epigrammatum Græcorum, Ultraj. "1700."

" 1700." " Origines de Caen, Roan, 1702. " Lettre la " Monſ. Perrault, ſur le Parallele des Anciens & des Mo- " dernes du 10 Oct. 1692," printed without the author's knowledge in the third part of the " Pieces Fugitives, Paris, " 1704." " Examen du ſentiment de Longin ſur ce paſſage " de la Geneſe, Et Dieu dit, que la Lumiere ſoit faite, & la " Lumiere fut faite," inſerted in tome the 10th of Le Clerc's " Bibliotheque Choiſée, Amſt. 1706." Huet, in his " Demonſtratio Evangelica," had aſſerted, that there was nothing ſublime in this paſſage, as Longinus had obſerved, but that it was perfectly ſimple. Meſſrs. de Port Royal and Boileaux, who gave tranſlations of Longinus, aſſerted its ſublimity on that very account; and this occaſioned the " Examen" juſt mentioned. " Lettre à M. Foucault con- " ſeiller d'etat ſur l'origine de la poeſie Françoiſe, du 16 " Mar. 1706," inſerted in the " Memoires de Trevoux, in " 1711." " Lettre de M. Morin, (that is, of M. Huet) de " l'academie des inſcriptions à M. Huet, touchant le livre " de M. Tolandus Anglois, intitulé, Adeiſidæmon, & ori- " gines Judaicæ:" inſerted in the " Memoires de Tre- " voux" for Sept. 1709, and in the collection, which the abbé Tilladet publiſhed of Huet's works, under the title of " Diſſertations ſur diverſes matieres de la Religion & de Phi- " lologie, 1612." " Hiſtoire de Commerce & de la navi- " gation des Anciens, 1716." After his death were pub- liſhed, " Traité Philoſophique de la foibleſſe de l'eſprit hu- " main, Amſt. 1723." " Huetiana, ou penſées diverſes de " M. Huet, 1722." Theſe contain thoſe looſe thoughts he flung upon paper after his laſt illneſs, when, as we have al- ready obſerved, he was incapable of producing a cloſe con- nected work. " Diane de Caſtro, ou le faux Yncas, 1728." A romance, written when he was very young. There are yet in being other MSS. of his, which, as far as we know, have not been publiſhed; viz. " A Latin tranſlation of " Longus's Loves of Daphnis and Chloe;" " An Anſwer " to Regis with regard to Des Cartes's Metaphyſics;" " Notes upon the Vulgate Tranſlation of the Bible;" and a collection of between 5 and 600 letters in Latin and French, written to learned men.

Eloge, &c. p. 26.

Eloge, &c. p. 24.

To conclude, " when we conſider," as Olivet ſays, " that " he lived to 90 years of age and upwards, that he had been " a hard ſtudent from his infancy, that he had had almoſt " all his time to himſelf, that he had enjoyed an uninter- " rupted ſtate of good health, that he had always ſomebody " to read to him even at his meals, that in one word, to

Huetiana, p. 4.

" borrow his own language, neither the heat of youth, nor " a multiplicity of buſineſs, nor the love of company, nor " the hurry of the world, had ever been able to moderate his " invincible love of letters, we muſt needs conclude him to " have been one of the moſt learned men that any age has " produced."

Account of the Life of Hughes, prefixed to his rooms.

HUGHES (JOHN), an Engliſh poet, was ſon of a citizen of London, and born at Marlborough in Wiltſhire, Jan. 29, 1677. He was brought early to London, and received the rudiments of learning in private ſchools there. He had a weak or at leaſt a delicate conſtitution, which perhaps reſtrained him from ſeverer ſtudies, and inclined him to purſue the ſofter arts of poetry, muſic, and drawing; in each of which he made a conſiderable progreſs. His acquaintance with the Muſes and the Graces did not render him averſe to buſineſs: he had a place in the office of Ordnance, and was ſecretary to ſeveral commiſſions under the great ſeal for purchaſing lands, in order to the better ſecuring the royal docks and yards at Portſmouth, Chatham, and Harwich. He continued, however, to purſue his natural inclination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The firſt teſtimony he gave the public of his poetic vein, was in a poem " on the Peace of Ryſwick," printed in 1697, and received with uncommon approbation. In 1699, " The Court of Neptune" was written by him on king William's return from Holland; and, the ſame year, a ſong on the duke of Glouceſter's birth-day. In 1702, he publiſhed, on the death of king William, a Pindaric ode, intituled, " Of the Houſe of Naſſau," which he dedicated to Charles duke of Somerſet; and in 1703 his " Ode in " Praiſe of Muſic," was performed with great applauſe at Stationers-hall.

His numerous performances, for he had all along employed his leiſure hours in tranſlations and imitations from the ancients, had by this time introduced him, not only to the gentlemen of the belles lettres, ſuch as Addiſon [A],

[A] " His acquaintance with the " great writers of his time," ſays Dr. Johnſon, " appears to have been very " general; but of his intimacy with " Addiſon there is a remarkable proof. " It is told, on good authority, that " 'Cato' was finiſhed and played by " his perſuaſion. It had long wanted " the laſt act, which he was deſired by " Addiſon to ſupply. If the requeſt " was ſincere, it proceeded from an " opinion, whatever it was, that did " not laſt long; for when Hughes " came in a week to ſhew him his firſt " attempt, he found half the act writ- " ten by Addiſon himſelf."

Congreve, Pope, Southerne, Rowe, and others, but alſo to ſome of the greateſt men in the kingdom; and among theſe to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord-lieutenant of Ireland: but, having other views at home, he declined the offer.

Dr. Johnſon. Hughes had hitherto ſuffered the mortifications of a narrow fortune; but in 1717 the lord chancellor Cowper ſet him at eaſe, by making him ſecretary to the Commiſſions of the Peace; in which he afterwards, by a particular requeſt, deſired his ſucceſſor lord Parker to continue him. He had now affluence; but ſuch is human life, that he had it when his declining health could neither allow him long poſſeſſion nor quick enjoyment. His laſt work was his tragedy, "The Siege of Damaſcus;" after which *a Siege* became a popular title. This play, which ſtill continues on the ſtage, and of which it is unneceſſary to add a private voice to ſuch continuance of approbation, is not acted or printed according to the author's original draught, or his ſettled intention. He had made Phocyas apoſtatize from his religion; after which the abhorrence of Eudocia would have been reaſonable, his miſery would have been juſt, and the horrors of his repentance exemplary. The players, however, required that the guilt of Phocyas ſhould terminate in deſertion to the enemy; and Hughes, unwilling that his relations ſhould loſe the benefit of his work, complied with the alteration. He was now weak with a lingering conſumption, and not able to attend the rehearſal; yet was ſo vigorous in his faculties, that only ten days before his death he wrote the dedication to his patron lord Cowper. On Feb. 17, 1719-20, the play was repreſented, and the author died. He lived to hear that it was well received; but paid no regard to the intelligence, being then wholly employed in the meditations of a departing Chriſtian.

A few weeks before he died, he ſent, as a teſtimony of gratitude, to his noble friend earl Cowper, his own picture drawn by Sir Godfrey Kneller, which he had received as a preſent from that painter: upon which the earl wrote him the following letter. "24 Jan. 1719-20. Sir, I thank you "for the moſt acceptable preſent of your picture, and aſſure "you, that none of this age can ſet an higher value on it "than I do, and ſhall while I live: though I am ſenſible "poſterity will outdo me in that particular. I am, with "the greateſt eſteem and ſincerity, Sir, your moſt affec-"tionate and obliged humble ſervant, COWPER."

A man of his character was undoubtedly regretted; and Steele devoted an eſſay, in the paper called "The "Theatre," to the memory of his virtues. In 1735, his poems were collected and publiſhed in 2 vols. 12mo, under the following title: "Poems on ſeveral Occaſions, with "ſome ſelect Eſſays in Proſe." Hughes was alſo the author of other works in proſe. "The Advices from Par-"naſſus," and "The Political Touchſtone of Boccalini," tranſlated by ſeveral hands, and printed in folio 1706, were reviſed, corrected, and had a preface prefixed to them, by him. He tranſlated himſelf the following works: namely, "Fontenelle's Dialogues of the Dead, and Diſcourſe con-"cerning the Ancients and Moderns;" "Abbé de Vertot's "Hiſtory of the Revolutions in Portugal;" and "Letters of "Abelard and Heloiſa." He wrote the preface to the collection of the "Hiſtory of England" by various hands, called, "The Complete Hiſtory of England," printed in 1706, in 3 vols. folio; in which he gives a clear, ſatisfactory, and impartial account of the hiſtorians there collected. Several papers in the "Tatlers," "Spectators," and "Guar-"dians," were written by him. He is ſuppoſed to have written the whole, or at leaſt a conſiderable part, of the "Lay-Monaſtery; conſiſting of Eſſays, Diſcourſes, &c. "publiſhed ſingly under the title of the 'Lay-Monk:' "being the Sequel of the 'Spectators." The ſecond edition of this was printed in 1714, 12mo. Laſtly, he publiſhed, in 1715, an accurate edition of the works of Spenſer, in 6 vols. 12mo: to which are prefixed the "Life of "Spenſer," "An Eſſay on Allegorical Poetry," "Re-"marks on the Fairy-Queen, and other Writings of Spen-"ſer;" and a Gloſſary, explaining old words; all by Mr. Hughes. This was a work for which he was well qualified, as a judge of the beauties of writing, but perhaps wanted an antiquary's knowledge of the obſolete words. He did not much revive the curioſity of the public; for near 30 years elapſed before his edition was reprinted. The character of his genius we ſhall tranſcribe from the correſpondence of Swift and Pope. "A month ago," ſays Swift, "was ſent me over, by a friend of mine, the works of "John Hughes, Eſq. They are in proſe and verſe. I "never heard of the man in my life, yet I find your name "as a ſubſcriber. He is too grave a poet for me; and I "think among the mediocriſts, in proſe as well as verſe." To this Pope returns: "To anſwer your queſtion as to Mr.

T 2 "Hughes;

" Hughes; what he wanted in genius, he made up as an " honeſt man; but he was of the claſs you think him."

Letters of eminent Perſons, Vol. I. p. 160.

HUGHES (JABEZ), younger brother of Mr. John Hughes, and, like him, a votary of the Muſes, and an excellent ſcholar. He publiſhed, in 1714, in 8vo, a tranſlation of " The Rape of Proſerpine," from Claudian, and " The Story of Sextus and Erictho," from Lucan's " Phar- " ſalia," book vi. Theſe tranſlations, with notes, were reprinted in 1723, 12mo. He alſo publiſhed, 1717, a tranſlation of Suetonius's " Lives of the Twelve Cæſars," and tranſlated ſeveral " Novels" from the Spaniſh of Cervantes, which are inſerted in the " Select Collection of Novels and " Hiſtories," printed for Watts, 1729. He died Jan. 17, 1731, in his 46th year. A poſthumous volume of his " Miſ- " cellanies in Verſe and Proſe" was publiſhed in 1737. The widow accompanied the lady of governor Byng to Barbados, and died there in 1740.

Epiſtolary Correſpondents, Vol. II. p. 295.

HUGHES (JABEZ), of a different family from the former, though of the ſame name, fellow of Jeſus-college, Cambridge, and called by biſhop Atterbury " a learned " hand," is known to the republic of letters as editor of St. Chryſoſtom's treatiſe " On the Prieſthood." Two letters of his to Mr. Bonwicke are printed in " The Gentleman's " Magazine," in one of which he ſays, " I have at laſt " been prevailed on to undertake an edition of St. Chryſoſ- " tom's περὶ ἱερωσύνης; and I would beg the favour of you to " ſend me your octavo edition. I want a ſmall volume to " lay by me; and the Latin verſion may be of ſome ſervice " to me, if I cancel the interpretation of Fronto Ducæus." A ſecond edition of this treatiſe was printed at Cambridge in Greek and Latin, with notes, and a preliminary diſſertation againſt the pretended " Rights of the Church, &c." in 1712. A good Engliſh tranſlation of St. Chryſoſtom " On " the Prieſthood," a poſthumous work by the Rev. John Bunce, M. A. was publiſhed by his ſon (vicar of St. Stephen's near Canterbury) in 1760.

Vol. XLVIII. p. 583. 673.

Life, written by himſelf, prefixed to his Hiſtory of England.

HUME (DAVID), a celebrated philoſopher and hiſtorian, was deſcended from a good family in Scotland, and born at Edinburgh April 26, 1711. Being a younger brother with a very ſlender patrimony, and of a ſtudious, ſober, induſtrious turn, he was deſtined by his family to the law: but, being ſeized with an early paſſion for letters, he found an inſur-

inſurmountable averſion to any thing elſe; and, as he relates, while they fancied him to be poring upon Voet and Vinnius, he was occupied with Cicero and Virgil. His fortune however being very ſmall, and his health a little broken by ardent application to books, he was tempted, or rather forced, to make a feeble trial for buſineſs; and, in 1734, went to Briſtol, with recommendations to ſome eminent merchants: but, in a few months, found that ſcene totally unfit for him. He ſhould ſeem, alſo, to have conceived ſome perſonal diſguſt againſt the men of buſineſs: for, though he was by no means addicted to ſatire, yet we can ſcarcely interpret him otherwiſe, when, ſpeaking in his Hiſtory (anno 1660) of James Naylor's entrance into Briſtol upon a horſe, in imitation of Chriſt, he preſumes it to be "from the difficulty in "that place of finding an aſs."

Immediately on leaving Briſtol, he went over to France, with a view of proſecuting his ſtudies in privacy; and practiced a very rigid frugality, for the ſake of maintaining his independency unimpaired. During his retreat there, firſt at Rheims, but chiefly at La Fleche, in Anjou, he compoſed his "Treatiſe of Human Nature;" and, coming over to London in 1737, he publiſhed it the year after. It met with no manner of ſucceſs: "it fell," ſays he, "dead-born from "the preſs." In 1742, he printed, with more ſucceſs, the firſt part of his "Eſſays." In 1745, he lived with the marquis of Annandale, the ſtate of that nobleman's mind and health requiring ſuch an attendant: the emoluments of the ſituation muſt have been his motive for undertaking ſuch a charge. He then received an invitation from general St. Clair, to attend him as a ſecretary to his expedition; which was at firſt meant againſt Canada, but ended in an incurſion upon the coaſt of France. Next year, 1747, he attended the general in the ſame ſtation, in his military embaſſy to the courts of Vienna and Turin: he then wore the uniform of an officer, and was introduced to theſe courts as aid-de-camp to the general. Theſe two years were almoſt the only interruptions which his ſtudies received during the courſe of his life: his appointments, however, had made him in his own opinion "independent; for he was now maſter of near 1000 l."

Having always imagined, that his want of ſucceſs, in publiſhing the "Treatiſe of Human Nature," proceeded more from the manner than the matter, he caſt the firſt part of that work anew, in the "Enquiry concerning Human "Underſtanding," which was publiſhed while he was at

Turin; but with little more ſucceſs. However, he perceived ſome ſymptoms of a riſing reputation: his books grew more and more the ſubject of converſation; and "I "found," ſays he, "by Dr. Warburton's railing, that they "were beginning to be eſteemed in good company." In 1752, were publiſhed at Edinburgh, where he then lived, his "Political Diſcourſes;" and the ſame year, at London, his "Enquiry concerning the Principles of Morals." Of the former he ſays, "that it was the only work of his, which "was ſucceſsful on the firſt publication, being well received "abroad and at home:" and he pronounces the latter to be, "in his own opinion, of all his writings, hiſtorical, philo-"ſophical, or literary, incomparably the beſt; although it "came unnoticed and unobſerved into the world."

In 1754, he publiſhed the firſt volume, in 4to, of "A "Portion of Engliſh Hiſtory, from the Acceſſion of James I. "to the Revolution." He ſtrongly promiſed himſelf ſucceſs from this work, thinking himſelf the firſt Engliſh hiſtorian that was free from biaſs in his principles: but he ſays, "that "he was herein miſerably diſappointed; and that, inſtead of "pleaſing all parties, he had made himſelf obnoxious to all." He was, as he relates, "ſo diſcouraged with this, that, had "not the war at that time been breaking out between France "and England, he had certainly retired to ſome provincial "town of the former kingdom, changed his name, and never "more have returned to his native country." He recovered himſelf, however, ſo far, as to publiſh, in 1756, his ſecond volume of the above hiſtory; and this, it ſeems, was better received. "It not only roſe itſelf," he ſays, "but helped "to buoy up its unfortunate brother." Between theſe publications came out his "Natural Hiſtory of Religion," along with ſome other ſmall pieces: which, though but indifferently received, was in the end the cauſe of ſome conſolation to him; becauſe—"Dr. Hurd wrote a pamphlet againſt it, with "all the illiberal petulance, arrogance, and ſcurrility, which "diſtinguiſh the Warburtonian ſchool." A ſtrange conſolation, methinks, ſuppoſing it to be well founded: but, alas! Dr. Hurd did not write the pamphlet: Dr. Hurd was only the oſtenſible author; and it was then a matter of wonder, how he could ſubmit to be even that. In 1759, he publiſhed his "Hiſtory of the Houſe of Tudor;" and, in 1761, the more early part of the Engliſh Hiſtory: each, in two vols. 4to. The clamour againſt the former of theſe was almoſt equal to that againſt the hiſtory of the two firſt Stuarts; and the latter was attended with but tolerable ſuc-

ceſs:

ceſs: but he was now, he tells us, grown callous againſt the impreſſions of public cenſure. He had, indeed, what he would think, good reaſon to be ſo; for the copy-money, given him by the bookſellers for his hiſtory, exceptionable as it was deemed, had made him not only independent but opulent.

Being now about 50, he retired to Scotland, determined never more to ſet his foot out of it; and carried with him "the ſatisfaction of never having preferred a requeſt to one "great man, or even making advances of friendſhip to any "of them." But, while meditating to ſpend the reſt of his life in a philoſophical manner, he received, in 1763, an invitation from the earl of Hertford, to attend him on his embaſſy to Paris; which at length he accepted, and was left there *chargé d' affaires* in the ſummer of 1765. In the beginning of 1766, he quitted Paris; and, in the ſummer of that year, went to Edinburgh, with the ſame view as before, of burying himſelf in a philoſophical retreat: but, in 1767, he received from Mr. Conway a new invitation to be under-ſecretary of ſtate, which, like the former, he did not think it expedient to decline. He returned to Edinburgh in 1769, "very opulent," he ſays, ("for he poſſeſſed a re-"venue of 1000l. a year) healthy, and, though ſomewhat "ſtricken in years, with the proſpect of enjoying long his "eaſe." In ſpring 1775, he was ſtruck with a diſorder in his bowels; which, though it gave him no alarm at firſt, proved at length mortal and incurable. It ſhould ſeem, however, as if it were not only not painful, but not even troubleſome or fatiguing: for he declares, that "notwith-"ſtanding the great decline of his perſon, he had never "ſuffered a moment's abatement of his ſpirits; that he poſ-"ſeſſed the ſame ardour as ever in ſtudy, and the ſame "gaiety in company: inſomuch," ſays he, "that, were I "to name a period of my life, which I ſhould moſt chuſe "to paſs over again, I might be tempted to point to this "later period."

The above account by himſelf, from which theſe materials are extracted, is dated April 18, 1776: he died the 25th of Auguſt following. His works, as corrected by himſelf, are printed in 4to and 8vo: but there is a poſthumous piece, not included among them; yet, as to the writing part, not inferior to any of them. It is intituled "Dialogues "concerning Natural Religion," in 8vo.

HUMPHREY (LAURENCE), a learned Engliſh writer, was born at Newport Pagnell in Buckinghamſhire, about 1527, and educated in the Greek and Latin languages at Cambridge: after which he became firſt a demy, then a fellow, of Magdalen-college in Oxford. He took the degree of M. A. in 1552, and about that time was made Greek reader of his college, and entered into orders. June 1555, he had leave from his college to travel into foreign parts; he went to Zurich, and aſſociated himſelf with the Engliſh there, who had fled from their country on account of their religion. After the death of queen Mary, he returned to England; and was reſtored to his fellowſhip in Magdalen-college, from which he had been expelled, becauſe he did not return within the ſpace of a year, which was one condition on which he was permitted to travel; as was another, that he ſhould refrain from all heretical company. In 1560, he was appointed the queen's profeſſor of divinity at Oxford; and the year after elected the preſident of his college. In 1562, he took both the degrees in divinity; and, in 1570, was made dean of Glouceſter. In 1580, he was removed to the deanery of Wincheſter; and had probably been promoted to a biſhopric, if he had not been diſaffected to the church of England. For Wood tells us, that from the city of Zurich, where the preaching of Zuinglius had faſhioned people's notions, and from the correſpondence that he had at Geneva, he brought back with him ſo much of the Calviniſt both in doctrine and diſcipline, that the beſt that could be ſaid of him was, that he was a moderate and conſcientious Nonconformiſt. This was at leaſt the opinion of ſeveral divines, who uſed to call him and Dr. Fulke of Cambridge, ſtandard-bearers among the Nonconformiſts: though others thought they grew more conformable in the end. Be this as it will, "ſure it is," ſays Wood, "that Humphrey was a "great and general ſcholar, an able linguiſt, a deep divine; "and for his excellency of ſtyle, exactneſs of method, and "ſubſtance of matter in his writings, went beyond moſt of "our theologiſts." He died, Feb. 1589-90; leaving a wife, by whom he had 12 children.

Ath. Oxon. Vol. I.

His writings are, 1. "Epiſtola da Græcis literis & Homeri lectione & imitatione;" printed before a book of Hadrian Junius, intituled, "Cornu-copia," at Baſil, 1558. 2. "De Religionis conſervatione & reformatione, deque primatu regum, Baſ. 1559." 3. "De ratione interpretandi auctores, Baſ. 1559." 4. "Optimates: ſive de nobilitate, ejuſque antiqua origine, &c. Baſ. 1560." 5. "Joan-

5. " Joannis Juelli Angli, Epiſcopi Sariſburienſis, vita & " mors, ejuſque veræ doctrinæ defenſio, &c. Lond. 1573." 6. " Two Latin Orations ſpoken before Queen Elizabeth: " one in 1572, another in 1575." 7. " Sermons;" and 8. " Some Latin Pieces againſt the Papiſts, Campian in " particular." Wood quotes Tobias Matthew, an eminent archbiſhop, he ſays, that knew him well, as declaring, that " Dr. Humphrey had read more fathers, than Campian the " Jeſuit ever ſaw; devoured more than he ever taſted; and " taught more in the univerſity of Oxford, than he had " either learned or heard."

HUNTER (ROBERT, Eſq;) author of the celebrated " Letter on Enthuſiaſm," and, if Coxeter be right in his MS. conjecture in his title-page of the only copy extant, of a farce called " Androboros." He was appointed lieutenant-governor of Virginia in 1708, but taken by the French in his voyage thither. Two excellent letters, addreſſed to colonel Hunter whilſt a priſoner at Paris, and which reflect equal honour on Hunter and Swift, are in the 12th vol. of the Dean's Works, by one of which it appears, that the " Letter on Enthuſiaſm" had been aſcribed to Swift; as it has ſtill more commonly been to the earl of Shafteſbury. In 1710, he was appointed governor of New-York, and ſent with 2700 Palatines to ſettle there. From Mr. Gough's " Hiſtory of Croyland Abbey" we learn, that Mr. Hunter was a major-general, and that, during his government of New-York, he was directed by her majeſty to provide ſubſiſtence for about 3000 Palatines (the number ſtated in the alienating act), ſent from Great-Britain to be employed in raiſing and manufacturing naval ſtores; and by an account ſtated in 1734, it appears that the governor had diſburſed 20,000l. and upwards in that undertaking, no part of which was ever re-paid. He returned to England in 1719; and on the acceſſion of George II. was continued governor of New-York and the Jerſeys. On account of his health, he obtained the government of Jamaica, where he arrived in Feb. 1727-8; died March 31, 1734; and was buried in that iſland. His epitaph, written by the Rev. Mr. Flemming, may be ſeen below [A]:

Biographia Dramatica.

P. 18.

HUNTER

[A] Hic charæ recumbunt exuviæ
ROBERTI HUNTER,
hujus inſulæ nuperrime præfecti;
qui nihil à patrum gloria mutuatus
ſuæ nobilitatis virtute emicuit.
Miræ corporis pulchritudini
ſuavitatem ingenii,
rerum & literarum ſcientiæ
morum

morum comitatem adjecit.
In bello illustris,
nec in pace minus insignis,
negotium cum sapientia & fortitudine,
otium cum dignitate & elegantia
exercuit.
Hic ergo, lector candide,
ad defuncti tumulum
laudis pende vestigalia
quæ viventis verecundia
accipere non sustinuit.
Huic doloris debitum posteri
lachrymarum fluctu solvite,
qui dum publicam salutem
sollicitus curarer
suam fatigatus deperdidit.

HUNTER (WILLIAM, M.D.), was born May 23, 1718, at Kilbride, in the county of Lanerk [A]. He was the seventh of ten children [B] of John and Agnes Hunter, who resided on a small estate in that parish, called Long Calderwood, which had long been in the possession of his family. His great grandfather, by his father's side, was a younger son of Hunter of Hunterston, chief of the family of that name. At the age of 14, his father sent him to the college of Glasgow; where he passed five years, and by his prudent behaviour and diligence acquired the esteem of the professors, and the reputation of being a good scholar. His father had designed him for the church, but the idea of subscribing to articles of faith was so repugnant to the liberal mode of thinking he had already adopted, that he felt an insuperable aversion to his theological pursuits. In this state of mind he happened to become acquainted with Dr. Cullen, the present celebrated professor at Edinburgh, who was then just established in practice at Hamilton, under the patronage of the duke of Hamilton. Dr. Cullen's conversation soon determined him to lay aside all thoughts of the church, and to devote himself to the profession of physic. His father's consent having been previously obtained, Mr. Hunter, in 1737, went to reside with Dr. Cullen. In the family of this excellent friend and preceptor he passed nearly three years, and these, as he has been often heard to acknowledge, were

[A] This article is abridged from the excellent Life of Dr. Hunter by S. F. Simmons, M. D. F. R. S. to which our readers are referred for a fuller account of Dr. Hunter's writings.

[B] There were John, Elizabeth, Andrew, Janet, James, Agnes, William, Dorothea, Isabella, and John. Of the sons, John the eldest, and Andrew died young; James, born in 1715, was a writer to the signet at Edinburgh, who, disliking the profession of the law, came to London in 1743, with an intention to study anatomy under his brother William, but was prevented from pursuing this plan by ill health, which induced him to return to Long Calderwood, where he died soon after, aged 28 years; John, the youngest, is the present celebrated anatomist. — Of the daughters, Elizabeth, Agnes, and Isabella, died young; Janet married Mr. Buchanan of Glasgow, and died in 1749: Dorothea, who is still living, married the late Rev. James Baillie, D. D. professor of divinity in the university of Glasgow, by whom she has a son Matthew Baillie, of Baliol-college, Oxford, B. A. and two daughters.

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the happieſt years of his life. It was then agreed, that he ſhould go and proſecute his medical ſtudies at Edinburgh and London, and afterwards return to ſettle at Hamilton, in partnerſhip with Dr. Cullen.

He ſet out for Edinburgh in Nov. 1740, and continued there till the following ſpring, attending the lectures of the medical profeſſors, and amongſt others thoſe of the late Dr. Alexander Monro. Mr. Hunter arrived in London in the ſummer of 1741, and took up his reſidence at Mr. afterwards Dr. Smellie's, who was at that time an apothecary in Pall-mall. He brought with him a letter of recommendation to his countryman Dr. James Douglas, from Mr. Foulis, printer at Glaſgow, who had been uſeful to the doctor in collecting for him different editions of Horace. Dr. Douglas was then intent on a great anatomical work on the bones, which he did not live to complete, and was looking out for a young man of abilities and induſtry whom he might employ as a diſſector. This induced him to pay particular attention to Mr. Hunter, and finding him acute and ſenſible, he deſired him to make him another viſit. A ſecond converſation confirmed the doctor in the good opinion he had formed of Mr. Hunter; and without any farther heſitation he invited him into his family, to aſſiſt in his diſſection, and to ſuperintend the education of his ſon. Mr. Hunter having communicated this offer to his father and Dr. Cullen, the latter readily and heartily gave his concurrence to it; but his father, who was very old and infirm, and expected his return with impatience, conſented with reluctance to a ſcheme the ſucceſs of which he thought precarious.

His father did not long ſurvive; dying Oct. 30, following, aged 78.

Mr. Hunter having accepted Dr. Douglas's invitation, was by his friendly aſſiſtance enabled to enter himſelf as a ſurgeon's pupil at St. George's hoſpital under Mr. James Wilkie, and as a diſſenting pupil under Dr. Frank Nichols, who at that time taught anatomy with conſiderable reputation. He likewiſe attended a courſe of lectures on experimental philoſophy by Dr. Deſaguliers. Of theſe means of improvement he did not fail to make a proper uſe. He ſoon became expert in diſſection, and Dr. Douglas was at the expence of having ſeveral of his preparations engraved. But before many months had elapſed, he had the misfortune to loſe this excellent friend. Dr. Douglas died April 1, 1742, in his 67th year, leaving a widow and two children. The death of Dr. Douglas made no change in his ſituation. He continued

tinued to reſide with the doctor's family, and to purſue his ſtudies with the ſame diligence as before. In 1743, he communicated to the Royal Society "An Eſſay on the Structure and Diſeaſes of articulating Cartilages." This ingenious paper, on a ſubject which till then had not been ſufficiently inveſtigated, affords a ſtriking teſtimony of the rapid progreſs he had made in his anatomical inquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object; and it deſerves to be mentioned as an additional mark of his prudence, that he did not precipitately engage in this attempt, but paſſed ſeveral years in acquiring ſuch a degree of knowledge, and ſuch a collection of preparations, as might inſure him ſucceſs. Dr. Nichols, to whom he communicated his ſcheme, and who declined giving lectures about that time in favour of the late Dr. Lawrence, did not give him much encouragement to proſecute it. But at length an opportunity preſented itſelf for the diſplay of his abilities as a teacher. A ſociety of navy ſurgeons had an apartment in Covent-garden, where they engaged the late Mr. Samuel Sharpe to deliver a courſe of lectures on the operations of ſurgery. Mr. Sharpe continued to repeat this courſe, till, finding that it interfered too much with his other engagements, he declined the taſk in favour of Mr. Hunter, who gave the ſociety ſo much ſatisfaction that they requeſted him to extend his plan to anatomy, and at firſt he had the uſe of their room for his lectures. This happened in the winter of 1746. He is ſaid to have experienced much ſolicitude when he began to ſpeak in public, but the applauſe he met with ſoon inſpired him with courage; and by degrees he became ſo fond of teaching, that for many years before his death he was never happier than when employed in delivering a lecture.

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The profits of his two firſt courſes were conſiderable [c], but by contributing to the wants of different friends, he found himſelf at the return of the next ſeaſon obliged to defer his lectures for a fortnight, merely becauſe he had not mo-

[c] Mr. Watſon, F. R. S. who was one of Mr. Hunter's earlieſt pupils, accompanied him home after his introductory lecture. Mr. Hunter, who had received about 70 guineas from his pupils, and had got the money in a bag under his cloak, obſerved to Mr. Watſon, that it was a larger ſum than he had ever been maſter of before —Dr. Pulteney, in his "Life of Linnæus," has not thought it ſuperfluous to record the ſlender beginning from which that great naturaliſt roſe to eaſe and affluence in life. "Exivi patria triginti ſex "nummis aureis dives," are Linnæus's own words. Anecdotes of this ſort deſerve to be recorded, as an encouragement to young men who with great merit poſſeſs but little advantages of fortune.

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ney to defray the neceſſary expence of advertiſements. This circumſtance taught him to be more reſerved in this reſpect, particularly as he found that by thus diſtreſſing himſelf, he had only encouraged the idleneſs of his companions. As he had always an averſion to borrowing, he now determined to be cautious of lending money, and by adhering to this prudent rule and ſtrict œconomy, he was afterwards enabled to amaſs that great fortune of which he made ſo liberal a uſe. In 1747 he was admitted a member of the corporation of ſurgeons, and in the ſpring of the following year, ſoon after the cloſe of his lectures, he ſet out in company with his pupil, Mr. James Douglas, on a tour through Holland to Paris. His lectures ſuffered no interruption by this journey, as he returned to England ſoon enough to prepare for his winter courſe, which began about the uſual time. At firſt he practiſed both ſurgery and midwifery, but to the former of theſe he had always an averſion. His patron, Dr. James Douglas, had acquired conſiderable reputation in midwifery, and this probably induced Mr. Hunter to direct his views chiefly to the ſame line of practice. His being elected one of the ſurgeon-men-midwives firſt to the Middleſex, and 1748. ſoon afterwards to the Britiſh lying-in hoſpital, aſſiſted in 1749. bringing him forward in this branch of his profeſſion, in which he was recommended by ſeveral of the moſt eminent ſurgeons of that time, who reſpected his anatomical talents, and wiſhed to encourage him. But theſe were not the only circumſtances that contributed to his ſucceſs. He owed much to his abilities, and much to his perſon and manner, which eminently qualified him for the practice of midwifery, and ſoon gave him a decided ſuperiority over his countryman Dr. Smellie, who, to the weight of great experience, united the reputation he had juſtly acquired by his lectures and writings: but his perſon is ſaid to have been coarſe, and his manner aukward and unpleaſing, ſo that he never roſe into any great eſtimation amongſt perſons of rank. The moſt lucrative part of the practice of midwifery was at that time in the hands of Sir Richard Manningham and Dr. Sandys. The former of theſe died, and the latter retired into the country a few years after Mr. Hunter began to be known in midwifery. Although by theſe incidents he was eſtabliſhed in the practice of midwifery, it is well known that in proportion as his reputation increaſed, his opinion was eagerly ſought after in all caſes where any light concerning the ſeat or nature of the diſeaſe could be expected from an intimate knowledge of anatomy. In 1750 he ſeems to have

have entirely relinquiſhed his views in ſurgery, as in that year he obtained the degree of M. D. from the univerſity of Glaſgow, and began to practiſe as a phyſician. About this time he quitted the family of Mrs. Douglas, and went to reſide in Jermyn-ſtreet. In the ſummer of 1751 he re-viſited his native country, for which he always retained a cordial affection. His mother [D] was ſtill living at Long Calderwood, which was now become his property by the death of his brother James. Dr. Cullen, for whom he always entertained a ſincere regard, was then eſtabliſhed at Glaſgow. During this viſit he ſhewed his attachment to his little paternal inheritance, by giving many inſtructions for repairing and improving it, and for purchaſing any adjoining lands that might be offered for ſale. As he and Dr. Cullen were riding one day in a low part of the country, the latter, pointing out to him Long Calderwood at a conſiderable diſtance, remarked how conſpicuous it appeared; "Well," ſaid he, with ſome degree of energy, "if I live, "I ſhall make it ſtill more conſpicuous." After this journey to Scotland, to which he devoted only a few weeks, he was never abſent from London, unleſs his profeſſional engagements, as ſometimes happened, required his attendance at a diſtance from the capital. In 1755, on the reſignation of Dr. Layard, one of the phyſicians of the Britiſh lying-in hoſpital, we find the governors of that inſtitution voting their "thanks to Dr. Hunter for the ſervices he had done "the hoſpital, and for his continuing in it as one of the "phyſicians;" ſo that he ſeems to have been eſtabliſhed in this office without the uſual form of an election. The year following he was admitted a licentiate of the Royal College of Phyſicians, and ſoon afterwards was elected a member of the Medical Society. His "Hiſtory of an Aneuriſm of the "Aorta" appears in the firſt volume of their "Obſerva-"tions and Inquiries," publiſhed in 1757 [E].

In 1762, we find him warmly engaged in controverſy, ſupporting his claim to different anatomical diſcoveries, in a work intituled "Medical Commentaries," the ſtyle of which is correct and ſpirited. As an excuſe for the tardineſs with which he brought forth this work, he obſerves in his introduction, that it required a good deal of time, and he had little to ſpare; that the ſubject was unpleaſant, and therefore he was very ſeldom in the humour to take it up.

[D] Mrs. Hunter died Nov. 3, 1751, aged 66 years.

[E] Of this and his other eſſays in the different volumes of that collection, Dr. Simmons gives a particular account.

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In 1762, when our preſent amiable queen became pregnant, Dr. Hunter was conſulted; and two years afterwards he had 1764.
the honour to be appointed phyſician extraordinary to her majeſty. About this time his avocations were ſo numerous, that he became deſirous of leſſening his fatigue, and having noticed the ingenuity and aſſiduous application of the late Mr. William Hewſon, F.R.S. who was then one of his pupils, he engaged him firſt as an aſſiſtant and afterwards as a partner in his lectures [F]. This connexion continued till

[F] Of the life of this ingenious anatomiſt no account had been printed, till Dr. Hahn, profeſſor of phyſic in the univerſity of Leyden, prefixed ſome anecdotes of him to a Latin tranſlation of his works lately publiſhed in that city. Theſe anecdotes are contained in the following letter with which Mr. Hewſon's widow favoured Dr. Simmons in reply to one addreſſed to her at the ſuggeſtion of Mr. Watſon, F.R.S. This letter Dr. Simmons tranſmitted to Dr. Hahn, who has given it entire in a Latin tranſlation; and it affords ſo affectionate and juſt a tribute to the memory of Mr. Hewſon, that our readers will be pleaſed to ſee it preſerved here in its original form.

"SIR,

"I ſhould think myſelf bound to "grant any requeſt introduced with "Mr. Watſon's name; but that which "you make in the letter I received "yeſterday needed no ſuch introduc-"tion. A tribute paid to the memory "of Mr. Hewſon is highly gratifying "to me, and I can have no employ-"ment that will give me more ſatis-"faction than that of aſſiſting in any "degree to the ſpreading of his fame.

"You ſay, you are not unac-"quainted with the general hiſtory of "Mr. Hewſon's Life, and you ſpeak of "him in terms which ſhew you are not "unacquainted with his character. Had "you been among the number of his "friends, you would bear teſtimony to "his private virtues, which rendered "him no leſs dear to his family and "aſſociates, than his talents made him "reſpectable in the world.

"Mr. Hewſon was born at Hexham "in Northumberland, on the 14th of "November O. S. 1739. He re-"ceived the rudiments of his educa-"tion at a grammar-ſchool in that "town, under the Rev. Mr. Brown. "His father was a ſurgeon and apothe-"cary in the place, and much re-"ſpected in that neighbourhood. With "him Mr. Hewſon acquired his firſt "medical knowledge. Being ambitious "to increaſe that knowledge, he placed "himſelf firſt under an eminent ſur-"geon in Newcaſtle (Mr. Lambert) "and afterwards reſided for ſome time "at London, Edinburgh, and Paris. "His ſubſequent acquirements are ſuf-"ficient to prove, that he viſited thoſe "places with a true love of ſcience "and deſire of attaining eminence in "his profeſſion.

"I became acquainted with him in "the year 1768. He was at that "time in partnerſhip with Dr. Hunter. "Some ſimilarity in our diſpoſitions "created a mutual eſteem, and the "equality of our ſituations made our "union deſirable in point of prudence. "I had five months the ſtart of him in "age, no pretenſions to beauty, nor "any ſplendid fortune; yet I believe "he was ſatisfied with the choice he "made. We were married July 10, "1770. I brought him two ſons. "The elder was juſt three years old "when Mr. Hewſon died, which was "on the firſt of May 1774, and I "was delivered of a daughter on the "9th of Auguſt following. His laſt "moments of recollection were em-"bittered by the idea of leaving me "with three children but ſcantily pro-"vided for. The trial of my fortitude "was different; the loſs of affluence "I did not feel for myſelf, and I "thought I could bring up my children "not to want it. However, by the "death of an aunt, who left me her for-"tune,

till 1770, when ſome diſputes happened, which terminated in a ſeparation. Mr. Hewſon was ſucceeded in the partnerſhip by Mr. Cruikſhank, whoſe anatomical abilities are deſervedly reſpected.

April 30, 1767, Dr. Hunter was elected F. R. S. and the year following communicated to that learned body, "Obſervations on the Bones, commonly ſuppoſed to be Elephants Bones, which have been found near the River Ohio in America." This was not the only ſubject of natural hiſtory on which Dr. Hunter employed his pen; for in a ſubſequent volume of the "Philoſophical Tranſactions," we find him offering his "Remarks on ſome Bones found in the Rock of Gibraltar," and which he proves to have belonged to ſome quadruped. In the ſame work likewiſe he publiſhed an account of the Nyl-ghau, an Indian animal, not deſcribed before, and which, from its ſtrength and ſwiftneſs, promiſed to be an uſeful acquiſition to this country.

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In 1768, Dr. Hunter became F. S. A. and the ſame year at the inſtitution of a Royal Academy of Arts, he was appointed by his majeſty to the office of profeſſor of anatomy. This appointment opened a new field for his abilities, and he engaged in it, as he did in every other purſuit of his life,

"tune, I became reinſtated in eaſy circumſtances, and am enabled to give a liberal education to my children, who I hope will prove worthy of the ſtock from which they grew, and do honour to the name of Hewſon.

"Mr. Hewſon's mother is ſtill living at Hexham, and has one daughter, the youngeſt and only remaining child of eleven.

"His father died in 1767; and having had ſo large a family, it will be readily ſuppoſed he could not give much to his ſon, ſo that Mr. Hewſon's advancement in life was owing to his own induſtry.

"A better ſon and huſband, or a fonder father than Mr. Hewſon, never exiſted. He was honoured with the friendſhip of many reſpectable perſons now living, and the late Sir John Pringle ſhewed him ſingular marks of regard.

"Mr. Hewſon's manners were gentle and engaging; his ambition was free from oſtentation, his prudence was without meanneſs, and he was more covetous of fame than of fortune.

"You will, I truſt, readily forgive me, if I have been more prolix than you deſired. It would be no eaſy matter for me to relate bare facts without ſome comment upon ſuch a ſubject.

"I am, SIR,

"Your moſt obedient,

"Humble ſervant,

"MARY HEWSON."

Kenſington, Aug. 30, 1782.

To this letter we take the liberty to add, that the writer of it, whoſe ſentiments do her ſo much honour, is the lady to whom Dr. Franklin has addreſſed ſeveral of his "Letters on Philoſophical Subjects," and likewiſe his "Scheme for a New Alphabet and reformed Mode of Spelling," publiſhed in the "Collection of his Political, Miſcellaneous and Philoſophical Pieces."

with

with unabating zeal. He now adapted his anatomical knowledge to the objects of painting and ſculpture, and the novelty and juſtneſs of his obſervations proved at once the readineſs and extent of his genius.

In January 1781, he was unanimouſly elected to ſucceed the late Dr. John Fothergill as preſident of the Society of Phyſicians of London. "He was one of thoſe," ſays Dr. Simmons, "to whom we are indebted for its eſtabliſhment, "and our grateful acknowledgments are due to him for his "zealous endeavours to promote the liberal views of this "inſtitution, by rendering it a ſource of mutual improve-"ment, and thus making it ultimately uſeful to the public." As his name and talents were known and reſpected in every part of Europe, ſo the honours conferred on him were not limited to his own country. In 1780 the Royal Medical Society at Paris elected him one of their foreign aſſociates; and in 1782 he received a ſimilar mark of diſtinction from the Royal Academy of Sciences in that city. We come now to the moſt ſplendid of Dr. Hunter's medical publications, "The Anatomy of the Human Gravid Uterus." The appearance of this work, which had been begun ſo early as the year 1751 (at which time 10 of the 34 plates it contains were completed), was retarded till the year 1775, only by the author's deſire of ſending it into the world with fewer imperfections. This great work is dedicated to the king. In his preface to it we find the author very candidly acknowledging, that in moſt of the diſſections he had been aſſiſted by his brother, Mr. John Hunter. This anatomical deſcription of the Gravid Uterus was not the only work which Dr. Hunter had in contemplation to give to the public. He had long been employed in collecting and arranging materials for a hiſtory of the various concretions that are formed in the human body. He ſeems to have advanced no farther in the execution of this deſign, than to have nearly completed that part of it which relates to urinary and biliary concretions. Amongſt Dr. Hunter's papers have likewiſe been found two introductory lectures, which are written out ſo fairly, and with ſuch accuracy, that he probably intended no farther correction of them before they ſhould be given to the world. In theſe lectures Dr. Hunter traces the hiſtory of anatomy from the earlieſt to the preſent times, along with the general progreſs of ſcience and the arts. He conſiders the great utility of anatomy in the practice of phyſic and ſurgery; gives the ancient diviſions of the different ſubſtances compoſing the human body, which for a long time prevailed in

anatomy; points out the moſt advantageous mode of cultivating this branch of natural knowledge; and concludes with explaining the particular plan of his own lectures. Beſides theſe MSS. he has alſo left behind him a conſiderable number of caſes of diſſection. The ſame year in which the tables of the Gravid Uterus made their appearance, Dr. Hunter communicated to the Royal Society, "An Eſſay on "the Origin of the Venereal Diſeaſe." After this paper had been read to the Royal Society, Dr. Hunter, in a converſation with the late Dr. Muſgrave, was convinced that the teſtimony on which he placed his chief dependence was of leſs weight than he had at firſt imagined; he therefore very properly laid aſide his intention of giving his "Eſſay" to the public.

In 1777, Dr. Hunter joined with Mr. Watſon in preſenting to the Royal Society "A ſhort Account of the late Dr. "Maty's Illneſs, and of Appearances on Diſſection;" and the year following he publiſhed his "Reflections on the "Section of the Symphyſis Pubis."

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We muſt now go back a little in the order of time, to deſcribe the origin and progreſs of Dr. Hunter's Muſeum, without ſome account of which theſe memoirs would be very incomplete. When he began to practiſe midwifery, he was deſirous of acquiring a fortune ſufficient to place him in eaſy and independent circumſtances. Before many years had elapſed, he found himſelf in poſſeſſion of a ſum adequate to his wiſhes in this reſpect, and this he ſet apart as a reſource of which he might avail himſelf whenever age or infirmities ſhould oblige him to retire from buſineſs. He has been heard to ſay, that he once took a conſiderable ſum from this fund for the purpoſes of his muſeum, but that he did not feel himſelf perfectly at eaſe till he had reſtored it again. After he had obtained this competency, as his wealth continued to accumulate, he formed a laudable deſign of engaging in ſome ſcheme of public utility, and at firſt had it in contemplation to found an anatomical ſchool in this metropolis. For this purpoſe, about 1765, during the adminiſtration of Mr. Grenville, he preſented a memorial to that miniſter, in which he requeſted the grant of a piece of ground in the Mews for the ſcite of an anatomical theatre. Dr. Hunter undertook to expend 7000l. on the building, and to endow a profeſſorſhip of anatomy in perpetuity. This ſcheme did not meet with the reception it deſerved.—In a converſation on this ſubject ſoon afterwards with the earl of Shelburne, his lordſhip expreſſed a wiſh that the plan might be carried into execution

execution by ſubſcription, and very generouſly requeſted to have his name ſet down for 1000 guineas. Dr. Hunter's delicacy would not allow him to adopt this propoſal. He choſe rather to execute it at his own expence, and accordingly purchaſed a ſpot of ground in Great Windmill-ſtreet, where he erected a ſpacious houſe, to which he removed from Jermyn-ſtreet in 1770. In this building, beſides a handſome amphitheatre and other convenient apartments for his lectures and diſſections, there was one magnificent room, fitted up with great elegance and propriety as a muſeum.

Of the magnitude and value of his anatomical collection, ſome idea may be formed, when we conſider the great length of years he employed in the making of anatomical preparations, and in the diſſection of morbid bodies, added to the eagerneſs with which he procured additions from the collections that were at different times offered for ſale in this metropolis. His ſpecimens of rare diſeaſes were likewiſe frequently increaſed by preſents from his medical friends and pupils, who, when any thing of this ſort occurred to them, very juſtly thought they could not diſpoſe of it more properly than by placing it in Dr. Hunter's muſeum. Before his removal to Windmill-ſtreet, he had confined his collection chiefly to ſpecimens of human and comparative anatomy, and of diſeaſes; but now he extended his views to foſſils, and likewiſe to the promotion of polite literature and erudition. In a ſhort ſpace of time he became poſſeſſed of "the "moſt magnificent treaſure of Greek and Latin books that "has been accumulated by any perſon now living, ſince "the days of Mead." A cabinet of ancient medals contributed likewiſe much to the richneſs of his muſeum. A deſcription [G] of part of the coins in this collection, ſtruck by the Greek free cities, has lately been publiſhed by the doctor's learned friend Mr. Combe. In a claſſical dedication of this elegant volume to the queen, Dr. Hunter acknowledges his obligations to her majeſty. In the preface ſome account is given of the progreſs of the collection, which has been brought together ſince the year 1770, with ſingular taſte, and at the expence of upwards of 20,000 l. In 1781, the muſeum received a valuable addition of ſhells, corals, and other curious ſubjects of natural hiſtory, which

[G] "Nummorum veterum popul- "orum & urbium qui in muſeo Gulielmi "Hunter aſſervantur deſcriptio figuris "illuſtrata. Opera & ſtudio Caroli "Combe, S. R. & S. A. Soc. Lon- "dini, 1783," 4to.

had been collected by the late worthy Dr. Fothergill, who gave directions by his will that his collection ſhould be appraiſed after his death, and that Dr. Hunter ſhould have the refuſal of it at 500l. under the valuation. This was accordingly done, and Dr. Hunter purchaſed it for the ſum of 1200l.

Dr. Hunter, at the head of his profeſſion, honoured with the eſteem of his ſovereign, and in the poſſeſſion of every thing that his reputation and wealth could confer, ſeemed now to have attained the ſummit of his wiſhes. But theſe ſources of gratification were embittered by a diſpoſition to the gout, which harraſſed him frequently during the latter part of his life, notwithſtanding his very abſtemious manner of living. About ten years before his death his health was ſo much impaired, that, fearing he might ſoon become unfit for the fatigues of his profeſſion, he began to think of retiring to Scotland. With this view he requeſted his friends Dr. Cullen and Dr. Baillie to look out for a pleaſant eſtate for him. A conſiderable one, and ſuch as they thought would be agreeable to him, was offered for ſale about that time in the neighbourhood of Alloa. A deſcription of it was ſent him, and met with his approbation: the price was agreed on, and the bargain ſuppoſed to be concluded. But when the title-deeds of the eſtate came to be examined by Dr. Hunter's counſel in London, they were found defective, and he was adviſed not to complete the purchaſe. After this he found the expences of his muſeum increaſe ſo faſt, that he laid aſide all thoughts of retiring from practice.

This alteration in his plan did not tend to improve his health. In the courſe of a few years the returns of his gout became by degrees more frequent, ſometimes affecting his limbs, and ſometimes his ſtomach, but ſeldom remaining many hours in one part. Notwithſtanding this valetudinary ſtate, his ardour ſeemed to be unabated. In the laſt year of his life he was as eager to acquire new credit, and to ſecure the advantage of what he had before gained, as he could have been at the moſt enterpriſing part of his life. At length, on Saturday March 15, 1783, after having for ſeveral days experienced a return of wandering gout, he complained of great head-ache and nauſea. In this ſtate he went to bed, and for ſeveral days felt more pain than uſual, both in his ſtomach and limbs. On the Thurſday following he found himſelf ſo much recovered, that he determined to give the introductory lecture to the operations of ſurgery. It was to no purpoſe that his friends urged to him the impropriety of ſuch

ſuch an attempt. He was determined to make the experiment, and accordingly delivered the lecture, but towards the concluſion his ſtrength was ſo exhauſted that he fainted away, and was obliged to be carried to bed by two ſervants. The following night and day his ſymptoms were ſuch as indicated danger; and on Saturday morning Mr. Combe, who made him an early viſit, was alarmed on being told by Dr. Hunter himſelf, that during the night he had certainly had a paralytic ſtroke. As neither his ſpeech nor his pulſe were affected, and he was able to raiſe himſelf in bed, Mr. Combe encouraged him to hope that he was miſtaken. But the event proved the doctor's idea of his complaint to be but too well founded; for from that time till his death, which happened on Sunday March 30, he voided no urine without the aſſiſtance of the catheter, which was occaſionally introduced by his brother; and purgative medicines were adminiſtered repeatedly, without procuring a paſſage by ſtool. Theſe circumſtances, and the abſence of pain, ſeemed to ſhew that the inteſtines and urinary bladder had loſt their ſenſibility and power of contraction; and it was reaſonable to preſume, that a partial palſy had affected the nerves diſtributed to thoſe parts. The latter moments of his life exhibited an inſtance of philoſophical calmneſs and fortitude that well deſerves to be recorded. Turning to his friend Mr. Combe, "If I had ſtrength enough to hold a pen," ſaid he, "I would write how eaſy and pleaſant a thing it is to "die."

By his will, the uſe of his muſeum, under the direction of truſtees, devolves to his nephew Matthew Baillie, B. A. and in caſe of his death, to Mr. Cruikſhank for the term of 30 years, at the end of which period the whole collection is bequeathed to the univerſity of Glaſgow. The ſum of 8000l. ſterling is left as a fund for the ſupport and augmentation of the collection. The truſtees are Dr. George Fordyce, Dr. David Pitcairne, and Mr. Charles Combe, to each of whom Dr. Hunter has bequeathed an annuity of 20l. for 30 years, that is, during the period in which they will be executing the purpoſes of the will. Dr. Hunter has likewiſe bequeathed an annuity of 100l. to his ſiſter, Mrs. Baillie, during her life, and the ſum of 2000l. to each of her two daughters. The reſidue of his eſtate and effects goes to his nephew. On Saturday April 5, his remains were interred in the rector's vault of St. James's church, Weſtminſter.

Of the perſon of Dr. Hunter, it may be obſerved, that he was regularly ſhaped, but of a ſlender make, and rather be-

low a middle ſtature. There are ſeveral good portraits of him extant. One of theſe is in an unfiniſhed painting by Zoffany, who has repreſented him in the attitude of giving a lecture on the muſcles at the Royal Academy, ſurrounded by a groupe of academicians. His manner of living was extremely ſimple and frugal, and the quantity of his food was ſmall as well as plain. He was an early riſer, and when buſineſs was over, was conſtantly engaged in his anatomical purſuits, or in his muſeum. There was ſomething very engaging in his manner and addreſs, and he had ſuch an appearance of attention to his patients when he was making his inquiries, as could hardly fail to conciliate their confidence and eſteem. In conſultation with his medical brethren, he delivered his opinions with diffidence and candour. In familiar converſation he was chearful and unaſſuming. All who knew him allow, that he poſſeſſed an excellent underſtanding, great readineſs of perception, a good memory, and a ſound judgement. To theſe intellectual powers he united uncommon aſſiduity and preciſion, ſo that he was admirably fitted for anatomical inveſtigation. As a teacher of anatomy, he has been long and deſervedly celebrated. He was a good orator, and having a clear and accurate conception of what he taught, he knew how to place in diſtinct and intelligible points of view, the moſt abſtruſe ſubjects of anatomy and phyſiology. How much he contributed to the improvement of medical ſcience in general, may be collected from the conciſe view we have taken of his writings. The munificence he diſplayed in the cauſe of ſcience has likewiſe a claim to our applauſe. Perſons of an invidious turn of mind, who ſeek to depreciate his merit in this reſpect, may, perhaps, endeavour to trace the motive by which he was actuated, and aſcribe to vanity what deſerves rather to be conſidered as a commendable love of fame. It is certain that Dr. Hunter ſacrificed no part of his time or his fortune to voluptuouſneſs, to idle pomp, or to any of the common objects of vanity that influence the purſuits of mankind in general. He ſeems to have been animated with a deſire of diſtinguiſhing himſelf in thoſe things which are in their nature laudable; and being a bachelor, and without views for eſtabliſhing a family, he was at liberty to indulge his inclination. Let us, therefore, not with-hold the praiſe that is due to him; and at the ſame time let it be obſerved, that his temperance, his prudence, his perſevering and eager purſuit of knowledge, conſtitute an example which we may with advantage to ourſelves and to ſociety, endeavour to imitate.

HUNTING-

HUNTINGTON (ROBERT), a learned Engliſh divine, was born at Deorhyrſt in Glouceſterſhire, where his father was miniſter, in 1636. Having been educated in ſchool learning at Briſtol, he was ſent to Merton-college, Oxford, of which in due time he was choſen fellow. He ran through the uſual courſe of arts and ſciences with great applauſe, and then applied himſelf moſt diligently to divinity, and the Oriental languages. The latter became of infinite ſervice to him afterwards; for he was choſen chaplain to the Engliſh factory at Aleppo, and ſailed from England Sept. 1670. During his 11 years reſidence in this place, he applied himſelf particularly to ſearch for and procure manuſcripts; and for this purpoſe kept correſpondence with the learned and eminent of every profeſſion and degree, which his knowledge in the Eaſtern languages, and eſpecially the Arabic, enabled him to do. He travelled alſo for his diverſion and improvement, not only into the adjacent, but even into diſtant places; and after having carefully viſited almoſt all Galilee and Samaria, he went to Jeruſalem. In 1677, he went into Cyprus; and, the year after, undertook a journey of 150 miles, for the ſake of beholding the venerable ruins of the once noble and glorious city of Palmyra: but, inſtead of having an opportunity of viewing the place, he and they that were with him, were very near being deſtroyed by two Arabian princes, who had taken poſſeſſion of thoſe parts. He had better ſucceſs in a journey to Egypt in 1680, where he picked up ſeveral curioſities and manuſcripts; and had the pleaſure of converſing with John Laſcaris, archbiſhop of mount Sinai.

D. Roberti Huntingtoni Vita, ſcriptore T. Smith, Lond. 1704, 8vo.

In 1682, he embarked, and landed in Italy: and having viſited Rome, Naples, and other places, and taken Paris in his way, where he ſtayed a few weeks, he arrived after many dangers and difficulties ſafe in his own country. Immediately he retired to his fellowſhip at Merton-college; and, in 1683, took the degrees in divinity. About the ſame time, through the recommendation of Bp. Fell, he was appointed maſter of Trinity-college in Dublin, and went over thither, though againſt his will; but the troubles that happened in Ireland at the Revolution forced him back into England for a while; and though he returned after the reduction of that kingdom, yet he reſigned his maſterſhip in 1691, and came home, as he intended, for good and all. In the mean time he ſold for 700l. his fine collection of MSS. to the curators of the Bodleian library; having before made a preſent of 35 to the ſame library. In 1692, he was preſented by Sir Ed-

ward Turnor to the rectory of Great Hallingbury in Eſſex, and the ſame year married a wife. He was offered about that time the biſhopric of Kilmore in Ireland, but refuſed it: however, in 1701, he accepted that of Raphoe, and was conſecrated in Chriſt-church, Dublin, Aug. 20. He ſurvived his conſecration but 12 days; for he died Sept. 2, in his 66th year, and was buried in Trinity-college chapel.

All that he publiſhed himſelf was, "An Account of the "Porphyry Pillars in Egypt," in the "Philoſophical Tranſ-"actions, N° 161." Some of his "Obſervations" are printed in "A Collection of curious Travels and Voyages," in 2 vols. 8vo. by Mr. J. Ray; and 39 of his letters, chiefly written by him whilſt abroad, were publiſhed by Dr. T. Smith at the end of his life.

HUNTORST (GERARD), one of the beſt painters of his time, was born at Utrecht in 1592. He was Blomeart's diſciple, and afterwards went to Rome; where having ſtudied deſigning, he exerciſed it in drawing night-pieces with the utmoſt ſucceſs. When he returned to Utrecht, he applied himſelf to hiſtory painting. He had a vaſt number of ſcholars from Antwerp. He taught alſo the queen of Bohemia's children to deſign. Charles I. invited him over to England, and he did ſeveral grand performances for this king. He returned to Holland, where he painted for the prince of Orange. The time of his death is not mentioned.

Cave Hiſt. Liter. Tom. II. Append. p. 102. Oxon. 1740.

HUSS (JOHN), a celebrated divine and martyr, was born at a town in Bohemia, called Huſſenitz, ſomewhere about 1376; and liberally educated in the univerſity of Prague. Here he took the degree of B. A. in 1393, and a maſter's in 1395; and we find him, 1400, in orders and miniſter of a church in that city. About this time the writings of our Wicklif had ſpread themſelves among the Bohemians, and were particularly read by the ſtudents at Prague, among the chief of whom was Huſs; who, being greatly taken with Wicklif's notions, and having abundance of warmth in his make, began to preach and write with great zeal againſt the ſuperſtitions and errors of the church of Rome. He ſucceeded ſo far, that the ſale of indulgences began greatly to decreaſe and wax cold among the Bohemians; and the Pope's party cried aloud, that there would ſoon be an end of religion, if meaſures were not taken to oppoſe the reſtleſs endeavours of the Huſſites. With a view therefore of ſtopping this evil, Subinco, the archbiſhop of Prague, iſſued forth

forth two mandates in 1408; one, addreſſed to the members of the univerſity, by which they were ordered to bring together all Wicklif's writings, that ſuch, as were found to contain any thing erroneous or heretical, might be burnt; the other to all curates and miniſters, commanding them to teach the people, that, after the conſecration of the elements in the holy Sacrament, there remained nothing but the real body and blood of Chriſt, under the appearance of bread and wine. Huſs, whoſe credit and authority in the univerſity was very great, as well for his piety and learning, as on account of conſiderable ſervices he had done it, found no difficulty in perſuading many of its members of the unreaſonableneſs and abſurdity of theſe mandates: the firſt being, as he ſaid, a plain encroachment upon the liberties and privileges of the univerſity, whoſe members had an indiſputable right to poſſeſs, and to read all ſorts of books; the ſecond, inculcating a moſt abominable error. Upon this foundation they appealed to Gregory XII. and the archbiſhop Subinco was ſummoned to Rome. But, on acquainting the Pope that the heretical notions of Wicklif were gaining ground apace in Bohemia, through the zeal of ſome preachers who had read his books, a bull was granted him for the ſuppreſſion of all ſuch notions in his province. By virtue of this bull, Subinco condemned the writings of Wicklif, and proceeded againſt four doctors, who had not complied with his mandate, in bringing in their copies. Huſs and others, who were involved in this ſentence, proteſted againſt this procedure of the archbiſhop, and appealed from him a ſecond time, in June 1410. The matter was then brought before John XXIII. who ordered Huſs, accuſed of many errors and hereſies, to appear in perſon at the court of Rome, and gave a ſpecial commiſſion to cardinal Colonna to cite him. Huſs, however, under the protection and countenance of Wenceſlaus king of Bohemia, did not appear, but ſent three deputies to excuſe his abſence, and to anſwer all which ſhould be alledged againſt him. Colonna paid no regard to the deputies, nor to any defence they could make; but declared Huſs guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the Pope, who commiſſioned four other cardinals to examine into the affair. Theſe commiſſaries confirmed all which Colonna had done. Nay, they did more; the excommunication, which was limited to Huſs, they extended to his friends and followers: they declared him an Hereſiarch, and pronounced an interdict againſt him.

Dupin Nouvel. Bibl. Eccleſ. Tom. XII. p. 132. Paris, 1700.

All

All this while, utterly regardleſs of what was doing at Rome, Huſs continued to preach and write with great zeal againſt the errors and ſuperſtitions of that church, and in defence of Wicklif and his doctrines. He preached directly againſt the Pope, the cardinals, and the clergy of that party; and at the ſame time publiſhed writings, to ſhew the lawfulneſs of expoſing the vices of eccleſiaſtics. In 1413, the religious tumults and ſeditions were become ſo violent, that Subinco applied to Wenceſlaus to appeaſe them. Wenceſlaus baniſhed Huſs from Prague; but ſtill the diſorders continued. Then the archbiſhop had recourſe to Sigiſmond the emperor, who promiſed him to come into Bohemia, and aſſiſt in ſettling the affairs of the church: but before Sigiſmond could be prepared for the journey, Subinco died in Hungary. About this time bulls were publiſhed by John XXIII. at Prague againſt Ladiſlaus king of Naples; in which a cruſade was proclaimed againſt that prince, and indulgences promiſed to all who would go to the war. This furniſhed Huſs, who had returned to Prague upon the death of Subinco, with a fine occaſion of preaching againſt indulgences and cruſades, and of refuting theſe bulls: and the people were ſo affected and inflamed with his preaching, that they declared Pope John to be the Antichriſt. Upon this, ſome of the ringleaders among the Huſſites were ſeized and impriſoned; which, however, was not conſented to by the people, who were prepared to reſiſt, till the magiſtrate had promiſed that no harm ſhould happen to the priſoners. But he did not keep his word: they were executed in priſon; which the Huſſites diſcovering, took up arms, reſcued their corpſes, and interred them honourably, and as martyrs, in the church of Bethlehem, which was Huſs's church.

Pupin, as before.

Thus things went on at Prague and in Bohemia, till the council of Conſtance was called: where it was agreed between the Pope and the emperor, that Huſs ſhould appear, and give an account of himſelf and his doctrine. The emperor promiſed for his ſecurity againſt any danger, and that nothing ſhould be attempted againſt his perſon: upon which he ſet out, after declaring publicly, that he was going to the council at Conſtance, to anſwer the accuſations which were formed againſt him; and challenging all people, who had any thing to except to his life and converſation, to do it without delay. He made the ſame declarations in all the towns through which he paſſed, and arrived at Conſtance, Nov. 3, 1414. Here he was accuſed in form, and a liſt of his heretical tenets laid before the Pope and the prelates of the

the council. He was ſummoned to appear the 26th day after his arrival; and declared himſelf ready to be examined, and to be corrected by them, if he ſhould be found to have taught any doctrine worthy of cenſure. The cardinals ſoon after withdrew, to deliberate upon the moſt proper method of proceeding againſt Huſs; and the reſult of their deliberations was, that he ſhould be impriſoned. This accordingly was done, notwithſtanding the emperor's parole for his ſecurity; nor were all his prince's endeavours afterwards ſufficient to releaſe him, though he exerted himſelf to the utmoſt. Huſs was toſſed about from priſon to priſon for ſix whole months, ſuffering great hardſhips and pains from thoſe who had the care of him; and at laſt was condemned of hereſy by the council, in his abſence and without a hearing, for maintaining, that the Euchariſt ought to be adminiſtered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was ſhewn to himſelf, and of the uſage that was ſhewn to Huſs; inſiſting, that Huſs ought to be allowed a fair and public hearing. Therefore, on the 5th and 7th of June 1415, he was brought before the council, and permitted to ſay what he could in behalf of himſelf and his doctrines; but every thing was carried on with noiſe and tumult, and Huſs ſoon given to underſtand, that they were not diſpoſed to hear any thing from him, but a recantation of his errors: which however he abſolutely refuſed, and was ordered back to priſon. July 6th, he was brought again before the council; where he was condemned of hereſy, and ordered to be burnt. The ceremony of his execution was this: he was firſt ſtripped of his ſacerdotal veſtments by biſhops nominated for that purpoſe; next he was formally deprived of his univerſity-degrees; then he had a paper-crown put upon his head, painted round with devils, and the word Hereſiarch inſcribed in great letters; then he was delivered over to the magiſtrate, who burnt him alive, after having firſt burnt his books at the door of the church. He died with great firmneſs and reſolution; and his aſhes were afterwards gathered up and thrown into the Rhine. His writings, very numerous and very learned, were collected into a body, when printing began.

HUTCHESON (Dr. FRANCIS), a very fine writer and excellent man, was the ſon of a diſſenting miniſter in Ireland, and was born Aug. 8, 1694. He diſcovered early a ſuperior capacity, and ardent thirſt after knowledge; and when he had gone through his ſchool-education, was ſent to Glaſgow an 1755. Account of his Life, prefixed to his Syſtem of Moral Philoſophy.

an academy to begin his courſe of philoſophy. In 1710, he removed from the academy, and entered a ſtudent in the univerſity of Glaſgow in Scotland. Here he renewed his ſtudy of the Latin ſtudy and Greek languages, and applied himſelf to all parts of literature, in which he made a progreſs ſuitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he propoſed to make the peculiar ſtudy and profeſſion of his life; for the proſecution of which he continued ſeveral years longer at Glaſgow.

He then returned to Ireland; and, entering into the miniſtry, was juſt about to be ſettled in a ſmall congregation of Diſſenters in the north of Ireland, when ſome gentlemen about Dublin, who knew his great abilities and virtues, invited him to ſet up a private academy there. He complied with the invitation, and met with much ſucceſs. He had been fixed but a ſhort time in Dublin, when his ſingular merits and accompliſhments made him generally known; and his acquaintance was ſought by men of all ranks, who had any taſte for literature, or any regard for learned men. The lord Moleſworth is ſaid to have taken great pleaſure in his converſation, and to have aſſiſted him with his criticiſms and obſervations upon his "Enquiry into the Ideas of Beauty "and Virtue," before it came abroad. He received the ſame favour from Dr. Synge, biſhop of Elphin, with whom he alſo lived in great friendſhip. The firſt edition of this performance came abroad without the author's name, but the merit of it would not ſuffer him to be long concealed. Such was the reputation of the work, and the ideas it had raiſed of the author, that lord Granville, who was then lord lieutenant of Ireland, ſent his private ſecretary to enquire at the bookſeller's for the author; and when he could not learn his name, he left a letter to be conveyed to him: in conſequence of which he ſoon became acquainted with his excellency, and was treated by him, all the time he continued in his government, with diſtinguiſhing marks of familiarity and eſteem.

From this time his acquaintance began to be ſtill more courted by men of diſtinction, either for ſtation or literature, in Ireland. Abp. King held him in great eſteem; and the friendſhip of that prelate was of great uſe to him in ſcreening him from two ſeveral attempts made to proſecute him, for daring to take upon him the education of youth, without having qualified himſelf by ſubſcribing the eccleſiaſtical canons, and obtaining a licenſe from the biſhop. He had alſo a large ſhare in the eſteem of the primate Boulter, who,

through

through his influence made a donation to the univerſity of Glaſgow of a yearly fund for an exhibitioner, to be bred to any of the learned profeſſions. A few years after his "Enquiry into the Ideas of Beauty and Virtue," his "Treatiſe on the Paſſions" was publiſhed: theſe works have been often reprinted, and always admired both for the ſentiment and language; even by thoſe, who have not aſſented to the philoſophy of them, nor allowed it to have any foundation in nature. About this time he wrote ſome philoſophical papers, accounting for laughter in a different way from Hobbes, and more honourable to human nature: which papers were publiſhed in the collection called "Hibernicus's Letters." Some letters in the "London Journal, 1728," ſubſcribed Philaretus, containing objections to ſome parts of the doctrine in "The Enquiry, &c." occaſioned his giving anſwers to them in thoſe public papers. Both the letters and anſwers were afterwards publiſhed in a ſeparate pamphlet.

After he had taught in a private academy at Dublin for ſeven or eight years with great reputation and ſucceſs, he was called in 1729 to Scotland, to be a profeſſor of philoſophy at Glaſgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. After his ſettlement in the college, he was not obliged, as when he kept the academy, to teach the languages and all the different parts of philoſophy, but the profeſſion of morals was the province aſſigned to him; ſo that now he had full leiſure to turn all his attention to his favourite ſtudy, human nature. Here he ſpent the remainder of his life in a manner highly honourable to himſelf, and ornamental to the univerſity of which he was a member. His whole time was divided between his ſtudies and the duties of his office; except what he allotted to friendſhip and ſociety. A firm conſtitution and a pretty uniform ſtate of good health, except ſome few ſlight attacks of the gout, ſeemed to promiſe a longer life; yet he did not exceed his 53d year. He was married ſoon after his ſettlement in Dublin, to Mrs. Mary Wilſon, a gentleman's daughter in the county of Longford; by whom he left behind him one ſon, Francis Hutcheſon, M. D. By this gentleman was publiſhed, from the original MS. of his father, "A Syſtem of Moral Philoſophy, in three books, "Glaſgow, 1755," 2 vols. 4to. To which is prefixed, "Some Account of the Life, Writings, and Character of

"the

" the Author," by Dr. Leechman, profeſſor of divinity in the ſame univerſity.

It is not agreeable to our plan, to give an analyſis of Dr. Hutcheſon's philoſophy. He had high thoughts of human nature, of its original dignity; and was perſuaded, that even in this corrupt ſtate it was capable of great improvements by proper inſtructions and aſſiduous culture. This is the foundation on which he has built his ſyſtem: which will therefore paſs for a viſionary one with the followers of Montaigne, Hobbes, Mandeville, and others, who have ſet human nature as low as poſſible, by drawing it in the meaneſt and moſt odious colours.

Anecdotes of Bowyer, by Nichols, p. 150.

HUTCHINS (JOHN), a native of Dorſetſhire, and rector of the Holy Trinity in Wareham, began in 1737, while curate of Milton-Abbas, to collect materials for the hiſtory of that county, which, after many difficulties, he lived to ſee put to preſs. He was rather a man of diligence than of extraordinary genius; his collections were many years making, and a great part of them fell into his hands on the death of a prior collector. The book was moſt liberally conducted through the preſs, by a very handſome ſubſcription of the gentlemen of the county, and the kind patronage of Dr. Cuming and Mr. Gough, for the benefit of the author's widow and daughter. Several articles were added, relative to the antiquities and natural hiſtory; and ſuch a number of beautiful plates were contributed by the gentlemen of the county, that (only 600 copies having been printed, a number not quite ſufficient for the ſubſcribers) the value of the book increaſed, immediately after publication, to twice the original price, which was only a guinea a volume. The title of it is, " The Hiſtory and Antiquities of the County " of Dorſet, compiled from the beſt and moſt ancient Hiſ- " torians, *Inquiſitiones poſt mortem*, and other valuable Re- " cords and MSS. in the public Offices, Libraries, and pri- " vate Hands; with a Copy of Domeſday-book and the In- " quiſitio Gheldi for the county; interſperſed with ſome re- " markable Particulars of Natural Hiſtory, and adorned " with a correct Map of the County, and Views of Anti- " quities, Seats of the Nobility and Gentry, Lond. 1774," 2 vols. folio. Mr. Hutchins was born in 1698 at Bradford-Peverell, where his father Richard Hutchins was curate, who died rector of All-Saints in Dorcheſter 1734, having held it from 1693. He was educated at Baliol-college, where he cultivated an acquaintance with Mr. Godwin and Mr. Sandford:

ford: to the friendſhip of the former, who cloſed a long and worthy life about three years before him, he bears ample teſtimony in his preface. Upon his being preſented to Wareham, he married Anne, daughter of the Rev. Mr. Steevens, rector of Pimpern, whoſe grandfather had been ſteward to Mr. Pitt's family, who permitted Mrs. Steevens to preſent to the living for the next turn, in hopes of keeping it for her ſon; but the preſentee, Mr. Andrews, dying within the year, ſhe loſt her turn. Mr. Hutchins was preſented to Swyre 1729, to Melcomb-Horſey 1733, and to Wareham 1743; and, after a long combat with the infirmities of age and gout, and a ſevere loſs by the fire at Wareham, 1762, died June 21, 1773, and was buried in Mary's church at Wareham, in the antient chapel under the ſouth aile of the chancel. Brit. Topog. I. 319.

HUTCHINSON (JOHN), an Engliſh author, whoſe writings have made no ſmall noiſe in the learned world, was born at Spennythorn in Yorkſhire in 1674. His father was poſſeſſed of about 40l. per ann. and determined to qualify his ſon for a ſtewardſhip to ſome gentleman or nobleman. He had given him ſuch ſchool-learning as the place afforded; and the remaining part of his education was finiſhed by a gentleman that boarded with his father, who is ſaid to have inſtructed him, not only in ſuch parts of the mathematics as were more immediately connected with his deſtined employment, but in every branch of that ſcience, and at the ſame time to have furniſhed him with a competent knowledge of the writings of antiquity. At 19, he went to be ſteward to Mr. Bathurſt of Skutterſkelf in Yorkſhire, and from thence to the earl of Scarborough, who would gladly have engaged him in his ſervice; but his ambition to ſerve the duke of Somerſet would not ſuffer him to continue there, and accordingly he removed ſoon after into this nobleman's ſervice. About 1700, he was called to London, to manage a law-ſuit of conſequence between the duke and another nobleman; and during his attendance in town, contracted an acquaintance with Dr. Woodward, who was phyſician to the duke his maſter. Between 1702 and 1706, his buſineſs carried him into ſeveral parts of England and Wales, where he made many obſervations, which he publiſhed in a little pamphlet, intituled, "Obſervations made by J. H. moſtly in "the Year 1706."

While he travelled from place to place, he employed himſelf in collecting foſſils; and we are told, that the large and noble

noble collection, which Woodward bequeathed to the univerſity of Cambridge, was actually made by him. Whether Woodward had no notion of Hutchinſon's abilities in any other way than that of ſteward and mineraliſt, or whether he did not ſuſpect Hutchinſon at that time as likely to commence author, both which are ſuppoſed, is not certain: Hutchinſon however complains in one of his books, that "he was bereft, in a manner not to be mentioned, of thoſe "obſervations, and thoſe collections; nay, even of the "credit of being the collector." He is ſaid to have put his collections into Woodward's hands, with obſervations on them, which Woodward was to digeſt and publiſh with farther obſervations of his own: but putting him off with excuſes, when from time to time he ſolicited him about this work, he firſt ſuggeſted to Hutchinſon unfavourable notions of his intention. On this Hutchinſon reſolved to wait no longer, but to truſt to his own pen; and that he might be more at leiſure to proſecute his ſtudies, he begged leave of the duke of Somerſet to quit his ſervice. The requeſt at firſt piqued the pride of that nobleman; but when he was made to underſtand by Hutchinſon, that he did not intend to ſerve any other maſter, and was told what were the real motives of his requeſt, the duke not only granted his ſuit, but made him his riding purveyor, being at that time maſter of the horſe to George I. As there is a good houſe in the Mews belonging to the office of purveyor, a fixed ſalary of 200l. per ann. and the place a kind of ſinecure, Hutchinſon's ſituation and circumſtances were quite agreeable to his mind; and he gave himſelf up to a ſtudious and ſedentary life. The duke alſo gave him the next turn of the living of Sutton in Suſſex, to which he preſented the Rev. Julius Bate, a great favourite of Hutchinſon, and zealous promoter of his doctrines.

See art. BATE.

In 1724, our author publiſhed the firſt part of his "Moſes's "Principia;" in which he ridiculed Woodward's "Natural "Hiſtory of the Earth," and his account of the ſettlement of the ſeveral ſtrata, ſhells, and nodules, by the laws of gravity, which, he tells him, every dirty impertinent collier could contradict and diſprove by ocular demonſtration. "Moſes's Principia," wherein gravitation is exploded, is apparently oppoſed to "Newton's Principia," wherein that doctrine is eſtabliſhed. Hutchinſon alſo threw out ſome hints concerning what had paſſed between Woodward and himſelf, and the doctor's deſign of robbing him of his collection of foſſils. From this time to his death, he con-

tinued publiſhing a volume every year, or every other year; which, with the MSS. he left behind him, were publiſhed 1748, 12 vols. 8vo. An abſtract of them was alſo publiſhed in 1753, 12mo. Hutchinſon's followers look upon the breach between Woodward and him, as a very happy event; becauſe, ſay they, had the doctor fulfilled his engagements, Hutchinſon might have ſtopped there, and not have extended his reſearches to the lengths he had done, and thereby deprived the world of writings which they deem invaluable. Others, however, talk in quite another ſtrain, as if perſuaded, that, had Hutchinſon never written a word, the only conſequence would have been, that there would have been ſome fools and madmen the fewer: ſuch is the diſcrepancy of human opinions.

In 1727, he publiſhed the ſecond part of "Moſes's Prin-"cipia;" which contains the ſum and ſubſtance, or the principles, of the Scripture-philoſophy. As Sir Iſaac Newton made a vacuum and gravity the principles of his philoſophy, our author on the contrary aſſerts, that a plenum and the air are the principles of the Scripture-philoſophy. In the introduction to this ſecond part, he hinted, that the idea of the Trinity was to be taken from the three grand agents in the ſyſtem of nature, fire, light, and ſpirit; theſe three conditions of one and the ſame ſubſtance, viz. air, anſwering wonderfully in a typical or ſymbolical manner to the three perſons of one and the ſame eſſence. This, we are told, ſo forcibly ſtruck the celebrated Dr. Samuel Clarke, that he ſent a gentleman to Mr. Hutchinſon with compliments upon the performance, and deſired a conference with him on that propoſition in particular: which, however, it is added, after repeated ſolicitations Hutchinſon thought fit to refuſe.

Some time in 1712, he is ſaid to have completed a machine of the watch-kind, for the diſcovery of the longitude at ſea, which was approved by Sir Iſaac Newton; and Whiſton, in his "Longitude and Latitude, &c." has given a teſtimony in favour of his mechanical abilities. "I have "alſo," ſays he, "very lately been ſhewn by Mr. Hutchin-"ſon, a very curious and inquiſitive perſon, a copy of a "MS. map of the world, made about 80 years ago, taken "by himſelf from the original: wherein the variation is re-"duced to a theory, much like that which Dr. Halley has "ſince propoſed, and in general exactly agreeing to his ob-"ſervations.—But with this advantage, that therein the "northern pole of the internal loadſtone is much better "ſtated than it is by Dr. Halley—its place then being, ac-

" cording to this unknown very curious and ſagacious au-
" thor, about the meridian, &c. which ancient and authen-
" tic determination of its place, I deſire my reader particu-
" larly to obſerve."

Mr. Hutchinſon had been accuſtomed to make an excurſion for a month or ſo into the country for his health; but neglecting this in purſuit of his ſtudies, he is ſuppoſed to have brought himſelf into an ill habit of body, which prepared the way for his death. The immediate cauſe is ſaid to be an overflowing of the gall, occaſioned by the irregular ſallies of an high-kept unruly horſe, and the ſudden jerks given to his body by them. On the Monday before his death, Dr. Mead was with him, and urged him to be bled; ſaying at the ſame time in a pleaſant way, " I will ſoon " ſend you to Moſes." Dr. Mead meant, to his ſtudies, two of his books being intituled, " Moſes's Principia:" but Hutchinſon, taking it in the other ſenſe, anſwered in a muttering tone, " I believe, doctor, you will;" and was ſo diſpleaſed with Mead, that he afterwards diſmiſſed him for another phyſician. He died Aug. 28, 1737, aged 63. He ſeems to have been a very odd compoſition of a man. He certainly did not want parts, or knowledge, or learning; but it may well be queſtioned, whether he did not want judgement to apply them properly. His temper ſeems to have ſtood very much in his way: for it is evident from his writings, that he either did not know, or did not conſider, what ſpirit he was of, ſince much ill language, and a violent propenſity to perſecution, but too plainly appears in them. And to this it is probably owing, that he not only died unnoticed, but that ſo little attention has been paid to his works. Not that we pretend to be an advocate for them, for it is not our buſineſs to be of any party; but we are of opinion, that if his works had abounded as much with good ſenſe, good learning, and enlightening knowledge, as they are ſaid to abound with abſurd, ill-grounded, vain opinions, yet his furious and vindictive ſpirit might have prevented an impartial attention to them: and from this no doubt it is, that many have pronounced him fool and madman, who have taken theſe characters of him upon credit.

The above memoirs are extracted from an account of him, lately publiſhed in a work called " Bibliotheca Biogra-
" phica," as communicated by Robert Spearman, Eſq; who was concerned with Julius Bate, in the publication of Hutchinſon's works.

HUTTEN

HUTTEN (ULRIC DE), a gentleman of Franconia, of uncommon parts and learning, was born in 1488 at Steckenburg, the ſeat of his family; was ſent to the abbey of Fulde at 11 years of age; and took the degree of M. A. at 18, at Frankfort on the Oder, being the firſt promotion made in that newly opened univerſity. In 1509, he was at the ſiege of Padua, in the emperor Maximilian's army; and he owned it was the want of money, which forced him to make that campaign. His father, not having the leaſt taſte or eſteem for polite literature, thought it unworthy to be purſued by perſons of exalted birth; and therefore would not afford his ſon the neceſſary ſupplies for a life of ſtudy. He wiſhed him to apply himſelf to the civil law, which might raiſe him in the world; but Hutten had no inclination for that kind of ſtudy. Finding however there was no other way of being upon good terms with his father, he went to Pavia in 1511, where ſtayed but a little time; that city being beſieged and plundered by the Swiſs, and himſelf taken priſoner. He returned afterwards to Germany, and there, contrary to his father's inclinations, began to apply himſelf anew to literature. Having a genius for poetry, he firſt ſet out as an author in that way; and publiſhed ſeveral things, which were much admired and gained him credit. He travelled to various places, among the reſt to Bohemia and Moravia; and waiting on the biſhop of Olmutz in a very poor condition, that prelate, who was a great Mæcenas, received him graciouſly, preſented him with a horſe, and gave him money to purſue his journey. The correſpondence he held with Eraſmus was of great advantage to him, and procured him reſpect from all the literati in Italy, and eſpecially at Venice.

Melchior Adam de vitis, &c.—Bayle's Dict. Niceron, Hommes Illuſtres, Tom. XV.

At his return to Germany in 1516, he was recommended in ſuch ſtrong terms to the emperor, that this prince beſtowed the poetical crown on him; and from that time Hutten had himſelf drawn in armour, with a crown of laurel on his head, and took vaſt delight in being repreſented in that manner. He was of a very military make, and had given many proofs of courage, as well in the wars as in private rencounters. Being once at Viterbo, where an ambaſſador of France ſtopped, there happened a general quarrel to ariſe; in which Hutten, forſaken by his comrades, was attacked by five Frenchmen at once, and put them all to flight, after receiving ſome ſmall wounds. He wrote an epigram on that occaſion, "in quinque Gallos à ſe profligatos," which may be ſeen in Melchior Adam. He had a couſin John de Hut-

ten, who was court-martial to Ulric duke of Wirtemberg, and was murdered by this duke in 1515, for the ſake of his wife, whom the duke enjoyed afterwards as a miſtreſs. Our poet and ſoldier, as ſoon as he heard of it, breathed nothing but reſentment; and becauſe he had no opportunity of ſhewing it with his ſword, fell to work with his pen, and wrote ſeveral pieces in the form of Dialogues, Orations, Poems, and Letters. A collection of theſe was printed in the caſtle of Steckelberg, 1519, 4to.

He was in France in 1518, from whence he went to Mentz, and engaged in the ſervice of the elector Albert; whom he attended a little after to the diet of Augſburg, where the elector was honoured with a cardinal's hat. At this diet, articles were exhibited againſt the duke of Wirtemberg, on which occaſion the murder of John de Hutten, marſhal of his court, was not forgot: and a league was after formed againſt him. Our Hutten ſerved in this war with great pleaſure; yet was ſoon diſguſted with a military life, and grew very hungry after his ſtudies and retirement. This we find by a letter of his to Frederic Piſcator, dated May 21, 1519: in which he diſcovers an inclination for matrimony, and expreſſes himſelf very ſingularly on that ſubject. He informs his correſpondent, "that he wanted a "wife to take care of him; that whatever fine things might "be ſaid of a ſingle life, yet he was by no means fit for it, "and did not like even to lie alone; that he wanted a fe- "male, in whoſe company he might unbend his mind, ſooth "his cares, play, joke, and tattle; that ſhe muſt be beau- "tiful, young, well-educated, merry, modeſt, and patient; "that he did not require much money with her, nor inſiſt "much on her high birth, ſince whoever married him would "be ſufficiently ennobled:—ad genus quod pertinet, ſatis no- "bilem futuram puto, quæcunque Huttenno nupſerit."

Believing Luther's cauſe a very good one, he joined in it with great warmth; and publiſhed Leo the Xth's Bull againſt Luther in 1520, with interlineary and marginal gloſſes, in which that Pope was made the object of the ſtrongeſt ridicule. The freedom with which he wrote againſt the irregularities and diſorders of the court of Rome, exaſperated Leo in the higheſt degree; and induced him to command the elector of Mentz to ſend him to Rome bound hand and foot, which however the elector did not do, but ſuffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V. but did not ſtay long there, being told that his life would be in danger. He

then

then retired to Ebernberg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the caſtle of Ebernberg belonged: from whence he wrote in 1520 his complaint to the emperor, to the electors of Mentz and Saxony, and to all the ſtates of Germany, againſt the attempts which the Pope's emiſſaries made againſt him. It was from the ſame place, that he wrote to Luther in May 1521, and publiſhed ſeveral pieces in favour of the Reformation. He did not declare openly for Luther, till after he had left the elector of Mentz's court; but he had written to him before from Mentz, and his firſt letter is dated June, 1520. While he was upon his journey to Ebernberg, he met with Hochſtratus; upon which he drew his ſword, and running up to him, ſwore he would kill him, for what he had done againſt Reuchlin and Luther: but Hochſtratus, throwing himſelf at his feet, conjured him ſo earneſtly to ſpare his life, that Hutten let him go, after ſtriking him ſeveral times with the flat of his ſword. This ſhews the heat of his zeal: it was indeed ſo hot, that Luther himſelf, than whom nothing could ſcarce be hotter, blamed it. During his ſtay at Ebernberg, he performed a very generous action in regard to his family. Being the eldeſt ſon, and ſucceeding to the whole eſtate, he gave it all up to his brothers; and even, to prevent their being involved in the misfortunes and diſgraces which he expected, by the ſuſpicions that might be entertained againſt them, he enjoined them not to remit him any money, nor to hold the leaſt correſpondence with him.

It was now that he devoted himſelf wholly to the Lutheran party, to advance which he laboured inceſſantly both by his writings and actions. We do not know the exact time when he quitted the caſtle of Ebernberg; but it is certain that, Jan. 1523, he left Baſil, where he had flattered himſelf with the hopes of finding an aſylum, but on the contrary had been expoſed to great dangers. Eraſmus, though his old acquaintance and friend, had here refuſed a viſit from him, for fear, as he pretended, of heightening the ſuſpicions which were entertained againſt him: but this was only a pretence; his true reaſon, as he afterwards declared it in a letter to Melancthon, being, "that he ſhould then have been "under a neceſſity of taking into his houſe that proud boaſter, "oppreſſed with poverty and diſeaſe, who only ſought for "a neſt to lay himſelf in, and to borrow money of every "one he met." Take his words: "quod Hutteni collo-"quium deprecabar, non invidiæ metus tantum in cauſa

" fuit; erat aliud quiddam. Ille egens & omnibus rebus " deſtitutus quærebat nidum aliquem, ubi moraretur. Erat " mihi glorioſus ille miles cum ſua ſcabie in ædes recipien- " dus, &c." This refuſal of Eraſmus provoked Hutten to attack him pretty ſeverely, and accordingly he publiſhed an " Expoſtulatio" in 1523, which chagrined Eraſmus extremely: who anſwered it however the ſame year, in a very lively piece, intituled, " Sponga Eraſmi adverſus aſpergines Hut- " teni." Hutten would certainly have made a reply, had he not been ſnatched away by death; but he died in an iſland of the lake Zurich, where he had hid himſelf to be ſafe, Aug. 1523. He is ſaid to have died a martyr to intemperance; which, though ſome treat as a calumny, is generally and upon good grounds believed to have been the caſe: for, not to inſiſt on his having declared that he could not live without women, although he was never married, he publiſhed a Latin work in 1519, " Of curing the Lues by Guaiacum Wood:" in the dedication of which to the elector of Mentz, a ſpiritual prince, he was not aſhamed to own, that having been grievouſly afflicted with the diſtemper which is the ſubject of his book, he had recovered his health wholly by the application of this medicine. What a medley of a character!—Hutten, abjuring all connexions with temporalities and the things of this world; Hutten, wandering from place to place on account of his religion; Hutten, perſecuted with the moſt ardent zeal;—this very Hutten carries a filthy diaſeaſe about with him whereſoever he goes, and at laſt dies of it!

He was a man of little ſtature; of a weak and ſickly conſtitution; extremely brave, but much too paſſionate: for he was not ſatisfied with attacking the Roman Catholics with his pen, he attacked them with his ſword too. He acquainted Luther with the double war, which he carried on againſt the clergy. " I received a letter from Hutten," ſays Luther, " filled with rage againſt the Roman Pontiff, declaring " he would attack the tyranny of the clergy both with his pen " and ſword: he being exaſperated againſt the Pope for " threatning him with daggers and poiſon, and commanding " the biſhop of Mentz to ſend him bound to Rome." Camerarius ſays, that Hutten was vaſtly impatient, that his air and diſcourſe ſhewed him to be of a cruel diſpoſition; and applied to him what was ſaid of Demoſthenes, namely, that " he would have turned the world upſide down, had his " power been equal to his will." Nevertheleſs they all admired him for his genius and learning. His works are very numerous, though he died young; which made Bayle ſay, that

Lutheri Oper. Vol. I. Epiſt. 282.

In vita Melanchthonis.

that had he lived 35 years longer, he would have overflowed Europe with a deluge of books and libels: for libels he is ſuppoſed to have written in great numbers. A collection of his "Latin Poems" was publiſhed at Frankfort in 1538, 12mo; all which, except two poems, were reprinted in the third part of the "Deliciæ Poetarum Germanorum." He was the author of a great many works, chiefly ſatirical, in the way of dialogue; and Thuanus has not ſcrupled to compare him to Lucian. He had alſo a conſiderable ſhare in the celebrated work, called, "Epiſtolæ virorum obſcu-"rorum." His age at his death.

HUYGENS (CHRISTIAN), a very great mathematician and aſtronomer, was born at the Hague in Holland, April 14, 1629, and was ſon of Conſtantine Huygens, lord of Zuylichem, who had ſerved three ſucceſſive princes of Orange in the quality of ſecretary. He ſpent his whole life in cultivating the mathematics; and not in the ſpeculative way only, but in making them ſubſervient to the uſes of life. From his infancy he applied himſelf to this ſtudy, and made a conſiderable progreſs in it, even at nine years of age, as he did alſo in muſic, arithmetic, and geography; in all which he was inſtructed by his father, who, in the mean time, did not ſuffer him to neglect the belles lettres. At 13, he was put upon the ſtudy of mechanics; for he had diſcovered a wonderful curioſity that way, in examining machines and the like: and two years after had the aſſiſtance of a maſter in mathematics, under whom he made a ſurprizing progreſs. In 1645, he went to ſtudy law at Leyden under Vinnius; yet did not attach himſelf ſo cloſely to this ſtudy, but that he found time to continue his mathematics under the profeſſor Schooten. He left this univerſity at the end of one year, and went to Breda, where an univerſity had juſt been founded, and put under the direction of his father; and here he made the law his chief ſtudy for two or three years. In 1651, he gave the world a ſpecimen of his genius for mathematics, in a treatiſe intituled, "Theoremata da quadratura "Hyperboles, Ellipſis, & Circuli, ex dato portionum gra-"vitatis centro:" in which he ſhewed very evidently what might be expected from him afterwards. Hugyen. vita, prefixed to his Opera Varia.

After his return to the Hague in 1649, he went to Holſtein in Denmark, in the retinue of Henry count of Naſſau; and was extremely deſirous of going to Sweden, in order to ſee Des Cartes; but the ſhort ſtay of the count in Denmark would not permit him. In 1655, he travelled into France,

and took the degree of LL.D. at Angers. In 1658, he publiſhed his "Horologium" at the Hague. He had exhibited in a preceding work, intituled, "Brevis inſtitutio de "uſu Horologiorum ad inveniendas longitudines," a model of a new invented pendulum; but as ſome perſons, envious of his reputation, were labouring to deprive him of the honour of the invention, he wrote this book to explain the conſtruction of it; and to ſhew, that it was very different from the pendulum of aſtronomers invented by Galileo. In 1659, he publiſhed his "Syſtema Saturninum, ſive de cauſis mi- "randorum Saturni phænomenôn, & comite ejus planeta "novo." Galileo had endeavoured to explain ſome of the ſurprizing appearances of the planet Saturn. He had at firſt perceived two ſtars, which attended it; and ſome time after was amazed to find them diſappear. Huygens, being deſirous to account for theſe changes, laboured with his brother Conſtantine to bring the teleſcopes to greater perfection; and made himſelf glaſſes, by which he could view objects at a greater diſtance, than any that had yet been contrived. With theſe he applied himſelf to obſerve all the places and appearances of Saturn, and drew a journal of all the different and varying aſpects of that planet. He diſcovered a ſatellite attending it, for none of the five were then known any thing of; and, after a long courſe of obſervations, perceived that the planet was ſurrounded with a ſolid and permanent ring, which never changes its ſituation. Theſe new diſcoveries gained him an high rank among the aſtronomers of his time.

In 1660, he took a ſecond journey into France, and the year after paſſed over into England, where he communicated his art of poliſhing glaſſes for teleſcopes, and was made Fellow of the Royal Society. About this time the air-pump was invented, which received conſiderable improvements from him. This year alſo he diſcovered the laws of the colliſion of elaſtic bodies; as did afterwards our own countrymen and celebrated mathematicians Wallis and Wren, with whom he had a diſpute about the honour of this diſcovery. After he had ſtayed ſome months in England, he returned to France again, in 1663, where his merit became ſo conſpicuous, that Colbert reſolved to fix him at Paris, by ſettling a conſiderable penſion upon him. Accordingly, in 1665, letters were ſent to him to the Hague, whither he was returned, written in the king's name, to invite him to Paris, with the promiſe of a large ſtipend, and other conſiderable advantages. Huygens conſented to the propoſal, and reſided at Paris from 1666 to 1681; where he was made a member

of

of the Royal Academy of Sciences. All this time he ſpent in mathematical purſuits, wrote ſeveral works, which were publiſhed from time to time, and invented and perfected ſeveral uſeful inſtruments and machines. But continual application began then to impair his health; and, though he had viſited his native air twice, viz. in 1670 and 1675, for the ſake of recovering himſelf from illneſs, yet he was now obliged to betake himſelf to it altogether. Accordingly, he left Paris in 1681, and went into his own country, where he ſpent the remainder of his life in the ſame purſuits and employments. He died at the Hague June 8, 1695, in his 67th year, while his "Coſmotheoros," or Latin treatiſe concerning a plurality of worlds, was printing: however, he provided in his will for its publication, deſiring his brother Conſtantine, to whom it was addreſſed, to take that trouble upon him. But Conſtantine was ſo occupied with buſineſs, as being ſecretary in Holland to the king of Great-Britain, that he died alſo before it could be printed; ſo that the book did not appear in public till 1698. One would almoſt be tempted to think, that death was the portion of all, who attempted to make diſcoveries about other worlds. While Kepler was printing his "Somnium aſtronomicum," a book written upon much the ſame ſubject, he died. The perſon to whom the care of the impreſſion fell, died too, before it was finiſhed; ſo that, as we have related under his article, a third perſon was unwilling to undertake it, for fear the ſame unhappy fate ſhould attend him.

In 1703, were printed at Leyden, in one volume 4to, his "Opuſcula Poſthuma, quæ continent Dioptricam, Commentarios de vitris figurandis, Diſſertationem de Corona & Parheliis, Tractatum de motu & de vi centrifuga, deſcriptionem Automati Planetarii." Huygens had left by will to the univerſity of Leyden his mathematical writings, and requeſted de Volder and Fulſenius, the former of whom was profeſſor of natural philoſophy and mathematics at Leyden, and the other at Franeker, to examine theſe works, and publiſh what they ſhould think proper. This is what they have done in this volume. Huygens had written in Low Dutch the ſecond of the tracts it contains, relating to the art of forming and poliſhing teleſcope-glaſſes, to which he had greatly applied himſelf; but Boerhaave, profeſſor of phyſic at Leyden, had taken the pains to tranſlate it into Latin. In 1704, were publiſhed in 4to, his "Opera Varia." This collection is generally bound in four volumes; contains the greateſt part of the pieces which he had publiſhed ſeparately,

ſeparately, and is divided into four parts. The firſt part contains the pieces relating to mechanics; the ſecond, thoſe relating to geometry; the third, thoſe relating to aſtronomy; and the fourth, thoſe which could not be ranged under any of theſe titles. Graveſande had the care of this edition, in which he has inſerted ſeveral additions to the pieces contained in it, extracted from Huygens's MSS. In 1728, were printed in two volumes 4to, at Amſterdam, his "Opera "Reliqua:" which new collection was publiſhed alſo by Graveſande. The firſt volume contains his "Treatiſes of "Light and Gravity;" the ſecond his "Opuſcula Poſt-"huma," which had been printed in 1703. In ſuch curious and uſeful reſearches was his whole time ſpent. He loved a quiet and ſtudious life; which perhaps was the chief reaſon, why he never married. He was an amiable, chearful, worthy man; and in all reſpects, as good as he was great.

Ath. Oxon. HYDE (EDWARD), earl of Clarendon, and chancellor of England, was deſcended from an ancient family in Cheſhire, and born at Dinton in Wiltſhire, Feb. 16, 1608. In 1622, he was entered of Magdalen-hall in Oxford, and in 1625, took the degree of B. A. but failing of a fellowſhip in Exeter-college, for which he ſtood, he removed to the Middle-Temple, where he ſtudied the law for ſeveral years, and became very famous in it. When the lawyers reſolved to give a public teſtimony of their diſſent from the new doctrine advanced in Prynne's "Hiſtriomaſtrix," wherein was ſhewn an utter diſregard of all manner of decency and reſpect to the crown, Hyde and Whitelocke were appointed the managers of the maſque, preſented on that occaſion to their majeſties at Whitehall on Candlemas-day 1633-4. At the ſame time he teſtified, upon all occaſions, his utter diſlike to that exceſs of power, which was then exerciſed by the court, and ſupported by the judges in Weſtminſter-hall. He condemned the oppreſſive proceedings of the high-commiſſion court, the ſtar-chamber, the council-board, the earl marſhal's court, or court of honour, and the court of York. This juſt way of thinking is ſaid to have been formed in him by a domeſtic accident, which Burnet has related in the following manner. "When he firſt be-"gan," ſays that hiſtorian, "to grow eminent in his pro-"feſſion of the law, he went down to viſit his father in "Wiltſhire; who one day, as they were walking in the "fields together, obſerved to him, that 'men of his pro-

Life of the Lord Chancellor Hyde, prefixed to ſeveral of his pieces, &c. p. 2. Lond. 1727.

" ſeſſion were apt to ſtretch the prerogative too far, and in-
" jure liberty: but charged him, if ever he came to any
" eminence in his profeſſion, never to ſacrifice the laws and
" liberty of his country to his own intereſt, or the will of
" his prince.' He repeated this twice, and immediately fell
" into a fit of apoplexy, of which he died in a few hours;
" and this advice had ſo laſting an influence upon the ſon,
" that he ever after obſerved and purſued it." History of his own Times, Vol. I. B. 2.

In the parliament, which began at Weſtminſter, April 10, 1640, he ſerved as burgeſs for Wotton-Baſſet in Wiltſhire; in which he diſtinguiſhed himſelf upon the following occaſion. His majeſty having acquainted the houſe of commons, that he would releaſe the ſhip-money, if they would grant him 12 ſubſidies, to be paid in three years, great debates aroſe in the houſe that day and the next; when Hampden, ſeeing the matter ripe for the queſtion, deſired it might be put, " whether the houſe ſhould comply with the propoſi-
" tion made by the king, as it was contained in the meſſage?" Hereupon ſerjeant Glanvile the ſpeaker, for the houſe was then in a committee, endeavoured in a pathetic ſpeech to perſuade them to comply with the king, and ſo reconcile him to parliaments for ever. No ſpeech ever united the inclination of a popular council more to the ſpeaker than this did; and if the queſtion had been preſently put, it was believed that few would have oppoſed it. But, after a ſhort ſilence, the other ſide recovering new courage, called again with ſome earneſtneſs, that Hampden's queſtion ſhould be put; which being like to meet with a concurrence, Hyde, being very ſolicitous to keep things in ſome tolerable calmneſs, then ſtood up; and, giving his reaſons for his diſlike to that queſtion, propoſed, that " to the end every man might
" freely give his yea or no, the queſtion might be put only
" upon giving the king a ſupply; and if this was carried,
" another might be put upon the manner and proportion:
" if not, it would have the ſame effect with the other pro-
" poſed by Mr. Hampden." This, after it had been ſome time oppoſed and diverted by other propoſitions, which were anſwered by Hyde, would, as it is generally believed, have been put and carried in the affirmative, though poſitively oppoſed by Herbert the ſolicitor-general, if Sir Henry Vane the ſecretary had not ſtood up, and aſſured them as from his majeſty, that if they ſhould paſs a vote for a ſupply, and not in the proportion propoſed in his majeſty's meſſage, it would not be accepted by him, and therefore deſired that the queſtion might be laid aſide. This being again urged by the ſolicitor-

ſolicitor-general, and it being near five in the afternoon, it was readily conſented to, that the houſe ſhould adjourn till the next morning, at which time they were ſuddenly diſſolved. And within an hour after Hyde met St. John, who was ſeldom known to ſmile, but then had a moſt chearful aſpect; and obſerving Hyde melancholy, aſked him, "what [illegible] "bled him?" who anſwered, "The ſame he believed that "troubled moſt good men, that, in a time of ſo much con- "fuſion, ſo wiſe a parliament ſhould be ſo imprudently diſ- "ſolved." St. John replied ſomewhat warmly, "that all "was well: that things muſt grow worſe, before they would "grow better; and that that parliament would never have "done what was requiſite."

History of the Rebellion, &c. B. ii.

This parliament being diſſolved, Hyde was choſen for Saltaſh in Cornwall in the long parliament, which commenced Nov. 3d the ſame year, where his abilities began to be taken notice of; and when the commons prepared a charge againſt the lord chief baron Davenport, baron Weſton, and baron Trevor, he was ſent up with the impeachment to the lords, to whom he made a moſt excellent ſpeech. It begins thus: "My lords, there cannot be a greater inſtance of a ſick and "languiſhing commonwealth, than the buſineſs of this day. "Good God! how have the guilty theſe late years been pu- "niſhed, when the judges themſelves have been ſuch delin- "quents? It is no marvel, that an irregular, extravagant, "arbitrary power, like a torrent, hath broken in upon us, "when our banks and our bulwarks, the laws, were in the "cuſtody of ſuch perſons. Men, who had left their inno- "cence, could not preſerve their courage; nor could we "look that they, who had ſo viſibly undone us, themſelves "ſhould have the virtue or credit to reſcue us from the op- "preſſion of other men. It was ſaid by one, who always "ſpoke excellently, that 'the twelve judges were like the "twelve lions under the throne of Solomon;' under the "throne of obedience, but yet lions. Your lordſhips ſhall "this day hear of ſix, who, be they what they will elſe, "were no lions: who upon vulgar fear delivered up their "precious forts they were truſted with, almoſt without aſ- "ſault; and in a tame eaſy trance of flattery and ſervitude, "loſt and forfeited, ſhamefully forfeited, that reputation, "awe, and reverence, which the wiſdom, courage, and "gravity of their venerable predeceſſors had contracted "and faſtened to the places they now hold. They even "rendered that ſtudy and profeſſion, which in all ages hath "been, and, I hope, now ſhall be of honourable eſtimation,

"ſo

" ſo contemptible and vile, that had not this bleſſed day " come, all men would have had that quarrel to the law it- " ſelf, which Marius had to the Greek tongue, who thought " it a mockery to learn that language, the maſters whereof " lived in bondage under others. And I appeal to theſe un- " happy gentlemen themſelves, with what a ſtrange negli- " gence, ſcorn, and indignation, the faces of all men, even " of the meaneſt, have been directed towards them, ſince, to " call it no worſe, that fatal declenſion of their underſtand- " ing in thoſe judgements, of which they ſtand here charged " before your lordſhips." The concluſion runs thus: " If " the excellent, envied conſtitution of this kingdom hath " been of late diſtempered, your lordſhips ſee the cauſes. If " the ſweet harmony between the king's protection and the " ſubject's obedience hath unluckily ſuffered interruption; " if the royal juſtice and honour of the beſt of kings have " been miſtaken by his people; if the duty and affection of " the moſt faithful and loyal nation have been ſuſpected by " their gracious ſovereign; if, by theſe miſrepreſentations, " and theſe miſunderſtandings, the king and people have " been robbed of the delight and comfort of each other, and " the bleſſed peace of this iſland been ſhaken and frightened " into tumults and commotions, into the poverty, though " not into the rage, of war, as a people prepared for de- " ſtruction and deſolation; theſe are the men, actively or " paſſively, by doing or not doing, who have brought this " upon us: 'Miſera ſervitus falſo pax vocatur; ubi judicia " deficiunt, incipit bellum." Rush-worth's Hiſt. Collect. Vol. II.

But though Hyde was very zealous for redreſſing the grievances of the nation, he was no leſs ſo for the ſecurity of the eſtabliſhed church, and the honour of the crown. When a bill was brought in to take away the biſhops vote in parliament, and to leave them out of all commiſſions of the peace, or any thing that had relation to temporal affairs, he was very earneſt for throwing it out, and ſaid, that, " from " the time that parliaments begun, biſhops had always been " a part of it; that if they were taken out, there was no- " body left to repreſent the clergy; which would introduce " another piece of injuſtice, that no other part of the king- " dom could complain of, who, being all repreſented in par- " liament, were bound to ſubmit to whatever was enacted " there, becauſe it was, upon the matter, with their own " conſent: whereas if the bill was carried, there was nobody " left to repreſent the clergy, and yet they muſt be bound " by their determination." He was one of the committee employed Hiſt. of the Rebel. p. iii.

employed to prepare the charge againſt the earl of Strafford: but, as ſoon as he ſaw the unjuſtifiable violence with which the proſecution was puſhed, he left them, and oppoſed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the houſe of lords, for abo-liſhing the court of York, whereof that earl had been [illegible] years preſident; and was chairman alſo of ſeveral other committees, appointed upon the moſt important occaſions, as long as he continued his preſence among them. But, when they began to put in execution their ordinance for raiſing the militia againſt his majeſty, Hyde, being perſuaded that this was an act of open rebellion, left them; and they felt the blow given to their authority by his abſence ſo ſenſibly, that, in their inſtructions ſhortly after to the earl of Eſſex their general, he was excepted with a few others from any grace or favour.

Whitelocke's Memorials, &c. p. 62. and Hiſt. of the Rebellion, B. vi.

He withdrew to the king at York, having firſt obtained the great ſeal to be ſent thither on May 20, 1642: and, upon his arrival, was taken into the greateſt confidence, though he was not under any character in the court for ſome months. But, towards the latter end of the year, upon the promotion of Sir John Colepepper to be maſter of the Rolls, he ſucceeded him in the chancellorſhip of the Exchequer, and the ſame year was knighted, and made a privy-counſellor. With theſe characters he ſat in the parliament aſſembled at Oxford, Jan. 1643; and, in 1644, was one of the king's commiſſioners at the treaty of Uxbridge. Not long after, the king ſending the prince of Wales into the Weſt, to have the ſuperintendency of the affairs there, Sir Edward Hyde was appointed to attend his highneſs, and to be of his council: where he entered, by his majeſty's command, into a correſpondence with the marquis of Ormond, then lord-lieutenant of Ireland. Upon the declining of the king's cauſe, he with the lords Capel and Colepepper ſailed from Pendennis caſtle in Cornwall to Scilly, and thence to Jerſey, where he arrived in March, 1645; but being greatly diſguſted at the prince's removal thence the following year to France, he obtained leave to ſtay in that iſland. His diſguſt at the prince's removal into France is ſtrongly expreſſed in the following letter to the duke of Ormond:

Lives of the Lord Chancellors, &c. Vol. I. p. 46. Lond. 1708.

" My Lord,

" Your lordſhip hath been long ſince informed, whither my " lord Digby attended the prince; and from thence have par- " doned my not acknowledging your grace's favour to me,

" from

" from the impoſſibility of preſenting it to you. I confeſs, " in that conjuncture of time, I thought the remove from " Jerſey to Ireland to be very fit to be deliberately weighed, " before attempted; but I would have choſen it much more " chearfully than this that is embraced, which I hope will " be a memorial to my weakneſs: for it is my misfortune " to differ from thoſe with whom I have hitherto agreed, " and eſpecially with my beſt friend, which I hope will not " render me the leſs fit for your charity, though I may be " for your conſideration. Indeed, there is not light enough " for me to ſee my way, and I cannot well walk in the " dark; and therefore I have deſired leave of the prince to " breathe in this iſland a little for my refreſhment, till I may " diſcern ſome way in which I may ſerve his majeſty. I hope " your lordſhip will never meet with any interruption in the " exerciſe of that devotion, which hath rendered you the " envied example of three kingdoms, and that I ſhall yet " find an opportunity to attend upon your lordſhip, and have " the honour to be received by you in the capacity of,

" My Lord, your Lordſhip's, &c.

June 22, 1646. " EDWARD HYDE."

Collection of letters to and from the duke of Ormond, by Carte, No. 378.

We ſee here not barely a diſguſt, but even a reſentment ſhewn to the prince's going to Paris; the ground of which undoubtedly lay in the manifeſt danger, his religion was thereby brought into from the reſtleſs endeavours of his mother; ſince it is notorious, that the chancellor was never upon any tolerable terms with the queen, on account of his watchfulneſs againſt every attempt of this kind.

During his retirement in Jerſey, he began to write his " Hiſtory of the Rebellion," which had been particularly recommended to him, and in which he was aſſiſted alſo by the king, who ſupplied him with ſeveral of the materials for it. We learn from the hiſtory itſelf, that upon lord Capel's waiting on the king at Hampton-court in 1647, his majeſty writ to the chancellor a letter, in which he " thanked him " for undertaking the work he was upon; and told him, he " ſhould expect ſpeedily to receive ſome contribution from " him towards it: and within a very ſhort time afterwards, " he ſent to him memorials of all that had paſſed from the " time he had left his majeſty at Oxford, when he waited " upon the prince into the Weſt, to the very day that the " king left Oxford to go to the Scots; out of which me- " morials the moſt important paſſages, in the years 1644 " and 1645, are faithfully collected." Agreeably to this, the

Hiſtory, &c. b. x.

the 9th book opens with declaring, that "the work was firſt "undertaken with the king's approbation, and by his en- "couragement; and particularly, that many important "points were tranſmitted to the author by the king's imme- "diate direction and order, even after he was in the hands "and power of the enemy, out of his own memorials and "journals." So much for the exact time when this hiſtory was begun; and now we are upon the ſubject, we may as well fix the time when it was finiſhed, which may be done with the ſame degree of exactneſs, from the dedication of our author's "Survey of the Leviathan," wherein he addreſſes himſelf to Charles II. in theſe terms: "As ſoon as I had "finiſhed a work, at leaſt recommended, if not enjoined, "to me by your bleſſed father, and approved, and in ſome "degree peruſed by your majeſty, I could not think of, &c." This dedication is dated Moulins, May 10, 1673; whence it appears, that the hiſtory was not compleated till the beginning of that, or the latter end of the preceding year. And this may account for thoſe paſſages in it, where facts are related which happened long after the Reſtoration; as for inſtance, that "Sir John Digby lived many years after the
B. xi. "king's return;" and that the "earl of Sandwich's expe-
B. xvi. "dition was never forgiven him by ſome men:" which, we ſee, might very conſiſtently be obſerved in this hiſtory, though that earl did not loſe his life till 1672.

May 1648, Sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his ſeat at the privy-council, and in his office of the Exchequer, by Charles II. Nov. 1649, he was ſent by the king with lord Cottington ambaſſador extraordinary into Spain, to apply for that monarch's aſſiſtance in the recovery of his crown; but returned without ſucceſs, in July 1651. Soon after his arrival, the king gave him an account of his eſcape after the battle of Worceſter, in that
Hiſt. of the Rebellion, b. xiii. unfortunate expedition to Scotland, which had been undertaken during Sir Edward's abſence, and much againſt his judgement. He now reſided for ſome time at Antwerp, but left no means unattempted, by letters and meſſages to England, for compaſſing the Reſtoration; wherein, however, he ſolely relied upon the epiſcopal party. In 1653, he was accuſed of holding a correſpondence with Cromwell; but being declared innocent by the king, was afterwards ſecretary of ſtate. More attempts were made to ruin him with the king; but in vain; for, in 1657, he was made chancellor of England. Upon the Reſtoration, as he had been

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one of the greateſt ſharers in his maſter's ſufferings, ſo he had a proportionable ſhare in his glory. Beſides the poſt of lord chancellor, in which he was continued, he was choſen chancellor of the univerſity of Oxford, Oct. 1660; and, November following, created a peer, by the title of baron Hyde of Hindon, in Wiltſhire; to which were added, April 1661, the titles of viſcount Cornbury in Oxfordſhire, and earl of Clarendon in Wiltſhire. Theſe honours, great as they were, were however not a whit greater than his merit. He had, upon the Reſtoration, ſhewn great prudence, juſtice, and moderation, in ſettling the juſt boundaries between the prerogative of the crown and the liberties of the people. He had reduced much confuſion into order, and adjuſted many claſhing intereſts, where property was concerned. He had endeavoured to make things eaſy to the Preſbyterians and Mal-contents by the act of indemnity, and to ſatisfy the Royaliſts by the act of uniformity. But it is not poſſible to ſtand many years in a ſituation ſo much diſtinguiſhed as his was, without becoming the object of envy; which created him ſuch enemies, as both wiſhed and attempted his ruin, and at laſt effected it. Doubtleſs nothing contributed more, if ſo much, to inflame this paſſion againſt him, than the incident of his eldeſt daughter's marriage with the duke of York, which came out in a few months after the king's return. She had been one of the maids of honour to the princeſs royal Henrietta, ſome time during the exile, when the duke fell in love with her; and being diſappointed by the defeat of Sir George Booth, in a deſign he had formed of coming with ſome forces to England in 1659, he went to Breda, where his ſiſter then reſided. Spending ſome weeks there, he took this opportunity, as Burnet tells us, of ſoliciting Miſs Hyde to a compliance without marriage; but ſhe managed the matter with ſuch addreſs, that in the concluſion he married her, Nov. 4th that year, with all poſſible ſecrecy, and unknown to her father. After their arrival in England, growing big with child, ſhe called upon the duke to own his marriage; and, though he endeavoured to draw her from claiming him, both by great promiſes and great threatenings, yet ſhe had the ſpirit and wiſdom to tell him, "She would have it known that ſhe was his wife, let him "uſe her afterwards as he pleaſed." The king ordered ſome biſhops and judges to peruſe the proofs of her marriage; and they reporting, that it was according to the doctrine of the goſpel and the law of England, he told his brother, that he muſt live with her whom he had made his wife, and at the

Ath. Oxon.

Carte's Hiſt. of the duke of Ormond, Vol. II. p. 188.

Hiſt. of his own Times, Vol. I.

Echard's Hiſt. of England, ad annum 1660.

ſame time generouſly preſerved the honour of an excellent ſervant, who had not been privy to it; aſſuring him, that "this accident ſhould not leſſen the eſteem and favour he "had for him."

The firſt open attack upon him was made by the earl of Briſtol; who, in 1663, exhibited againſt him a charge of high-treaſon to the houſe of lords. There had been a long courſe of friendſhip, both in proſperity and adverſity, between the chancellor and this earl; but they gradually falling into different meaſures on account of religion and politics, and the chancellor refuſing a ſmall boon, as the earl took it to be, which was ſaid to be the paſſing a patent in favour of a court lady, the latter thought himſelf ſo diſobliged, that he let looſe his fiery temper, and reſolved upon nothing but revenge. The ſubſtance of the whole accuſation was as follows: "That the chancellor, being in place of higheſt truſt "and confidence with his majeſty, and having arrogated a "ſupreme direction in all things, had, with a traiterous "intent to draw contempt upon his majeſty's perſon, and "to alienate the affections of his ſubjects, abuſed the ſaid "truſt in manner following. 1. He had endeavoured to "alienate the hearts of his majeſty's ſubjects, by artfully "inſinuating to his creatures and dependents, that his ma-"jeſty was inclined to Popery, and deſigned to alter the "eſtabliſhed religion. 2. He had ſaid to ſeveral perſons of "his majeſty's privy-council, that his majeſty was danger-"ouſly corrupted in his religion, and inclined to Popery: "that perſons of that religion had ſuch acceſs and ſuch cre-"dit with him, that, unleſs there were a careful eye had "upon it, the Proteſtant religion would be overthrown in "this kingdom. 3. Upon his majeſty's admitting Sir "Henry Bennet to be ſecretary of ſtate in the place of Sir "Edward Nicholas, he ſaid, that his majeſty had given "10,000l. to remove a moſt zealous Proteſtant, that he might "bring into that place a concealed Papiſt. 4. In purſuance "of the ſame traiterous deſign, ſeveral friends and depen-"dents of his have ſaid aloud, that, 'were it not for my "lord chancellor's ſtanding in the gap, Popery would be in-"troduced into this kingdom.' 5. That he had perſuaded "the king, contrary to his reaſons, to allow his name to "be uſed to the Pope and ſeveral cardinals, in the ſolicita-"tion of a cardinal's cap for the lord Aubigny, great almoner "to the queen: in order to effect which, he had employed "Mr. Richard Bealing, a known Papiſt, and had likewiſe "applied himſelf to ſeveral Popiſh prieſts and Jeſuits to the

Lives of the Lord Chancellors, &c. p. 207.

"ſame

" ſame purpoſe, promiſing great favour to the Papiſts here,
" in caſe it ſhould be effected. 6. That he had likewiſe
" promiſed to ſeveral Papiſts, that he would do his endeavour,
" and ſaid, 'he hoped to compaſs taking away all penal
" laws againſt them;' to the end they might preſume and
" grow vain upon his patronage; and, by their publiſhing
" their hopes of toleration, increaſe the ſcandal deſigned by
" him to be raiſed againſt his majeſty throughout the king-
" dom. 7. That, being intruſted with the treaty between
" his majeſty and his royal conſort the queen, he concluded
" it upon articles ſcandalous and dangerous to the Proteſtant
" religion. Moreover, he brought the king and queen to-
" gether without any ſettled agreement about the perform-
" ance of the marriage rites; whereby, the queen refuſing
" to be married by a Proteſtant prieſt, in caſe of her being
" with child, either the ſucceſſion ſhould be made uncer-
" tain for want of the due rites of matrimony, or elſe his
" majeſty be expoſed to a ſuſpicion of having been married
" in his own dominions by a Romiſh prieſt. 8. That, hav-
" ing endeavoured to alienate the hearts of the king's ſub-
" jects upon the ſcore of religion, he endeavoured to make
" uſe of all his ſcandals and jealouſies, to raiſe to himſelf
" a popular applauſe of being the zealous upholder of the
" Proteſtant religion, &c. 9. That he farther endeavoured
" to alienate the hearts of the king's ſubjects, by venting in
" his own diſcourſe, and thoſe of his emiſſaries, opprobrious
" ſcandals againſt his majeſty's perſon and courſe of life;
" ſuch as are not fit to be mentioned, unleſs neceſſity ſhall
" require it. 10. That he endeavoured to alienate the af-
" fections of the duke of York from his majeſty, by ſug-
" geſting to him, that 'his majeſty intended to legitimate
" the duke of Monmouth.' 11. That he had perſuaded the
" king, againſt the advice of the lord general, to withdraw
" the Engliſh garriſons out of Scotland, and demoliſh all
" the forts built there, at ſo vaſt a charge to this kingdom;
" and all without expecting the advice of the parliament of
" England. 12. That he endeavoured to alienate his ma-
" jeſty's affections and eſteem from the preſent parliament,
" by telling him, that 'there never was ſo weak and incon-
" ſiderable a houſe of lords, nor never ſo weak and heady a
" houſe of commons;' and particularly, that 'it was better
" to ſell Dunkirk, than be at their mercy for want of mo-
" ney.' 13. That contrary, to a known law made laſt ſeſ-
" ſion, by which money was given and applied for main-
" taining Dunkirk, he adviſed and effected the ſale of the

"ſame to the French king. 14. That he had, contrary to "law, inriched himſelf and his treaſurers by the ſale of of- "fices. 15. That he had converted to his own uſe vaſt "ſums of public money, raiſed in Ireland by way of ſubſidy, "private and public benevolences, and otherwiſe given and "intended to defray the charge of the government in that "kingdom. 16. That, having arrogated to himſelf a ſu- "preme direction of all his majeſty's affairs, he had prevailed "to have his majeſty's cuſtoms farmed at a lower rate than "others offered; and that by perſons, with ſome of whom "he went a ſhare, and other parts of money reſulting from "his majeſty's revenue."

Lives of the Lord Chancellors, &c.

A charge urged with ſo much anger and inconſiſtency as this was, it is eaſy to imagine, could not capitally affect him: on the contrary, we find, that the proſecution ended greatly to the honour of the chancellor; notwithſtanding which, his enemies advanced very conſiderably by it in their deſign, to make him leſs gracious to his maſter, leſs reſpected in parliament, and leſs beloved by the people. The building of a magnificent houſe, which was begun in the following year 1664, furniſhed freſh matter for obloquy. "The "king," ſays Burnet, "had granted him a large piece "of ground, near St. James's palace, to build upon. He "intended a good ordinary houſe; but not underſtanding "theſe matters himſelf, he put the management of it into "the hands of others, who run him to a vaſt expence of "above 50,000l. three times as much as he had deſigned to "lay out upon it. During the war, and in the plague year, "he had about 300 men at work; which he thought would "have been an acceptable thing, when ſo many men were "kept at work, and ſo much money as was daily paid circu- "lated about. But it had a contrary effect; it raiſed a great "outcry againſt him. Some called it Dunkirk Houſe, in- "timating that it was built by his ſhare of the price of Dun- "kirk: others called it Holland Houſe, becauſe he was be- "lieved to be no friend to the war, ſo it was given out he "had the money from the Dutch. It was viſible that, in "a time of public calamity, he was building a very noble "palace. Another accident was, that before the war there "were ſome deſigns on foot for the repairing of St. Paul's, "and many ſtones were brought thither for the purpoſe. "That project was laid aſide; upon which he bought the "ſtones, and made uſe of them in building his own houſe. "This, how ſlight ſoever it may ſeem to be, yet had a great "effect by the management of his enemies." To this remark

Hiſt. of his own Times, Vol. I.

mark it may be added, that this ſtately pile was not finiſhed till 1667; ſo that it ſtood a growing monument for the popular odium to feed upon, almoſt the whole interval between his firſt and his laſt impeachment; and to aggravate and ſpread that odium, there was publiſhed a moſt virulent ſatirical ſong, intituled, "Clarendon's Houſe-warming," conſiſting of many ſtanzas, to which, by way of ſting at the tail, was added the following clumſy but bitter epigram:

Upon the HOUSE.

Here lie the ſacred bones
Of Paul beguiled of his ſtones.
Here lie the golden briberies
Of many ruined families.
Here lies the cavaliers debenture wall,
Fixed on an eccentric baſis;
Here's Dunkirk town and Tangier-hall,
The queen's marriage and all,
The Dutchmens Templum Pacis.

Aug. 1667, he was removed from his poſt of chancellor, and November following impeached by the houſe of commons of high-treaſon and other crimes and miſdemeanors: upon which, in the beginning of December, he retired to France, and on the 19th an act of baniſhment was paſſed againſt him. Echard obſerves, 'how often "it has been "admired, that the king ſhould not only conſent to diſcard, "but ſoon after baniſh a friend, who had been as honeſt and "faithful to him as the beſt, and perhaps more uſeful and "ſerviceable than any he had ever employed; which ſurely "could never have been brought to bear without innumer-"able enviers and enemies." But to conceive how theſe were raiſed, we need only remember, that during the height of his grandeur, which continued two years after the Reſtoration without any rivalſhip, as well as the reſt of his miniſtry, he manifeſted an inflexible ſteadineſs to the conſtitution of the church of England, in equal oppoſition to the Papiſts on one ſide, and the Diſſenters on the other; ſo that none of theſe could ever be reconciled to him or his proceedings. Yet at firſt he ſeemed ſo forward to make a coalition of all parties, that the cavaliers and ſtrict churchmen thought themſelves much neglected; and many of them upon that account, though unjuſtly, entertained inſuperable prejudices againſt him, and joined with the greateſt of his enemies. But the circumſtances, which were ſuppoſed to weaken his intereſt with, and at length make him diſagreeable to the

Hiſt. of England, ad annum 1667.

king, were rather of a perſonal nature, and ſuch as concerned the king and him only. It is allowed on all hands, that the chancellor was not without the pride of conſcious virtue; ſo that his perſonal behaviour was accompanied with a ſort of gravity and haughtineſs, which ſtruck a very unpleaſing awe into a court filled with licentious perſons of both ſexes. He often took the liberty to give reproofs to theſe perſons of mirth and gallantry; and ſometimes thought it his duty to adviſe the king himſelf in ſuch a manner, that they took advantage of him, and as he paſſed in court, would often ſay to his majeſty, "There goes your ſchoolmaſter." The chief of theſe was the duke of Buckingham, who had a ſurprizing talent of ridicule and buffoonery; and that he might make way for his ruin, by bringing him firſt into contempt, he often acted and mimicked him in the preſence of the king, walking ſtately with a pair of bellows before him for the purſe, and colonel Titus carrying a fire-ſhovel on his ſhoulder for the mace: with which ſort of farce and banter the king, ſays Echard, was too much delighted and captivated. Theſe, with ſome more ſerious of the Popiſh party, aſſiſted by the ſolicitations of the ladies of pleaſure, made ſuch impreſſions upon the king, that he at laſt gave way, and became willing, and even pleaſed, to part both from his perſon and ſervices. It was alſo believed, that the king had ſome private reſentments againſt him, as checking of thoſe who were too forward in loading the crown with prerogative and revenue; and particularly we are told, that he had countermined the king in a grand deſign, which he had to be divorced from the queen, under pretence, "that ſhe "had been pre-engaged to another perſon, or, that ſhe was "incapable of bearing children." The perſon deſigned to ſupply her place was Mrs. Stuart, a beautiful young lady, who was related to the king, and had ſome office under the queen. The chancellor, to prevent this, ſent for the duke of Richmond, who was of the ſame name; and ſeeming to be ſorry, that a perſon of his worth and relation to his majeſty ſhould receive no marks of his favour, adviſed him to marry this lady, as the moſt likely means to advance himſelf. The young nobleman, liking the perſon, followed his advice, made immediate application to the lady, who was ignorant of the king's intentions, and in a few days married her. The king thus diſappointed, and ſoon after informed how the match was brought about, baniſhed the duke and his new ducheſs from court, reſerving his reſentment againſt the chancellor to a more convenient opportunity. Be this as it will,

will, the private reaſons of the king's abandoning the chancellor were expreſſed in a letter to the duke of Ormond, then in Ireland; which the king wrote to that duke for his ſatisfaction, knowing him to be the chancellor's friend. Echard obſerves, that this letter was never publiſhed, nor would a copy of it be granted; but that he had been told the ſubſtance of it more than once by thoſe who had read it; and the principal reaſon there given by the king was, "The "chancellor's intolerable temper."

Before his departure from the kingdom, he drew up an apology, in a petition to the houſe of lords, in which he vindicated himſelf from any way contributing to the late miſcarriages, in ſuch a manner, as laid the blame at the ſame time upon others. The lords received it Dec. 3d, and ſent two of the judges to acquaint the commons with it, deſiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the commons; and, with his uſual way of inſult and ridicule, ſaid, "The lords "have commanded me to deliver to you this ſcandalous and "ſeditious paper ſent from the earl of Clarendon. They "bid me preſent it to you, and deſire you in a convenient "time to ſend it to them again; for it has a ſtyle which "they are in love with, and therefore deſire to keep it." Upon the reading of it in that houſe, it was voted to be "ſcandalous, malicious, and a reproach to the juſtice of "the nation;" whereupon they moved the lords, that it might be burnt by the hands of the common hangman, which was ordered and executed accordingly. The chancellor retired to Rouen in Normandy; and, the year following, his life was attempted at Evreux near that city by a body of ſeamen, in ſuch an outrageous manner, that he very difficultly eſcaped with it. In the Bodleian library at Oxford, there is an original letter from Mr. Oliver Long, dated from Evreux, April 26, 1668, to Sir William Cromwell, ſecretary of ſtate, where the following account is given of this aſſault. "As "I was travelling from Rouen towards Orleans, it was my "fortune, April 23, to overtake the earl of Clarendon, then "in his unhappy and unmerited exile, who was going to"wards Bourbon, but took up his lodgings at a private hotel "in a ſmall walled town called Evreux, ſome leagues from "Rouen. I, as moſt Engliſh gentlemen did to ſo valuable "a patriot, went to pay him a viſit near ſupper-time; when "he was, as uſual, very civil to me. Before ſupper was "done, 20 or 30 Engliſh ſeamen and more came and de"manded entrance at the great gate; which, being ſtrong-

State Trials, in that of the earl of Clarendon, Vol. II. p. 572.

" ly barred, kept them out for ſome time. But in a ſhort " ſpace they broke it, and preſently drove all they found, by " their advantage of numbers, into the earl's chamber; " whence, by the aſſiſtance of only three ſwords and piſtols, " we kept them out for half an hour, in which diſpute many " of us were wounded by their ſwords and piſtols, whereof " they had many. To conclude, they broke the windows " and the doors, and under the conduct of one Howard an " Iriſhman, who has three brothers, as I am told, in the king " of England's ſervice, and an enſign in the company of " canoneers, they quickly found the earl in his bed, not able " to ſtand by the violence of the gout; whence, after they " had given him many blows with their ſwords and ſtaves, " mixed with horrible curſes and oaths, they dragged him on " the ground into the middle of the yard; where they en- " compaſſed him around with their ſwords, and after they " had told him in their own language, how he had ſold the " kingdom, and robbed them of their pay, Howard com- " manded them all, as one man, to run their ſwords through " his body. But what difference aroſe among themſelves " before they could agree, God above, who alone ſent this " ſpirit of diſſenſion, only knows. In this interval their " lieutenant, one Swaine, came and diſarmed them. Six- " teen of the ringleaders were put into priſon; and many of " thoſe things they had rifled from him, found again, which " were reſtored, and of great value. Monſ. la Fonde, a " great man belonging to the king of France's bed-chamber, " ſent to conduct the earl on his way hither, was ſo deſpe- " rately wounded in the head, that there were little hopes " of his life. Many of theſe aſſaſſins were grievouſly wound- " ed; and this action is ſo much reſented by all here, that " many of theſe criminals will meet with an uſage equal to " their merit. Had we been ſufficiently provided with fire- " arms, we had infallibly done ourſelves juſtice on them; " however, we fear not but the law will ſupply our defect."

Being greatly afflicted with the gout, and finding himſelf not ſecure in that part of France, he went in the ſummer to Montpelier; where, recovering his health to a good degree, he continued three or four years. In 1672, he reſided at Moulins, and removing thence to Rouen, died Dec. 9, 1673, in that city; from whence his body was brought to England, and interred on the north ſide of Henry VIIth's chapel in Weſtminſter-abbey. He was twice married: firſt to Anne, daughter of Sir Gregory Ayloffe, of Robſon in Wiltſhire, Knt. and this lady dying without iſſue, to Frances, daughter,

daughter, and at length heireſs, to Sir Thomas Ayleſbury, Bart. in 1634; by whom he had four ſons and two daughters. Anne his eldeſt daughter was married, as we have already obſerved, to the duke of York, by which match ſhe became mother to two daughters, Mary and Anne, who were ſucceſſively queens of England. Beſides theſe, ſhe brought the duke four ſons and three daughters, who all died in their infancy. The laſt was born Feb. 9, 1670-1, and her mother deceaſed March 31 following; having a little before her death changed her religion, to the great grief of her father, who on that occaſion wrote a moſt pathetic letter to her, and another to the duke her conſort. Life of Lord Clarendon, &c.

Beſides the "Hiſtory of the Rebellion" already mentioned, the chancellor wrote other pieces, theological as well as political. In 1672, while he reſided at Moulins, he wrote his "Animadverſions upon Mr. Creſſy's Book, intituled, "Fanaticiſm fanatically imputed to the Catholic Church by "Dr. Stillingfleet, and the Imputation refuted and retorted "by J. C." He is ſuppoſed to have been led to this work from the knowledge he had of Creſſy, by means of an acquaintance commenced at Oxford, where that gentleman was his contemporary; and a motive of a ſimilar nature might probably induce him to draw up his "Survey of Mr. Hobbes's "Leviathan," which he dedicated the year following to Charles II. from the ſame place. He wrote alſo ſome things of a ſmaller kind, which have been collected and publiſhed with his "Miſcellaneous Tracts." And laſtly, in 1759, were publiſhed "An Account of his own Life from his Birth "to the Reſtoration in 1660; and a Continuation of the "ſame, and of his Hiſtory of the Grand Rebellion, from "the Reſtoration to his Baniſhment in 1667." Written by himſelf; and printed in one volume, folio, and three in 8vo, from his original MS. given to the univerſity of Oxford by his heirs. See the art HOBBES.

HYDE (Dr. THOMAS), a moſt learned writer, was ſon of Mr. Ralph Hyde, miniſter of Billingſley near Bridgenorth in Shropſhire, and born there June 29, 1636. Having a ſtrong inclination for the Oriental languages from his youth, he ſtudied them firſt under his father; and afterwards, in 1652, being admitted of King's-college in Cambridge, he became acquainted with Mr. Abraham Wheelock, who, being an admirable linguiſt, encouraged him to proſecute his ſtudy of them there. By him Hyde, when he had been at Cambridge little more than a year, was ſent to London, and recommended

recommended to Walton, afterwards biſhop of Cheſter, as a perſon very capable of helping him in the Polyglott Bible, in which work he was then engaged. Hyde did him great ſervices; for, beſides his attendance in the correction of it, he ſet forth the Perſian Pentateuch. He tranſcribed it out of the Hebrew characters, in which it was firſt printed at Conſtantinople, into the proper Perſian characters; which by Uſher was then judged impoſſible to have been done by a native Perſian, becauſe one Hebrew letter frequently anſwered to divers Perſian letters, which were difficult to be known. He tranſlated it likewiſe into Latin. What he did farther in the Polyglott, is ſpecified by the editor in theſe words: "Nec prætereundus eſt D. Thomas Hyde, ſummæ "ſpei juvenis, qui in linguis Orientalibus ſupra ætatem "magnos progreſſus fecit, quorum ſpecimina dedit tum in "Arabibus, Syriacis, Perſicis, &c. corrigendis, tum in "Pentateucho Perſico characteribus Perſicis deſcribendo, "quia antea ſolis Hebraicis extitit, ejuſque verſionem Lati-"nam concinnando."

Walton. Præfat. ad Polyglot.

In 1658, he went to Oxford, and was admitted of Queen's-college, where he was ſoon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that univerſity, directed his letters to the delegates thereof, ſignifying, that "Mr. Hyde was of full ſtanding, ſince his admiſ-"ſion into the univerſity of Cambridge, for the degree of "maſter of arts, and that he had given public teſtimony of "his more than ordinary abilities and learning in the Ori-"ental languages;" upon which they made an order, that he ſhould accumulate that degree, by reading only a lecture in one of the Oriental languages in the ſchools: and having accordingly read upon the Perſian tongue, he was created M. A. in April 1659. Soon after he was made under-keeper of the Bodleian library, upon the ejection of Mr. Henry Stubbe; and behaved himſelf ſo well in this employment, that, when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the univerſity. In 1665, he publiſhed a Latin tranſlation from the Perſian of Ulugh Beig's "Obſervations concerning the Lon-"gitude and Latitude of the fixed Stars," with notes. This Ulugh Beig was a great Tartar monarch, the ſon of Shahrokh, and the grandſon of Timur Beig, or, as we commonly call him, Tamerlane. In the preface he informs us, "that the great occupations of government hindered him "from performing in perſon, ſo much as he would have "done towards the compleating this uſeful work; but that

Faſti Oxon. Vol. II.

"he

" he relied chiefly on his miniſter Salaheddin, and that " he dying before the work was finiſhed, his colleague " Gaiatheddin Giamſhid and his ſon Ali al Couſhi were " afterwards employed, who put the laſt hand to it." It was written originally in the Arabic tongue, but afterwards tranſlated twice into the Perſian.

About this time Hyde became known to Mr. Boyle, to whom he was very uſeful in communicating from Oriental writers ſeveral particulars relating to chemiſtry, phyſic, and natural hiſtory. Oct. 1666, he was collated to a prebend in the church of Saliſbury. In 1674, he publiſhed " A Ca- " talogue of the Books in the Bodleian library." In 1678, he was made archdeacon of Glouceſter; and, in 1682, took the degree of D.D. Dec. 1691, he was elected Arabic profeſſor, on the death of Dr. Edward Pocock; and the ſame year publiſhed the " Itinera Mundi" of Abraham Peritſol, the ſon of Mordecai Peritſol, a very learned Jew. This was done to ſupply in ſome meaſure the Arabic geography of Abulfeda, which, at the requeſt of Dr. Fell, he had undertaken to publiſh with a Latin tranſlation: but, the death of his patron putting an end to that work, he ſent this leſſer performance abroad, and dedicated it to the earl of Nottingham, then ſecretary of ſtate, in hopes it might excite a ſtronger curioſity amongſt the learned to ſearch into this branch of literature. In 1693, he publiſhed his " De " Ludis Orientalibus libri duo;" a work, which is held at preſent in very high eſteem. Dr. Altham, regius-profeſſor of Hebrew, and canon of Chriſt-church, being, on ſome diſpute about the oaths, removed from both preferments, Hyde became poſſeſſed of them, the one being annexed to the other, in July 1697.

Boyle's Works, Vol. V. p. 580, &c. Wood, &c.

Three years after he had ready for the preſs, as Wood tells us, an excellent work, on a ſubject very little known even to the learned themſelves, " The Religion of the An- " cient Perſians:" a work of profound and various erudition, abounding with many new lights on the moſt curious and intereſting ſubjects, filled with authentic teſtimonies, which none but himſelf could bring to public view, and adorned with many ingenious conjectures concerning the theology, hiſtory, and learning of the Eaſtern nations. This work was printed at Oxford in 1700, in 4to, containing 556 pages; and is now become ſo exceedingly ſcarce, that it ſells from 1l. 16s. to 2l. 2s. according to the condition it happens to be in, or the humour of the bookſeller who may chance to be poſſeſſed of it. The reader perhaps may

may be curious to know a little of the particulars of a work ſo highly valued, and ſo ſeldom to be met with; but the limits we have preſcribed to ourſelves will not ſuffer us to gratify him any farther, than by tranſcribing as much of the title, as will give him a general notion of them. It runs thus: "Hiſtoria Religionis Veterum Perſarum, eorumque "Magorum. Ubi etiam nova Abrahami, & Mithræ, & "Veſtæ, & Manethis Hiſtoria, &c. Atque Angelorum "officia & præfecturæ ex Veterum Perſarum ſententiâ. "Item Perſarum annus antiquiſſimus tangitur, is τῦ Giem-"ſhîd detegitur, verus τῦ Yezdegherd de novo proditur, is "τῦ Melicſhâh, is τῦ Selgjûk & τῦ Chorzemſhâh notatur, "& is τῶν Katâ & τῶν Oighûr explicatur. Zoroaſtris vita "ejuſque & aliorum vaticinia de Meſſiah è Perſarum alio-"rumque monumentis eruuntur: Primitivæ opiniones de "Deo & de Hominum origine reſerantur: Originale Ori-"entalis Sibyllæ myſterium recluditur: atque Magorum liber "Sad-dor, Zoroaſtris præcepta ſeu religionis Canones con-"tinens, è Perſico traductus exhibetur. Dantur veterum "Perſarum ſcripturæ & linguæ, ut hæ jam primo Europæ "producantur & literato orbi poſtliminio reddantur, ſpeci-"mina. De Perſiæ ejuſdemque linguæ nominibus, deque "hujus dialectus, & à moderna differentiis ſtrictim agitur. "Auctor eſt Thomas Hyde, S. T. D. Linguæ Hebraicæ in "univerſitate Oxon. profeſſor Regius, & ling. Arabicæ pro-"feſſor Laudianus. Præmiſſo capitum Elencho accedunt "Icones, & Appendix variarum diſſertationum." This work was dedicated to lord Somers. Foreign writers, as well as thoſe of our own country, have ſpoken of it with equal admiration and applauſe; and, to ſay the truth, if Hyde had left us no other monument of his ſtudies, this alone had been ſufficient to eſtabliſh and preſerve his repu-tation, as long as any taſte for Oriental learning ſhall remain. He publiſhed however many others, and had many more ready to be publiſhed, or at leaſt in ſome forwardneſs to-wards it: of which a catalogue is preſerved by Wood. But by an unaccountable fatality, as one well obſerves, the ſtudy of Oriental literature was at that time overlooked, or rather the worth of it was not ſufficiently underſtood: the conſe-quence of which was, that this learned man's abilities, ap-plication, and ſtrong inclination to enrich the republic of letters, with numerous acquiſitions of a moſt laborious re-ſearch, both new, and curious and uſeful, were neglected, till it was too late, and the loſs has been ever ſince, though to no purpoſe, deſervedly regretted.

April

April 1701, he reſigned the office of head-keeper of the Bodleian library, on account of his age and infirmities; and died Feb. 18, 1702-3, at his lodgings in Chriſt-church, in his 67th year. He had occupied the poſt of interpreter and ſecretary in the Oriental languages, during the reigns of Charles II. James II. and William III. and, it is ſaid, had, in the courſe of this employment, made himſelf ſurprizingly acquainted with whatever regarded the policy, ceremonies, and cuſtoms of the Oriental nations. He was ſucceeded in his archdeaconry of Glouceſter by Mr. Robert Parſons; and, which is ſingular enough, in the chair of Hebrew profeſſor and in his canonry of Chriſt-church by his predeceſſor Dr. Altham.

Hiſt. of Europe for 1703, p. 495.—Pointer's Chronological Hiſtorian, Vol. II. p. 483.—Willis's Survey, Vol. III. p. 461.

HYDE (Henry), earl of Clarendon, ſon to the chancellor, was born in 1638. Having received the rudiments of education, he was early entered into buſineſs: for his father, apprehending of what fatal conſequence it would be to the king's affairs, if his correſpondence ſhould be diſcovered by unfaithful ſecretaries, engaged him, when very young, to write all his letters in cypher; ſo that he was generally half the day writing in cypher, or decyphering, and was ſo diſcreet, as well as faithful, that nothing was ever diſcovered by him. After the Reſtoration, he was created M. A. at Oxford, 1660; and, upon ſettling the queen's houſhold, appointed chamberlain to her majeſty. He was much in the queen's favour; and, his father being ſo violently proſecuted on account of her marriage, ſhe thought herſelf bound to protect him in a particular manner. He ſo highly reſented the uſage his father met with, that he ſtruck in violently with the party that oppoſed the court, and made no inconſiderable figure in the liſt of ſpeakers. Mr. Grey has preſerved a great number of his ſpeeches. On his father's death in 1674, he took his ſeat in the houſe of lords; ſtill continued his oppoſition, and even ſigned a proteſt againſt an addreſs voted to the king on his ſpeech. However, he ſtill held his poſt of chamberlain to the queen; and afterwards, ſhewing himſelf no leſs zealous againſt the bill of excluſion, was taken into favour, and made a privy-counſellor, 1680. But he ſoon fell under the diſpleaſure of the prevailing party in the houſe of commons; who, unable to carry the excluſion bill, ſhewed their reſentment againſt the principal oppoſers of it, by voting an addreſs to the king, to remove, from his preſence and councils, the marquis of Worceſter, and the earls of Halifax, Feverſham, and Clarendon.

Editor's preface, and Biog. Brit.

On

On the acceſſion of James II. he was firſt made lord privy-ſeal, and then lord-lieutenant of Ireland: but being too firmly attached to the Proteſtant religion for thoſe times, he was recalled from his government, to make room for lord Tyrconnel; and ſoon after removed from the privy-ſeal, that lord Arundel, another Papiſt, might ſucceed him. About this time he was made high-ſteward of the univerſity of Oxford. After the landing of the prince of Orange, he was one of the Proteſtant lords, ſummoned by the king, when it was too late, to repair the ill conſequences of his Popiſh councils, and had ſpirit enough to take the lead, and to ſpeak his mind frankly and openly in that memorable aſſembly. Yet though he had ſo great a regard to the conſtitution, as to oppoſe king James's encroachments, he would not transfer his allegiance to the new eſtabliſhment, nor take the oaths to king William: on which account he was, with ſome others, ſuſpected of evil deſigns againſt the government; and, when the king was in England, and the French fleet appeared on the Engliſh coaſt, the regency thought proper to ſecure him in the Tower. After ſome months he was releaſed, and ſpent the remainder of his days privately at his own houſe in the country; where he died 1709, aged 71.

His State Letters, during his government of Ireland, and his Diary for the years 1687, 1688, 1689, and 1690, were publiſhed, in 2 vols. 4to, 1763, from the Clarendon preſs in Oxford.

HYGINUS (CAIUS-JULIUS), an ancient Latin writer, who flouriſhed in the time of Auguſtus; and of whom Suetonius, in his book "De illuſtribus Grammaticis," has given this account. "He was a freedman of Auguſtus, and by "nation a Spaniard; though ſome think that he was an "Alexandrian, and brought by Cæſar to Rome when Alex-"andria was taken. He was a diligent follower and imi-"tator of Cornelius Alexander, a celebrated Greek gram-"marian; and was alſo himſelf a teacher at Rome. He "was made head-librarian of the Palatine library; was very "intimate with the poet Ovid, and with Caius Licinius, a "man of conſular dignity and an hiſtorian, who has taken "occaſion to inform us, that he died very poor, and, while "he lived, was ſupported chiefly by his generoſity." Voſſius aſks, who this conſular hiſtorian Caius Licinius is? and thinks it ſhould be Caius Aſinius, who wrote a hiſtory of

De Hiſt. Lat. p. 103. L. B. 1651.

the

the civil wars, and was conſul with Cneius Domitius Calvinus, U. C. 723.

Hyginus wrote many books, which are mentioned by ancient writers. Gellius quotes a work "of the Lives and "Actions of illuſtrious Men." Servius, in his "Commen- Lib. i. c. 14. "tary upon the Æneid," tells us, that he wrote upon "the "Origin and Situation of the Italian Cities:" which ſame In lib. iii. work is alſo mentioned by Macrobius. Gellius again men- & viii. tions his "Commentaries upon Virgil;" as does Macrobius Saturn. lib. a book "Concerning the Gods." He wrote alſo "about v. c. 18. "Bees and Agriculture;" and laſtly, a book of "Genealo- Lib. i. c. 6. "gies," of which he himſelf has made mention in the only Sat. lib. iii. work remaining of him; that is, in his "Poëticon Aſtro- c. 4. "nomicon de mundi & ſphæræ ac utriuſque partium decla- "ratione, libris quatuor, ad M. Fabium conſcriptum." The firſt book treats of the world and of the doctrine of the ſphere; the ſecond of the ſigns in the zodiac; the third gives a deſcription and hiſtory of the conſtellations; and the fourth treats of ſeveral things relating to the planets. Here, while Hyginus deſcribes the conſtellations in the heavens, and notes the ſtars which belong to each, he takes occaſion to explain the fables of the poets from which the conſtellations were ſuppoſed originally to have taken their riſe and name; and hence his work ſeems to have been called "Po- "ëticon Aſtronomicon." However, it is come down to us very imperfect; and all that part of it, which, as he tells us, treated of the month, the year, and the reaſons of intercalating the months, is entirely loſt. To this he joined a book of fables, in which the heathen mythology is reduced into a compendium: but this is alſo maimed and imperfect. The beſt edition of theſe remains of Hyginus, is that which Munker publiſhed, together with ſome other pieces of antiquity upon the ſame or a ſimilar ſubject, under the title of "Mythography Latini, Amſt. 1681," 2 vols. 8vo. The third book of the "Poëticon Aſtronomicon," is adorned and illuſtrated with ſeveral copper-plates of the conſtellations elegantly engraved, which Grotius had publiſhed from the Suſian MS. but which, Schetter tells us, he had omitted in his edition of 1674, becauſe he knew thoſe an- Fabric. cient delineations to be very erroneous, and very ill done. Biblioth. Latin.

HYPATIA, a moſt beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the Platonic ſchool at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous

famous with his contemporaries for his extenſive knowledge and learning; but what has chiefly rendered him ſo with poſterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her ſex, but cauſed her likewiſe to be inſtructed in the moſt abſtruſe ſciences. She made an amazing progreſs in every thing ſhe was put to; and the things that are ſaid of her, almoſt ſurpaſs belief. Socrates, the eccleſiaſtical hiſtorian, is a witneſs whoſe veracity cannot be doubted, at leaſt when he ſpeaks in favour of an heathen philoſopher; and he tells us, that Hypatia "arrived at "ſuch a pitch of learning, as very far to exceed all the phi- "loſophers of her time:" to which Nicephorus adds, "thoſe "of other times." Philoſtorgius, a third hiſtorian of the ſame ſtamp, affirms, that "ſhe was much ſuperior to her fa- "ther and maſter Theon, in what regards aſtronomy:" and Suidas, who mentions two books of her writing, one "on "the Aſtronomical Canon of Diophantus, and another on "the Conics of Apollonius," avers, that "ſhe not only "exceeded her father in aſtronomy, but alſo that ſhe under- "ſtood all the other parts of philoſophy." But our notions of Hypatia will be prodigiouſly heightened, when we conſider her ſucceeding her father, as ſhe actually did, in the government of the Alexandrian ſchool: teaching out of that chair, where Ammonius, Hierocles, and many great and celebrated philoſophers had taught; and this at a time too, when men of immenſe learning abounded both at Alexandria, and in many other parts of the Roman empire. Her fame was ſo extenſive, and her worth ſo univerſally acknowledged, that we cannot wonder, if ſhe had a crouded auditory. "She explained to her hearers," ſays Socrates, "the ſeveral ſciences, that go under the general name of "philoſophy; for which reaſon there was a confluence to "her, from all parts, of thoſe who made philoſophy their de- "light and ſtudy." One cannot repreſent to himſelf without pleaſure the flower of all the youth in Europe, Aſia, and Africa, ſitting at the feet of a very beautiful lady, for ſuch we are aſſured Hypatia was, all greedily ſwallowing inſtruction from her mouth, and many of them doubtleſs love from her eyes: though we are not ſure that ſhe ever liſtened to any ſolicitations, ſince Suidas, who talks of her marriage with Iſidorus, yet relates at the ſame time, that ſhe died a maid.

Lib. vii. c. 15.

Lib. xiv. c. 14.

Lib. viii. c. 9.

In Υπατια.

Her ſcholars were as eminent as they were numerous: one of whom was the celebrated Syneſius, who was afterwards biſhop

biſhop of Ptolemais. This ancient Chriſtian Platoniſt every where bears the ſtrongeſt, as well as the moſt grateful teſtimony to the learning and virtue of his tutoreſs; and never mentions her without the profoundeſt reſpect, and ſometimes in terms of affection coming little ſhort of adoration. In a letter to his brother Euoptius, "Salute," ſays he, "the moſt "honoured and the moſt beloved of God, the PHILOSO-"PHER; and that happy ſociety, which enjoys the bleſſing "of her divine voice." In another, he mentions one Egyptus, who "ſucked in the ſeeds of wiſdom from Hypatia." In another, he expreſſes himſelf thus: "I ſuppoſe theſe "letters will be delivered by Peter, which he will receive "from that ſacred hand." In a letter addreſſed to herſelf, he deſires her to direct a hydroſcope to be made and bought for him, which he there deſcribes. That famous ſilver Aſtrolabe, which he preſented to Peonius, a man equally excelling in philoſophy and arms, he owns to have been perfected by the directions of Hypatia. In a long epiſtle, he acquaints her with his reaſons for writing two books, which he ſends her; and aſks her judgement of one, reſolving not to publiſh it without her approbation.

Epiſt. iv.

Ibid. cxxxv.

Ibid. cxxxii.

Ad Pæon.

Epiſt. cliv.

But it was not Sineſius only, and the diſciples of the Alexandrian ſchool, who admired Hypatia for her great virtue and learning: never woman was more careſſed by the public, and yet never woman had a more unſpotted character. She was held as an oracle for her wiſdom, which made her conſulted by the magiſtrates in all important caſes; and this frequently drew her among the greateſt concourſe of men, without the leaſt cenſure of her manners. "On account "of the confidence and authority," ſays Socrates, "which "ſhe had acquired by her learning, ſhe ſometimes came to "the judges with ſingular modeſty. Nor was ſhe any thing "abaſhed to appear thus among a crowd of men; for all "perſons, by reaſon of her extraordinary diſcretion, did at "the ſame time both reverence and admire her." The ſame is confirmed by Nicephorus, and the other authors, whom we have already cited. Damaſcius and Suidas relate, that the governors and magiſtrates of Alexandria regularly viſited her, and paid their court to her; and, to ſay all in a word, when Nicephorus intended to paſs the higheſt compliment on the princeſs Eudocia, he thought he could not do it better, than by calling her "another Hypatia."

In loco ſupra cit.

Apud Phot. in cod. 242.

Lib. viii. c. 5.

While Hypatia thus reigned the brighteſt ornament of Alexandria, Oreſtes was governor of the ſame place for the emperor Theodoſius, and Cyril biſhop or patriarch. Oreſtes,

having had a liberal education, could not but admire Hypatia, and, as a wiſe governor, frequently conſulted her. This created an intimacy between them, that was highly diſpleaſing to Cyril, who had a great averſion to Oreſtes: which intimacy, as it is ſuppoſed, had like to have proved fatal to Oreſtes, as we may collect from the following account of Socrates. "Certain of the Monks," ſays he, "living in the Nitrian "mountains, leaving their monaſteries to the number of "about five hundred, flocked to the city, and ſpied the go- "vernor going abroad in his chariot; whereupon approach- "ing, they called him by the names of Sacrificer and Hea- "then, uſing many other ſcandalous expreſſions. The go- "vernor, ſuſpecting that this was a trick played him by Cy- "ril, cried out that he was a Chriſtian; and that he had "been baptized at Conſtantinople by biſhop Atticus. But "the Monks giving no heed to what he ſaid, one of them, "called Ammonius, threw a ſtone at Oreſtes, which ſtruck "him on the head; and being all covered with blood from "his wounds, his guards, a few excepted, fled, ſome one "way and ſome another, hiding themſelves in the croud, leſt "they ſhould be ſtoned to death. In the mean while, the "people of Alexandria ran to defend their governor againſt "the Monks, and putting the reſt to flight, brought Am- "monius, whom they apprehended, to Oreſtes; who, as "the laws preſcribed, put him publicly to the torture, and "racked him till he expired." Lib. vii. c. 14.

But though Oreſtes had the luck to eſcape with his life, Hypatia afterwards fell a ſacrifice. This lady, as we have obſerved, was profoundly reſpected by Oreſtes, who much frequented and conſulted her: "for which reaſon," ſays Socrates, "ſhe was not a little traduced among the Chriſtian "multitude, as if ſhe obſtructed a reconciliation between "Cyril and Oreſtes. This occaſioned certain hot-brained "men, headed by one Peter a lecturer, to enter into a con- "ſpiracy againſt her; who watching an opportunity, when "ſhe was returning home from ſome place, firſt dragged her "out of her chair; then hurried her to the church called "Cæſar's; and then, ſtripping her naked, killed her with "tiles. After this, they tore her to pieces; and, carrying "her limbs to a place called Cinaron, there burnt them to "aſhes." Ibid. c. 15. Cave endeavours to remove the imputation of this horrid murder from Cyril, thinking him too honeſt a man to have had any hand in it; and lays it upon the Alexandrian mob in general, whom he calls "leviſſimum hominum ge- "nus," "a very trifling inconſtant people." But though Hiſt. Liter. Tom. I. p. 391.

Cyril

Cyril ſhould be allowed to have been neither the perpetrator, nor even the contriver of it, yet it is much to be ſuſpected, that he did not diſcountenance it in the manner he ought to have done: which ſuſpicion muſt needs be greatly confirmed by reflecting, that he was ſo far from blaming the outrage committed by the Nitrian Monks upon the governor Oreſtes, that "he afterwards received the dead body of Ammonius, "whom Oreſtes had puniſhed with the rack; made a pane-"gyric upon him, in the church where he was laid, in "which he extolled his courage and conſtancy, as one that "had contended for the truth; and, changing his name to "Thaumaſius, or the Admirable, ordered him to be con-"ſidered as a martyr. However, continues Socrates, the "wiſer ſort of Chriſtians did not approve the zeal, which "Cyril ſhewed on this man's behalf; being convinced, that "Ammonius had juſtly ſuffered for his deſperate attempt." Lib. vii. c. 14.

We learn from the ſame hiſtorian, that the death of Hypatia happened in March, in the 10th year of Honorius's, and the 6th of Theodoſius's, conſulſhip; that is, about A. D. 415.

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## J.

JAAPHAR EBN TOPHAIL, an Arabian Philoſopher, was contemporary with Averroes, who died about the year 1198. He compoſed a philoſophical romance, intituled "The Life or Hiſtory of Hai Ebn Yokdhan:" in which he endeavours to demonſtrate, how a man may, by the mere light of nature, attain the knowledge of things natural and ſupernatural; more particularly the knowledge of God, and the affairs of another life. He lived in Spain, as appears from one or two paſſages in this work. He wrote ſome other pieces, which are not come to our hands: but, that this was well received in the Eaſt, appears from its having been tranſlated by R. Moſes Narbonenſis into Hebrew, and illuſtrated with a large commentary. It was publiſhed in 1671, with an accurate Latin verſion, by Mr. Edward Pococke, ſon of Dr. Pococke, profeſſor of the Oriental languages at Oxford; and, in 1708, an Engliſh tranſlation of it from the Arabic was given by Simon Ockley, ſoon after Arabic profeſſor at Cambridge. See Article OCKLEY.

JABLONSKI (DANIEL-ERNEST), a learned Poliſh Proteſtant divine, was born Nov. 20, 1660, at Dantzick, and had the firſt part of his education in Germany; after which he travelled into Holland, and thence croſſed the water to England, for further improvement in his ſtudies. Thus accompliſhed, he became ſucceſſively miniſter of Magdebourg, Liſſa, Koningſberg, and Berlin, and was at length eccleſiaſtical counſellor and preſident of the ſociety of ſciences in this laſt city. His zeal againſt infidelity, both in the Atheiſts and Deiſts, ſhewed itſelf on all occaſions; and he took a deal of pains to effect an union betwixt the Lutherans and Calviniſts, but to no purpoſe. The truth is, conſidering the rooted prejudices on each ſide, ſuch a comprehenſion, like that between the church of England and the Diſſenters, how deſireable ſoever, is more the object of a good man's wiſhes, than of a ſenſible man's expectations. Mr. Jablonſki died in May 1741.

Diction. Portat. We have a Latin tranſlation by him of "Bentley's Sermons at Boyle's Lectures," and ſeveral Latin "Diſſertations upon the Land of Geſſen;" "Meditationes de divinâ origine ſcripturæ ſacræ;" alſo a piece intituled, "Thorn affligée," and ſome other works in good eſteem.

JABLONSKI (THEODORE), counſellor of the court of Pruſſia, and ſecretary of the Royal Society of Sciences at Berlin, was alſo a man of diſtinguiſhed merit. We ſaw in him the moſt exact probity and a ſtrict piety, united to a ſweetneſs of temper, a polite urbanity, and an inclination to oblige all that applied to him. He loved the ſciences, and did them honour, without that ambition which is generally ſeen in men of learning. It was owing to this modeſty that he did not put his name to the greateſt part of his works; the chief of which are "Dictionaire François-Allemand & Biblioth. Germ. "Allemand-François," printed in 1711; "A Courſe of "Morality in the German Tongue, 1713;" "Dictonaire "univerſel des Arts & des Sciences, 1721;" A tranſlation into High Dutch of "Tacitus de moribus Germanorum," with remarks, 1724.

JACETIUS (FRANCIS DE CATANEIS), an Italian writer, was born at Florence, in 1466, and was the diſciple of Marſilius Ficinus, under whom he ſtudied the Platonic philoſophy, and became a great maſter of it. He was alſo a good orator, and ſucceeding Ficinus in his profeſſorſhip, held it till his death, which happened in 1522. We have of

of his writing, "A Treatiſe of Beauty," and another "of "Love," according to the doctrine of Plato, beſides ſeveral others, which were all printed together at Baſil in 1563.

JACKSON (THOMAS), a learned Engliſh divine, was born at Willowing, in the biſhopric of Durham, 1579. Many of his relations being merchants in Newcaſtle, he was deſigned to have been bred that way; but his great inclination to learning being obſerved, he was ſent to Oxford, and admitted into Queen's-college, 1595, but removed to Corpus-Chriſti the year after. He took his degrees in arts at the ſtated times; and May 10, 1606, became probationer-fellow, being then well-grounded in arithmetic, grammar, philology, geometry, rhetoric, logic, philoſophy, the Oriental languages, hiſtory, &c. with an inſight into heraldry and hieroglyphics. But he made all his knowledge ſubſervient to the ſtudy of divinity, to which he applied with great vigour, and became ſo diſtinguiſhed therein, that he not only read a divinity lecture in his college every Sunday morning, but another on the week-day at Pembroke-college (then newly founded) at the requeſt of the maſter and fellows there. He was alſo choſen vice-preſident of his college for many years ſucceſſively, by virtue of which office he moderated at the divinity diſputations, with remarkable learning, and no leſs candour and modeſty. He commenced D. D. in 1622, and quitted the college two years afterwards, being preferred to a living in his native country, and ſoon after to the vicarage of Newcaſtle. In that large and laborious cure, he performed all the duties of an excellent pariſh-prieſt, and was particularly admired for his diſcourſes from the pulpit. At this time he was a rigid Calviniſt, and was firſt convinced of the errors of abſolute predeſtination by Dr. Richard Neile, biſhop of Durham, who took him for his chaplain, and joined with Dr. Laud in bringing him back to his college, where he was elected by their intereſt preſident, in 1630. Upon this promotion he reſigned the vicarage of Newcaſtle; and, in 1635, was collated to a prebend of Wincheſter, having been made king's chaplain ſome time before. Dr. Towers being advanced to the biſhopric of Peterborough, Dr. Jackſon ſucceeded him in the deanery in 1638; but he did not enjoy this dignity quite two years, being taken from it by death, in 1640. He was interred in the inner chapel of Corpus-Chriſti-college. He was a man of a blameleſs life, ſtudious, humble, courteous, and Ath. Oxon.

remarkably charitable [A], pious, exemplary in his private and public converſation; ſo that he was reſpected and beloved by the moſt conſiderable perſons in the nation; and indeed the greateſt eſteem was no more than his due, on account of his learning, for he was well ſkilled in all the learned languages, arts, ſciences, and phyſics. He was profoundly read in the fathers, and endued with an uncommon depth of judgement, which however did not clear him from ſome of the received errors of the times. His works are very numerous, printed at different times, but were all collected and publiſhed in 1672 and 1673, in three volumes folio, conſiſting chiefly of ſermons, beſides his "Commentaries on the Apoſtles Creed," which is his principal work.

Life of Dr. Jackſon, prefixed to his works in 1653.

[A] As an inſtance of his charitable diſpoſition, we are told, that while he was vicar of Newcaſtle, whenever he went out, he uſually gave what money he had about him to the poor, who at length ſo flocked about him, that his ſervant took care he ſhould not have too much in his pocket.

Life of Jackſon, 1764, 8vo.

JACKSON (JOHN), an Engliſh divine, was the ſon of the Rev. John Jackſon, firſt rector of Lenſey, afterwards rector of Roſſington, and vicar of Doncaſter, in Yorkſhire; and was born at Lenſey, April 4, 1686. He was educated at Doncaſter-ſchool under the famous Dr. Bland; who was afterwards head-maſter of Eton-ſchool, dean of Durham, and from 1732 to 1746 provoſt of Eton-college. In 1702, he was admitted of Jeſus-college, Cambridge; and, after taking the degree of B. A. at the uſual period, left the univerſity in 1707. During his reſidence there, he learned Hebrew under Simon Ockley, the celebrated Orientaliſt; but never made any great proficiency in it. In 1708, he entered into deacon's orders, and into prieſt's two years after; when he took poſſeſſion of the rectory of Roſſington, which had been reſerved for him from the death of his father by the corporation of Doncaſter. That politic body, however, ſeem afterwards to have arrived at a better ſenſe of things: for, againſt his death, they ſold the next turn of this living for 800l. and with the money paved the long ſtreet of their town, which forms part of the great northern road. In 1712, he married Elizabeth, daughter of John Cowley, collector of exciſe at Doncaſter; and, ſoon after, went to reſide at Roſſington.

Anecdotes of Bowyer, by Nichols, p. 226.

In 1714, he commenced author, by publiſhing 3 anonymous letters, in defence of Dr. S. Clarke's "Scripture-Doctrine of the Trinity," with whom he ſoon after became perſonally acquainted; and nine treatiſes by Jackſon on this controverſy, from

from 1716 to 1738, are enumerated in the ſupplementary volume of the "Biographia Britannica." In 1718, he offered himſelf at Cambridge for the degree of M. A. but was refuſed on account of his heretical principles. Upon his return, he received a conſolatory letter from Dr. Clarke, who alſo procured for him the confraterſhip of Wigſton's hoſpital in Leiceſter; a place, which is held by patent for life from the chancellor of the duchy of Lancaſter, and was particularly acceptable to Jackſon, as it requires no ſubſcription to any article of religion. To this he was preſented, in 1719, by lord Lechmere, in whoſe gift it was as then chancellor of the duchy of Lancaſter, and from whom Dr. Clarke had the year before received the maſterſhip of that hoſpital. He now removed from Roſſington to Leiceſter; where, what with politics (Leiceſter being a great party-town) and what with religion, he was engaged in almoſt continual war: and, to ſay the truth, his ſpirit was not averſe from litigation. May 1720, he qualified himſelf for afternoon-preacher at St. Martin's church in Leiceſter, as confrater; and, in the two following years, ſeveral preſentments were lodged againſt him in the biſhop's and alſo in the archdeacon's court, for preaching heretical doctrines; but he laid about him, and vindicated himſelf ſo ſtrenuouſly, as to defeat the proſecutions. Yet, after the "Caſe of the Arian Subſcription" was publiſhed by Dr. Waterland, he reſolved, with Dr. Clarke, never to ſubſcribe the articles any more. By this he loſt, about 1724, the hopes of a prebend of Saliſbury, which Bp. Hoadly refuſed to give him without ſuch ſubſcription. "The "biſhop's denial," ſays my author, "was the more re-"markable, as he had ſo often intimated his own diſlike of "all ſuch ſubſcriptions:" however, Jackſon had been preſented before by Sir John Fryer to the private prebend of Wherwell in Hampſhire, where no ſuch qualification was required.

On the death of Dr. Clarke, in May 1729, he ſucceeded, by the preſentation of the duke of Rutland, then chancellor of the duchy of Lancaſter, to the maſterſhip of Wigſton's hoſpital, which ſituation he preſerved to his death. The year before, 1728, he had publiſhed, in 8vo, "Novatiani "Opera, ad antiquiores editiones caſtigata, & à multis "emendis expurgata:" and now, intent upon books, and perhaps the more ſo by being incapable of riſing to preferments, he continued to publiſh various things from time to time. In 1730, "A Defence of Human Liberty, againſt "Cato's Letters;" and, in the ſecond edition, "A Supple-

" ment againſt Anthony Collins, Eſq; upon the ſame Sub-
" ject." In 1730 and 1731, " Four Tracts in Defence of
" Human Reaſon, occaſioned by Bp. Gibſon's ſecond Paſ-
" toral Letter." In 1731, a piece againſt " Tindal's Chriſ-
" tianity as old as the Creation;" in 1733, another by way of anſwer to Browne biſhop of Corke's book, intituled, " Things Divine and Supernatural, conceived by Analogy " with Things Natural and Human;" in 1734, " The " Exiſtence and Unity of God, &c." which led him into a controverſy with Law and other writers; and, in 1735, " A " Diſſertation on Matter and Spirit," with remarks on Baxter's " Inquiry into the Nature of the human Soul." In 1736, he publiſhed " A Narrative of his being refuſed the " Sacrament of the Lord's Supper at Bath:" this had been done in a very public manner by Dr. Coney, and was the ſecond affront he had met with of the kind: for, in 1730, he had been denied the uſe of the pulpit at St. Martin's in Leiceſter by the vicar, who ſet the ſacriſtan at the bottom of the ſtairs to reſtrain him from aſcending. However, he repelled theſe attacks with vigour, and uſually came off victorious, at leaſt unhurt.

In 1742, he had an epiſtolary debate with his friend Wm Whiſton, concerning the order and times of the high prieſts. In 1744, he publiſhed " An Addreſs to the Deiſts, &c." in anſwer to Morgan's " Reſurrection of Jeſus conſidered by a " Moral Philoſopher;" and, in 1745, entered the liſt againſt Warburton, in " The Belief of a future State proved to be " a fundamental Article of the Religion of the Hebrews, " and held by the Philoſophers, &c." two or three polemic pieces with Warburton were the conſequence of this. His next work was, " Remarks upon Middleton's Free Inquiry " into the Miraculous Powers, &c." and, after this, he does not appear to have publiſhed any thing till 1752, ſave that, in 1751, he communicated to Mr. John Gilbert Cooper, for the uſe of his " Life of Socrates," certain learned notes; through which he contrived to wreak ſome vengeance upon his old antagoniſt Warburton, though at the ſame time he expoſed the young incautious writer to the reſentment of this veteran, who did not fail to ſhew it in one of his notes upon Pope. In 1752, came out his laſt and capital work, " Chro-
" nological Antiquities," in 3 vols. 4to. He afterwards made many collections and preparations for an edition of the New Teſtament in Greek, with Scholia in the ſame language; and would have inſerted all the various readings, had not the growing infirmities of age prevented him. An ac-

count

count of the materials of this intended edition, with notes containing alterations, corrections, additions to his "Chronology," are inſerted in an Appendix to "Memoirs" of him printed in 1764, by Dr. Sutton of Leiceſter.

He died May 12, 1763. By his wife, who died before him, he had 12 children; but only four ſurvived him. He was a man of great application and learning, but not of parts and genius, and totally devoid of taſte. His knowledge too was confined to the precincts of Greek and Latin: for he knew nothing of Orientals, except a little Hebrew; and of the modern languages, even the French, was altogether ignorant. Though of a ſpirit ſomewhat litigious, and not a little opiniated, he was good-natured, hoſpitable, and chearful even to mirth; and, upon the whole, eaſy, complacent, and agreeable to all who were connected with or dependent upon him.

JACOB (Ben Naphtali), a famous rabbi in the 5th century, was one of the principal Maſorets, and bred at the ſchool of Tiberias in Paleſtine, with Ben Aſer, another principal Maſoret. The invention of the points in Hebrew, to ſerve for vowels, and of the accents, to facilitate the reading of that language, is aſcribed to theſe two rabbies. This is ſaid to be done in an aſſembly which the Jews held at Tiberias in 476. This is the opinion of Gerebrand and ſeveral other learned men, but it is not received univerſally. Diction. Portat.

JACOB (Ben Hajim), a rabbi of the 16th century, who rendered himſelf famous by the collection of the Maſore, which was printed at Venice in 1525 with the text of the Bible, the Chaldee paraphraſe, and the commentaries of ſome rabbies upon Scripture. This edition of the Hebrew Bible, and thoſe which follow it with the great and ſmall Maſore compiled by our rabbi, are much eſteemed by the Jews; there being nothing before exact or accurate upon the Maſore, which is properly a critique upon the books of the Bible in order to ſettle the true reading. In the preface to his great Maſore, he ſhews the uſefulneſs of his work, and explains the keri and ketib, or the different readings of the Hebrew text; he puts the various readings in the margin, becauſe there are juſt doubts concerning the true reading; he obſerves alſo, that the Talmudiſh Jews do not always agree with the authors of the Maſore. Beſides the various readings collected by the Maſorets, and put by our rabbi in the margin of his Bible, he collected others himſelf from the MS. copies, which muſt be carefully diſtinguiſhed from the Maſore. Simon's Crit. Dict.

JACOBÆUS

JACOBÆUS (OLIGER), a profeſſor of phyſic and philoſophy at Copenhagen in Denmark, was born July 1650-1, at Arhuſen in the peninſula of Jutland, where his father was biſhop [A], who took all poſſible care of his ſon's education; but dying in 1671, he was ſent by his mother, the famous Jaſper Bartholin's daughter, to the univerſity of Copenhagen, where he took the uſual degrees, and then travelled to the principal courts of Europe. In this tour he ran through France, Italy, Germany, Hungary, England, and the Netherlands. His view was to improve himſelf in his profeſſion, and he omitted no opportunity that offered. Upon his return home in 1679, he received letters from his prince, appointing him profeſſor of phyſic and philoſophy in the capital of his kingdom. He entered upon the diſcharge of this poſt in 1680, and performed the functions of it with the higheſt reputation; ſo that, beſides the honour conferred on him by the univerſity, Chriſtian V. king of Denmark, committed to him the charge of augmenting and putting into order that celebrated cabinet of curioſities which his predeceſſors had begun; and Frederic IV, in 1698, made him a counſellor in his court of Juſtice. Thus loaded with honours, as well as beloved and reſpected by his compatriots, he paſſed his days in tranquillity, till an unforeſeen ſtroke deprived him for ever of his happineſs: this was the loſs of his wife, Anne Marguerete, daughter of Thomas Bartholin, who, after 17 years of marriage, died in 1698, leaving him father of ſix boys. The loſs threw him into a melancholy which at length proved fatal. In vain he ſought for a remedy, by the advice of his friends, in a ſecond marriage with Anne Tiſtorph: this proved ineffectual, his melancholy increaſed, and, after languiſhing under it near three years, he died at the age of 51.

* Moreri. L'advocat.

We ſhall inſert a catalogue of his works below [B]; only obſerving here, that he had a great talent for poetry, and

[A] His great-grandfather, Mr. Jacobæus, was alſo biſhop of Fainen, and his grandfather firſt phyſician to Chriſtian IV. king of Denmark.

[B] They are as follows: "De "Ranis diſſertatio, Romæ, 1676." "Bartholomei Scalæ equitis Flo"rentini hiſtoria Florentinorum, &c. "Romæ, 1677:" the famous Mag"liabecchi furniſhed him with this "MS. from the Medicean library. "Oratio in obitum Tho. Bartholini, "1681." "Compendium inſtituti"onum medicarum, Hafniæ, 1684," 8vo. "De Ranis & Lacertis diſſer"tatio, 1686." "Franciſci Arioſti "de oleo montis Zibinii ſeu petreolo "agri Mutinenſis, &c. 1690."—— "Panegyricus Chriſtiano Vto dictus, "1691." "Gaudia Arctoi orbis ob "thalamos auguſtos Frederici & Lu"dovicæ, 1691." "Muſeum regi"um, ſive catalogus rerum &c. quæ "in baſilica bibliotheca Chriſtiani V. "Hafniæ aſſervantur. 1696."

compoſed

compoſed ſeveral excellent pieces upon various ſubjects, ſome of which are in print. He left the character of a good huſband, a good maſter, a good neighbour, and a good friend.

JÆGER (JOHN WOLFGANG), a Lutheran divine, was born at Stutgard, 1647, of a father who was counſellor of the diſpatches to the duke of Wirtenberg. After he had finiſhed his ſtudies, he was entruſted with the education of duke Eberhard III. with whom he travelled into Italy in 1676, as preceptor. This charge being completed, he taught philoſophy and divinity; and in 1698 was nominated a counſellor to the duke of Wirtenberg. The following year he became conſiſtorial counſellor and preacher to the cathedral of Stutgard, and ſuperintendant-general and abbot of the monaſtery of Adelberg. At laſt he was promoted in 1702 to the places of firſt profeſſor of divinity, chancellor of the univerſity, and provoſt of the church of Tubingen. He died in 1720. We have a great number of works of his, the chief of which are, 1. "Eccleſiaſtical Hiſtory com- Diction. Portat.
"pared with Profane Hiſtory." 2. "A Syſtem or Com-
"pendium of Divinity." 3. "Several Pieces upon Myſtic
"Divinity, in which he refutes Poiret, Fenelon, &c." 4.
"Obſervations upon Puffendorf and Grotius, de jure belli
"& pacis. 5. "A Treatiſe of Laws." 6. "An Exa-
"mination of the Life and Doctrine of Spinoſa. 7. "A
"Moral Theology, &c." All his works are in Latin.

JAGO (RICHARD), an Engliſh poet, the intimate friend and correſpondent of Shenſtone, was of Univerſity-college, Oxford; and took the degree of M. A. July 9, 1739. He Anecdotes of Bowyer, by Nichols.
was the author of ſeveral poems in the 4th and 5th volumes of Dodſley's Collection:" of a poem, called "Labour and
"Genius, 1768," 4to; of "The Blackbirds," a beautiful elegy in the "Adventurer;" "Edge-Hill," and of many other ingenious performances. In 1755, he publiſhed a ſermon, on "The Cauſes of Impenitence conſidered," at Hanbury in Warwickſhire, where he was vicar: it was occaſioned by a converſation, ſaid to have paſſed between one of the inhabitants and an apparition in the church-yard there. He was afterwards vicar of Switterfield in Warwickſhire, and rector of Kimcote in Leiceſterſhire. He died May 28, 1781.

JAMBLICUS,

JAMBLICUS, the name of two celebrated Platonic philoſophers, one of whom was a native of Chalcis, and the other of Apamea, in Syria. The firſt, who is equalled by Julian the Apoſtate to Plato himſelf, was a diſciple of Anatolius and Porphyry; after which he became a teacher, and had a great number of diſciples, who flocked to him, not ſo much for his eloquence, as for his probity and the good cheer which he gave them. He began to grow famous in the time of Diocleſian, and died under the reign of Conſtantine. The ſecond Jamblicus flouriſhed under Julian the Apoſtate, who wrote ſeveral letters to him, and ſeems to be the ſame that Symmachus wrote to, deſiring to cultivate a friendſhip with him; he is ſaid to have been killed by poiſon under the emperor Valens. It is not certain to which of theſe two we are to aſcribe the works, we have in Greek under the name of Jamblicus, viz. 1. "The Hiſtory of the Life and "Sect of Pythagoras." 2. "An Exhortation to Philoſo-"phy." 3. A piece, under the name of Abamon, againſt Porphyry's "Letter upon the Egyptian Myſteries."

Moreri. L'advocat.

There is alſo cited, a collection of the dogmata of Pythagoras by Jamblicus; and Julian the Apoſtate quotes a piece of Jamblicus of Chalcis upon the ſun, from which he borrows a great part of his treatiſe upon the ſame ſubject.

JAMES (THOMAS), a learned Engliſh critic and divine, was born about 1571, at Newport in the Iſle of Wight; and, being put to Wincheſter-ſchool, became a ſcholar upon the foundation, and thence a fellow of New-college in Oxford, 1593. He commenced M. A. in 1599; and the ſame year, having collated ſeveral MSS. of the Philobiblion of Richard of Durham, he publiſhed it in 4to at Oxford, with an appendix of the Oxford MSS. and dedicated it to Sir Thomas Bodley, apparently to recommend himſelf to his librarian's place, when he ſhould have completed his deſign. Mean while James proceeded with the ſame ſpirit to publiſh a catalogue of all the MSS. in each college-library of both univerſities, and in the compiling of it having free acceſs to the MSS. at Oxford, he peruſed them carefully; and, when he found any ſociety careleſs of them, he borrowed and took away what he pleaſed, and put them into the public library. Theſe inſtances of his taſte and turn to books effectually procured him the deſignation of the founder to be the firſt keeper of the public library; in which office he was confirmed by the univerſity in 1602. He filled this poſt with great applauſe; and commencing D. D. in 1614, was promoted

moted to the ſubdeanery of Wells by the biſhop of that ſee. About the ſame time, the Abp. of Canterbury alſo preſented him to the rectory of Mongeham in Kent, together with other ſpiritual preferments. Theſe favours were undeniably ſtrong evidences of his diſtinguiſhed merit, being conferred upon him without any application on his part. In 1620, he was made a juſtice of the peace; and the ſame year reſigned the library-keeper's place, and betook himſelf more intenſely to his ſtudies. Of what kind theſe were, we learn thus from himſelf: "I have of late," ſays he in a letter, May 23, 1624, to a friend, "given myſelf to the reading only of "manuſcripts, and in them I find ſo many and ſo pregnant "teſtimonies, either fully for our religion, or againſt the "Papiſts, that it is to be wondered at." And in another letter to Abp. Uſher, the ſame year, he aſſures the primate he had reſtored 300 citations and reſcued them from corruptions, in 30 quires of paper [A]. He had before written to Uſher upon the ſame ſubject, Jan. 28, 1623, when having obſerved that in Sixtus Sinenſis, Alphonſus de Caſtro, and Antoninus's Summæ, there were about 500 baſtard brevities and about 1000 places in the true authors which are corrupted, that he had diligently noted, and would ſhortly vindicate them out of the MSS. being yet only conjectures of the learned, he proceeds to acquaint him, that he had gotten together the flower of the Engliſh divines, who would voluntarily join with him in the ſearch. "Some fruits of their "labours," continues he, "if your lordſhip deſires, I will "ſend up. And might I be but ſo happy as to have other "12 thus beſtowed, four in tranſcribing orthodox writers, "whereof we have plenty that for the ſubſtantial points have "maintained our religion (40l. or 50l. would ſerve); four "to compare old prints with the new; four other to compare "the Greek tranſlations by the Papiſts, as Vedelius hath "done with Ignatius, wherein he hath been ſomewhat helped by my pains; I would not doubt but to drive the Papiſts out of all their ſtarting-holes. But alas! my lord, I "have not encouragement from our biſhops. Preferment I "ſeek none at their hands; only 40l. or 60l. per ann. for "others is that I ſeek, which being gained, the cauſe is "gained, notwithſtanding their brags in their late books." In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commiſſioners appointed to collate the MSS. of the fathers

[A] Theſe two letters are in the collection at the end of Parr's "Life "of Uſher," numb. 66 and 77.

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in all the libraries in England, with the Popiſh editions, in order to detect the forgeries in theſe laſt. And this project not meeting with the deſired encouragement [B], he was ſo thoroughly perſuaded of the great advantage it would be both to the Proteſtant religion and to learning, that, arduous as the taſk was, he ſet about executing it himſelf. He had made a good progreſs in it, as appears from his works, a catalogue of which may be ſeen below [C]; and no doubt would have proceeded

[B] We may form a probable conjecture of his plan, *from* a paſſage in the juſt cited letter to Uſher, where he expreſſes himſelf thus: "Mr. Briggs "will ſatisfy you in this and ſundry "other projects of mine, if they miſ-"carry not for want of maintenance: "it would deſerve a prince's purſe. If "I was in Germany, the ſtate would "defray all charges. Cannot our eſ-"tates ſupply what is wanting? If "every churchmen that hath 100l. "per annum and upwards will lay "down but 1 s. for every hundred to-"wards theſe public works, I will un-"dertake the reprinting of the fathers, "and ſetting forth of five or ſix orthodox writers, comparing of books "printed with printed or written; col-"lating of Popiſh tranſlations in "Greek; and generally whatſoever "ſhall concern books or the purity of "them. I will take upon me to be a "magiſter of S. Patalii in England, if I "be thereunto lawfully required."

[C] A liſt of his works. 1. "Philobiblion R. Dunelmenſis, 1599," 4to. 2. "Ecloga Oxonio-Cantabri-"genſis, Lond. 1600," 4to. 3. "Cy-"prianus Redivivus, &c." printed with the "Ecloga." 4. "Spicilegium "divi Auguſtini: hoc eſt, libri de fide "ad Pet. Diacon. collatio & caſtiga-"tio," printed alſo with the "Ecloga." 5. "Bellum papale ſeu concordia diſ-"cors Sext. V. & Clementis VIII. "circa Hieronym. Edition." Lond. "1600," 4to, and 1678, 8vo. 6. "Catalogus librorum in bibliotheca "Bodleiana, Oxf. 1605," 4to, reprinted with many additions in 4to, 1620, to which was added an appendix in 1636: in this catalogue is inſerted that of all the MSS. then in the Bodl. library. 7. "Concordantiæ S. patrum, "i. e. vera & pia libri Canticorum per "patres univerſos, &c. Oxf. 1607," 4to. 8. "Apology for John Wick-"liffe, &c. Oxf. 1608," 4to, to this is added the "Life of John Wickliffe." 9. "A Treatiſe of the Corruption of "Scriptures, Councils, and Fathers, "&c. Lond. 1611," 4to, and 1688, 8vo; this is reckoned his principal work. 10. "The Jeſuits Downfall "threatened—for their wicked Lives, "accurſed Manners, heretical Doc-"trine, and more than Machiavilian "Policy, Oxf. 1612," 4to; to this is added "The Life of Father Parſons, an "Engliſh Jeſuit." 11. "Filius papæ "papalis ch. 1. Lond. 1621; tranſ-lated from Latin into Engliſh by William Craſhaw: our author's name is not put to it. 12. "Index generalis "ſanct. Patrum ad ſingulos verſus "cap. v. ſecundum Matthæum, &c. "Lond. 1624," 8vo. 13. "Notæ "ad Georg. Wicelium de methodo "concordiæ eccleſiaſticæ, &c. 1625," 8vo. 14. "Vindiciæ Gregorianæ, ſeu "reſtitutus Gregorius Magnus ex "MSS. &c. de Genevæ, 1625." 15. "Manuduction, or Introduction unto "Divinity, &c. Oxf. 1625," 4to. 16. "Humble and earneſt Requeſt to the "Church of England, for and in the "Behalf of Books touching Religion," in one ſheet 8vo, 1625. 17. "Expla-"nation or enlarging of the Ten Ar-"ticles in his Supplication lately exhi-"bited to the Clergy of the Church "of England, Oxf. 1625," 4to. 18. "Specimen Corruptelarum pontificio-"rum in Cypriano, Ambroſio, Greg. "Magno, &c. Lond. 1626." 19. "Index librorum prohibitorum à pon-"tificiis, Oxf. 1627," 8vo. 20. "Ad-"monitio ad theologos proteſtantes de "libris pontificiorum caute legendis," MS. 21. "Enchiridion theologicum," MS. 22. "Liber de ſuſpicionibus &

proceeded much farther towards completing his deſign, had not he been prevented by his death, which happened, 1629, at Oxford. Wood informs us, that he left behind him the character of being the moſt induſtrious and indefatigable writer againſt the Papiſts, that had been educated in Oxford ſince the Reformation; and in reality his deſigns were ſo great, and ſo well known to be for the public benefit of learning and the church of England, that Camden, ſpeaking of him in his life-time, calls him "a learned man and a true "lover of books, wholly dedicated to learning; who is now "laborioufly ſearching the libraries of England, and pro- "poſeth that for the public good which will be for the great "benefit of England."

"conjecturis," MS. Theſe three Wood ſays he ſaw in the Lambeth library, under D. 42, 3; but whether printed, ſays he, I know not, perhaps the "Enchiridion" is. Dr. James likewiſe tranſlated, from French into Engliſh, "The Moral Philoſophy of the "Stoics, Lond. 1598," 8vo: and publiſhed two ſhort treatiſes againſt the order of begging friars, written by Wickliffe; with a book intituled, "Fiſ- "cus papalis, ſive catalogus indulgen- "tiarum, &c. Lond. 1617," 4to: but ſome were of opinion this book was publiſhed by William Craſhaw, already mentioned. Several letters of our author are in the appendix to Parr's "Life of Uſher."

JAMES (RICHARD), nephew of the preceding, was born in the ſame place, and entered of Exeter-college, Oxford; but being choſen ſcholar of Corpus-Chriſti 1608, took his degrees in arts at the regular times, became probationer-fellow of his college in 1615, and entered into orders. About 1619, he travelled through Wales into Scotland; and thence to Shetland, Greenland, and into Ruſſia: of which he wrote obſervations the ſame year. He proceeded B.D. in 1624, and not long after aſſiſted Selden, in compoſing his "Marmora Arundeliana," publiſhed in 1628. He was alſo very ſerviceable to Sir Robert Cotton and his ſon Sir Thomas, in diſpoſing and ſettling their noble library: with the former of theſe (who was no friend to the prerogative) he was committed cloſe priſoner, by order of the houſe of lords, in 1629. During his confinement he compoſed a copy of verſes in Engliſh, which he prefixed afterwards to a copy of all the printed works of his own original compoſition, bound in one volume, and preſented to the Bodleian library ſome time before his death, which happened in 1638. Wood tells us, that he was eſteemed a perſon well verſed in moſt parts of learning; and particularly was a very good Grecian, a poet, an excellent critic, antiquary, divine, and admirably well ſkilled in the Saxon and Gothic languages. Ath. Oxon.

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That nothing was wanting but a ſinecure or prebend, either of which if conferred upon him, Hercules's labours would have ſeemed a trifle: moreover, that he was of a far better judgement than his uncle; and, had he lived to his age, would have ſurpaſſed him in publiſhed books. His uncle himſelf, in a letter to Uſher, gives the following character of him: "A kinſman of mine is at this preſent, by my direction, writing Becket's life, wherein it ſhall be plainly ſhewed, both out of his own writings, and thoſe of his time, that he was not, as he is eſteemed, an arch-ſaint, but an arch-rebel; and that the Papiſts have been not a little deceived by him. This kinſman of mine, as well as myſelf, ſhould be right glad to do any ſervice to your lordſhip in this kind. He is of ſtrength, and well both able and learned to effectuate ſomewhat in this kind, critically ſeen both in Hebrew, Greek, and Latin, knowing well the languages both French, Spaniſh, and Italian, immenſe and beyond all other men in reading of the MSS. of an extraordinary ſtyle in penning; ſuch a one as I dare balance with any prieſt or Jeſuit in the world of his age, and ſuch a one as I could wiſh your lordſhip had about you: but *paupertas inimica bonis eſt moribus*, and both fatherleſs and motherleſs, and almoſt (but for myſelf) I may ſay (the more is pity) friendleſs.

JAMES (Dr. ROBERT), an Engliſh phyſician of great eminence, and particularly diſtinguiſhed by the preparation of a moſt excellent Fever-powder, was born at Kinverſton in Staffordſhire, A.D. 1703: his father a major in the army, his mother a ſiſter of Sir Robert Clarke. He was of St. John's-college in Oxford, where he took the degree of A.B. and afterwards practiſed phyſic at Sheffield, Lichfield, and Birmingham ſucceſſively. Then he removed to London, and became a licentiate in the college of phyſicians; but, in what years, we cannot ſay. At London, he applied himſelf to writing as well as practiſing phyſic; and, in 1743, publiſhed a "Medicinal Dictionary," 3 vols. folio. Soon after, he publiſhed an Engliſh tranſlation, with a ſupplement by himſelf, of "Ramazzini de morbis artificum;" to which he alſo prefixed a piece of Frederic Hoffman upon "Endemial Diſtempers," 8vo. In 1746, "The Practice of Phyſic," 2 vols. 8vo; in 1760, "On Canine Madneſs," 8vo; in 1764, "A Diſpenſatory," 8vo. June 25, 1755, when the king was at Cambridge, James was admitted by mandamus to the doctorſhip of phyſic. In 1778, were publiſhed

liſhed "A Diſſertation upon Fevers," and "A Vindication "of the Fever-Powder," 8vo; with "A ſhort Treatiſe on "the Diſorders of Children," and a very good print of Dr. James. This was the 8th edition of the "Diſſertation," of which the firſt was printed in 1751; and the purpoſe of it was, to ſet forth the ſucceſs of this powder, as well as to deſcribe more particularly the manner of adminiſtering it. The "Vindication" was poſthumous and unfiniſhed: for he died March 23, 1776, while he was employed upon it. The editor informs us, that "it is only a part of a much "larger tract, which included a defence of his own charac- "ter and conduct in his profeſſion; and was occaſioned," he ſays, "by the violent and calumnious attacks of his bre- "thren of the faculty [A]."

"Quonam fato fieri"—by what unaccountable perverſe- neſs in our frame does it happen, that we ſet ourſelves ſo zealouſly againſt any thing *new?* The Fever-Powder grew into repute about the year 1750; and it was no ſooner in repute, than the phyſicians began to perſecute, as ſome time after the chemiſts began to counterfeit, it. Two ſets of men, therefore, might be conſidered as inimical to it, the phyſicians by their invectives, the chemiſts by their adulterations; and the latter would diſgrace it more effectually than the former, by being the occaſion of numbers to periſh, whom the genuine powder would have cured. It was, it ſeems, ſo natural to expect the perſecution of ſuch a powder, that one of the profeſſion may almoſt be thought to have actually foretold it. "Can any one," ſays he, "behold "without ſcorn ſuch drones of phyſicians, that, after the "ſpace of ſo many hundred years experience and practice of "their predeceſſors, not one ſingle medicine hath yet been "detected by them, that hath the leaſt force, directly and "*per ſe*, to oppoſe, reſiſt, and expel a continual fever? "Should any by a more ſedulous obſervation pretend, or "make the leaſt ſtep towards, the diſcovery of ſuch re- "medies, their hatred and envy would ſwell againſt him, "as a legion of devils againſt virtue: whole ſocieties "would dart their malice at him, and torture him with all "the calumnies imaginable, without ſticking at any thing "that ſhould deſtroy him root and branch: for he, who "profeſſes a reformation of the art of phyſic, muſt reſolve "to run the hazard of the *martyrdom* of his reputation, life,

[A] Advertiſement.

" and eſtate [B]." Dr. Morton, who has ſaved millions of lives, as James obſerves, by pointing out the uſe of the *bark*, complains of the oppoſition which was made to that medicine: " it is an undoubted truth," ſays he, " that there " were many villainous ſlanderers every where, eſpecially " in London, who wickedly and artfully conſpired to ſup- " preſs the riſing reputation of this febrifuge; leſt, by this " *ſhort method* of curing fevers, they ſhould loſe opportuni- " ties of picking the pockets of their patients [C]."

It ſhould ſeem, as if an inventor was in a ſimilar ſituation with the citizen of old, who could not propound a law, without an halter about his neck. Nay, indeed, in a worſe ſituation, as having a more certain fire-ordeal to go through; for the law might paſs, and the propounder eſcape hanging; but the noveliſt or innovater, as they call him, is ſure to be perſecuted. The efficacy of James's Powder is, we preſume, as well eſtabliſhed by matter of fact, as the efficacy of any medicine that ever was hit on: but, alas! what is matter of fact againſt prejudices and paſſions? and, eſpecially, when theſe prejudices and paſſions are inflamed and heightened by intereſted and ſelfiſh motives. There was once a violent diſſenſion between Peripatetics and Galeniſts about the origin of the nerves; the former deducing them from the heart, the latter from the brain. A Galenical anatomiſt of Venice happened to be performing, at a lecture upon the ſubject, when a noble Peripatetic, his antagoniſt, was preſent; and he proceeded with more than ordinary care, becauſe he had the conviction of this Peripatetic particularly in view. He diſſected with accuracy each minute part; and, laying open the root out of which the nerves grew, publicly exhibited its ſituation in the brain. Upon which, turning to his antagoniſt, he aſked, " if he was at " length convinced, that the nerves ſprung from the brain, " and not from the heart?" who, after ſome pauſe, " al- " lowed indeed the fact to be ſo very plain and obvious, that " he could not but have aſſented to it, *if Ariſtotle had not* " *declared the contrary* [D]."

But,

[B] " The Art of curing Diſeaſes " by Expectation. By Gideon Harvey, " M. D. Lond. 1689," p. 196.

[C] " Veriſſimum quidem eſt, non " [illegible] nefarios quotidam detrecta- " [illegible]que, præſertim Londini, qui " dolo malo conſilium ceperunt de hu- " jus Febrifugi fama præmature ſup- " primenda; ne, ſcilicet, hac ſuccincta " methodo febres obtruncandi ægro- " tantium crumenas emulgendi occaſio " tolleretur. Pyretologia, Lond. 1692," p. 121.

[D] This ſtory is told in the " Sy- " tema Coſmicum" of Galilæus, who was himſelf an illuſtrious example to ſhew,

But, what are the objections to this justly famous Powder? Why, some (it is said) refuse to give it, because they know not what it is: and indeed, once in my hearing, an old country-apothecary (than whom existeth not, in general, a more self-sufficient creature) declared himself with much conscientious formality to this purpose:—*he did not know*, forsooth, *of what it was compounded*. He had better have said, that he was afraid it might hurt the sale of his drugs [E]: and then, though he would have said nothing more than what every body knew, he would at least have spoken sense. For, did the dotard know the constituent parts, or of what any thing was compounded? Supposing integrity and philanthropy to be any way concerned, his business was, not to dispute captiously about *Principia* or Primogenial particles, but to search anxiously and curiously into facts or effects; and, if the Powder was found to operate as represented, to give it at all adventures, let it be compounded of what it would. I could not submit to engage upon this occasion; else I might have referred this apothecary, as I would some of his betters, to Hippocrates the father of them all: who, far from disdaining and scornfully rejecting without examination, advises practitioners to examine every thing; and "to enquire of all, physicians or not, if in any case they "know of any thing useful [F]." And, surely, with good reason; since, as a late physician observed, "even ignorant "people, not knowing the theories of the learned, nor "therefore misled by them, have sometimes followed, what

shew, how feeble a thing even a matter of fact is, against theory and hypothesis supported by an establishment. When Copernicus revived the ancient astronomy, which made the sun, not the earth, the centre of the planetary system, it was said, by way of objection, that Venus *then* must undergo the same phases with the moon. This Galilæus afterwards discovered by his telescope to be the real matter of fact; but this Real Matter of Fact, being adverse to Received Opinion, exposed him to the cognizance of Pope Urban VIII. who proscribed him as an heretic, and threw him into prison; whence he was not released, till he had formally abjured what he had seen with his eyes.

[E] "An objection to my powder, "and a very serious one, is, that is has "a tendency to impair the trade of "apothecaries. I am certain, that "this is the true reason of all the op-"position made to its use, and to me "as the author of it. The physicians, "that have listed under the apotheca-"ries banners, have meanly deserted "the cause of the public." Vindication, &c. p. 99.—But *all* have not *listed under the apothecaries*: for *some* avow its efficacy, and prescribe it openly; while *others*, to whom the spirit of *martyrdom* is not vouchsafed in such abundance, though they affect to discountenance, use it under a disguise.

[F] Μὴ ὀκνέειν παρὰ ἰδιοτέων ἱστορέειν, ἤν τι δοκέει ξυμφέροι. De Præceptis.—"Empirici & vetulæ sæpenumero in "curandis morbis felicius operentur, "quam medici eruditi." Bacon, de Augm. Scient. lib. iv.

" is not unfrequently a better guide, traditional experi-
" ence [G];"

Another objection to this Powder is, that it is *empirical*. If by *empirical* they mean a medicine that has been *tried* or *experienced*, as the word according to its Grecian origin imports, ſo it ought to be; elſe it may be good for nothing, or even hurtful, for any thing that is known. But they do not mean this: they mean, that it is not agreeable to *Pharmac. Londinenſ.* that it is below the dignity of *liberal practice* [H]; and that, in ſhort, it is not an orthodox medicine. For there is an orthodoxy in phyſic, as well as in divinity; and a man may be an heretic with the profeſſors of either, if he ſhall offend againſt their reſpective eſtabliſhments, by advancing any thing *new*, or inconſiſtent with them. Let, however, what will become of orthodoxy, truth in all caſes ought to prevail; and eſpecially, as in the preſent, where the ſafety and lives of men are at ſtake: for, as *James* himſelf writes, " if the dignity of phyſic, like that of Moloch,
" is to be ſupported by human ſacrifices, it is the duty of
" every civil ſociety to treat both the art and its profeſſors
" like the Knights-Templars, who, for their tranſcendent
" villainies, were extirpated from the face of the earth [I],"

Another circumſtance, which hath been urged to diſgrace the Powder (and the laſt I ſhall mention is), is, that it " hath
" no *ſpecific* efficacy in the cure of fevers, and that other
" medicines will do as well [K]." We verily believe, and our faith is grounded upon matter of fact, that it hath *ſpecific* qualities; that it will cure fevers more effectually, and (as all own) more ſpeedily, than any other medicine: but, were this not ſo, and were it only of equal efficacy with others, there is ſurely ſomething very ungenerous and malign in the cavil. For, what does it amount to? why, it amounts to this, *viz.* that Dr. James is a buſy, forward, preſumptuous fellow, for labouring to diſtinguiſh himſelf by being uſeful in his profeſſion; and ought particularly to be diſcouraged, hated, and perſecuted, for aſpiring after a *ſpecific*, which none of his fraternity had been able to diſcover. Thus I recollect an Athenian voter, a notable wiſeacre doubtleſs,

[G] " Muſgrave on the Nerves," chap. vi.

[H] Dr. Donald Monro hath dedicated his " Prælectiones Medicæ,
" 1776," 8vo, to the College of Phyſicians, in theſe terms: " Collegio Re-
" gio Medicorum Londinenſi *Medicinæ*
" *liberalis* Cultori & Patrono."

[I] " Vindication," p. 98.

[K] " certe medicamentum me-
" lius non eſt quam *tartarum emeticum*,
" aliaque medicamenta à mediocis quo-
" tidie adhibita; nullam enim vim
" *ſpecificam* ad febres profligandas poſ-
" ſidet." Monro's Præf. Med. p. 02.

who

who, when aſked why he thought Ariſtides deſerving of baniſhment, replied, that "for his part he knew nothing of "Ariſtides, but that he had no notion of his pretending to "be *juſt* above others:"—"ſe ignorare Ariſtidem, ſed ſibi "non placere, quod tam cupide elaboraſſet, ut præter cæte- "ros JUSTUS appellaretur." C. Nepos.

To conclude: if James did not live to ſee his Powder received, and its uſe adopted, *univerſally*, he only experienced what all advancers of *new* things experienced before him; unleſs we may except Hervey, the diſcoverer of the *Blood's Circulation*; who is ſaid by Hobbes to have been "the only "one, that conquered envy in his life-time, and ſaw his "*new* doctrine *every where* eſtabliſhed:"—"Harveius ſolus, "quod ſciam, doctrinam novam ſuperata invidia vivens ſta- "bilivit." Præfat. ad Element. Philoſoph.

Dr. James was married, and left ſons and daughters. His eldeſt ſon, Robert Harcourt James, educated at Merchant-Taylor's-ſchool, is now of St. John's-college in Oxford, and preparing himſelf for the doctorſhip of phyſic.

JAMYN (AMADIS), a French poet, was, in his youth, a great traveller, and run over Greece, the iſles of the Archipelago, and Aſia Minor. Poetry being his delight, he applied himſelf to it from his infancy; and his writings, both in verſe and proſe, ſhew that he had ſtudied carefully the Greek and Latin authors, eſpecially the poets. He is eſteemed the rival of Ronſard, who was his contemporary and friend; but he is not ſo bombaſt, nor ſo rough in the uſe of Greek words, and his ſtyle is more natural, ſimple, and pleaſing. Jamyn was ſecretary and chamber-reader in ordinary to Charles IX. and died about 1585. We have, 1. his "Poetical "Works," in 2 vols. 2. "Diſcours de philoſophie a Paſſi- "charis & à Pedanthe," with ſeven academical diſcourſes, the whole in proſe, Paris, 1584, 12mo. 3. "A Tranſla- "tion of Homer's Iliad," in French verſe, begun by Hugh Salel, and finiſhed by Jamyn from the 12th book incluſive, to which is added a tranſlation of the three firſt books of the "Odyſſey."

JANSEN (CORNELIUS), biſhop of Ypres, principal of the ſect called Janſeniſts, was born in a village called Akoy, near Leerdam, in Holland, of Roman Catholic parents [A];

[A] His father's name was Jan Ottie, by trade a carpenter, his mother was called Lyntze Giſberts.

and, having had his grammar-learning at Utrecht, went to Louvain in 1602. Afterwards he went to Paris, where he met with John du Verger de Hauranne, afterwards abbot of Saint-Cyran, with whom he had contracted a very ſtrict friendſhip in Louvain. Some time after, du Verger removing to Bayonne, he followed him thither; where purſuing their ſtudies with unabated ardour, they were noticed by the biſhop of that province, who, conceiving a great eſteem for them, procured du Verger a canonry in his cathedral, and ſet Janſen at the head of a college or ſchool. He ſpent five or ſix years in Bayonne, applying himſelf with the ſame vigour to the ſtudy of the fathers, St. Auſtin in particular; and, as he did not appear to be of a ſtrong conſtitution, du Verger's mother uſed ſometimes to tell her ſon, that he would prove the death of that worthy young Fleming, by making him overſtudy himſelf.

At length, the biſhop being raiſed to the archiepiſcopal ſee of Tours, prevailed with du Verger to go to Paris: ſo that Janſen being thus ſeparated from his friend, and not ſure of the protection of the new biſhop, left Bayonne; and after 12 years reſidence in France returned to Louvain, where he was choſen principal of the college of St. Pulcheria. But this place was not altogether ſo agreeable, as it did not afford him leiſure to purſue his ſtudies ſo much as he wiſhed, for which reaſon he refuſed to teach philoſophy. He took his degree of D.D. 1617, with great reputation, was admitted a profeſſor in ordinary, and grew into ſo much eſteem, that the univerſity ſent him twice, in 1624, and the enſuing year, upon affairs of great conſequence, into Spain; and that monarch, his ſovereign, made him profeſſor of the Holy Scriptures in Louvain, 1630: notwithſtanding the Spaniſh inquiſition lodged ſome informations againſt him in 1627 [B], with Baſil de Leon, the principal doctor of the univerſity of Salamanca, at whoſe houſe he lodged. But the complaint was chiefly that he was a Dutchman, and conſequently an heretic; and Baſil anſwered them ſo much to the advantage of Janſen, that his enemies were quite out of countenance. Mean while, his Spaniſh majeſty obſerving, with a jealous eye, the intriguing politics and growing power of the French, put his new profeſſor upon writing a book, to expoſe them to the Pope, as no good Catholics, ſince they made no ſcruple of forming alliances with Proteſtant ſtates. Janſen performed the taſk, in his "Mars

[B] See a letter of his, dated December 31, that year.

"Galli-

"Gallicus [c]," which is replete with invidious exclamations againſt the ſervices France continually did the Proteſtants of Holland and Germany, to the great prejudice of the Romiſh religion; in which the Dutch are treated as rebels, who owe the Republican liberty they enjoy to an infamous uſurpation. It was this ſervice that procured him the mitre, in 1635, when his Spaniſh majeſty promoted him to the ſee of Ypres.

It ſeems he had ſome years before maintained a controverſy againſt the Proteſtants upon the ſubject of grace and predeſtination, which happened thus: The States-General publiſhed an edict in 1629, forbidding the public exerciſe of the Romiſh religion in Boiſleduc; and appropriated the eccleſiaſtical revenues of the mayoralty of that city to the ſervice of the Proteſtant religion, when they appointed four miniſters to preach there. Theſe, hearing that many ſlanders concerning their doctrine were ſecretly ſpread, publiſhed a manifeſto; declaring that they taught nothing but the pure goſpel, and intreating their adverſaries to propoſe whatever objections they might have to make in a public manner. This was anſwered only by Janſen, in a piece intituled, "Alexipharmacum," in 1630. Giſbert Voetius, one of the four miniſters who preached in Boiſleduc, wrote "Remarks [D]," which Janſen refuted in another piece, intituled, "Notarum Spongia," in 1631. The author of theſe "Remarks," replying in a large book, intituled "Deſperata cauſa papatus," in 1635; this was anſwered by Fromond a friend of Janſen, who intituled his piece, "Cauſæ "deſperatæ Giſberti Voetii adverſus ſpongiam—Janſenii "criſis oſtenſa." This was printed at Antwerp in 1636, and refuted by Martin Schoockius, profeſſor of hiſtory and eloquence at Deventer, who intituled his anſwer, "Deſperatiſſima cauſa papatus," which was publiſhed in 1638; here this diſpute ended [E].

But Janſen had another war to maintain, which may be called a Proteſtant one; for Theodore Simonis, a wavering Roman Catholic, who wanted a maſter, waited upon him at Louvain, deſiring him to clear up ſome doubts he had

[c] The title of it is, "Alexandri "patricii armacani theolog. Mars Gallicus; ſive, de juſtitia armorum & "fœderum regis Galliæ libri duo "1635."

[D] The remarks were intituled, "Philonius Romanus correctus."

[E] Unleſs the piece belongs to it which was publiſhed by Fromondus, in 1640, with the title of "Sycophantæ "epiſtola ad Giſbertum Voetium." See Valerius Andreas's Bibliotheq. among Fromondus's works.

about the Pope's infallibility, the worſhip of the euchariſt, and ſome other points. Janſen, being puzzled with this man's objections, told him one day, that he would not diſpute with him by word of mouth, but in writing; and that he ſaw plainly he had to do with a Roman Proteſtant Catholic, who would ſoon go to Holland, and there boaſt he had overcome him. Simonis, with ſome difficulty, complied with the propoſal: but, after both had written twice on the ſubject in queſtion, his lodgings were ſurrounded with ſoldiers, and himſelf threatened with the puniſhment due to heretics. Duke d'Archot's ſecretary exclaimed aloud againſt him, and ſaid, that there was wood enough in his maſter's foreſts to burn that heretic. But as the perſon who examined Simonis, in the name of the archbiſhop of Malines, declared that he had found him a good Catholic, and fully reſolved to perſevere in the Romiſh communion, the priſoner was ſet at liberty, and Janſen obliged to pay the expences of the ſoldiers [F].

Janſen was no ſooner poſſeſſed of the biſhopric of Ypres, than he ſet about reforming the dioceſe; but before he had completed this good work, he fell a ſacrifice to the plague, May 16, 1638. He was buried in his cathedral, where a monument was erected to his memory: but in 1665 his ſucceſſor, Francis de Robes, cauſed it to be taken down privately in the night: there being engraved on it an elogium of his virtue and erudition, and particularly his book intituled "Auguſtinus;" declaring, that this faithful interpreter of the moſt ſecret thoughts of St. Auſtin, had employed in that work a divine genius, an indefatigable labour, and his whole life-time; and that the church would receive the benefit of it upon earth, as he did the reward of it in heaven: words that were highly injurious to the bulls of Urban VIII. and Innocent X. who had cenſured that work. The biſhop deſtroyed this monument by the expreſs orders of Pope Alexander VII. and with the conſent of the archduke Leopold, governor of the Netherlands, in ſpite of the reſiſtance of the chapter, which went ſuch lengths, that one of the principal canons had the courage to ſay, "it was not in the

[F] Yet Simonis two years after turned Proteſtant, and publiſhed a book intituled, "De ſtatu & religione prima papatus adverſus Janſenium." This man firſt quitted the Lutheran communion to go over to that of Rome, then joined Lutheran again, and at laſt Socinian: he was principal of the Socinian college of Kiſſelin in Lithuania, was well verſed in the Greek tongue, and tranſlated Comenius's "Janua linguarum" into that language. Bayle.

"Pope's

" Pope's nor the king's power to ſuppreſs that epitaph:" ſo dear was Janſen to this canon and his colleagues. He wrote ſeveral other books beſides thoſe already mentioned [G]; but his " Auguſtinus" was his principal work, and he ſpent above 20 years upon it. The ſubject is about grace, free-will, and predeſtination; which he explains in a different manner from the doctrine of Molina and his diſciples. He left it complete at his death, and ſubmitted it, by his laſt will, to the holy ſee. His executors, Fromond and Calen, printed it at Louvain in 1640. It raiſed great diſturbances in that univerſity, and ſeveral pieces appeared againſt it: they particularly oppoſed it in their theological theſes. To put an end to theſe diſputes, Pope Urban VIII. in 1642, prohibited both Janſen's book and the Jeſuits theſes; but with this cenſure upon the former, that it received the propoſitions condemned by his predeceſſors. This bull, which was publiſhed at Louvain, inſtead of pacifying, inflamed matters more; and the diſputes ſoon paſſed into France, where they were carried on with equal warmth. At length the biſhops of France drew up the doctrine, as they called it, of Janſen, in five propoſitions, and applied to the Pope to condemn them. This was done by Innocent X. in 1650; who drew up a formulary for that purpoſe, which was received by the aſſembly of the French clergy. Upon this, Janſen's party condemned alſo the five propoſitions; but alledged they were not maintained by Janſen, whoſe doctrine was very different. Arnauld, doctor of the Sorbonne, having ſignified, in a printed letter, that he doubted whether the doctrine of the five propoſitions was taken truly from that of Janſen, and whether they had been condemned in the ſenſe maintained by him, hence grew the diſtinction between the fact and the right. The aſſembly of the clergy, in 1660, 1661, and 1664, ordered all perſons to ſubſcribe the formulary; which being confirmed by the king's declaration, all the eccleſiaſtics, monks and nuns, and others in every dioceſe, were obliged to ſubſcribe. Thoſe who refuſed, were interdicted and excommunicated; and they even talked of entering a proceſs againſt four biſhops, who in their public

[G] There are, 1. " Oratio de interioris hominis reformatione." 2. " Tetrateuchus ſive commentarius in 4 evangelia." 3. " Pentateuchus ſive commentarius in 5 libros Moſis." 4. " The Anſwer of the Divines of Louvain de vi obligandi conſcientias quam habent edicta regia ſuper re monetaria." 5. " Anſwer of the Divines and Civilians De juramento quod publica auctoritate magiſtratui deſignato imponi ſolet."

inſtruments

inſtruments had diſtinguiſhed the fact from the right; and declared, that they deſired only a reſpectful and ſubmiſſive ſilence in regard to the fact. However, the affair was accommodated in 1668, under the pontificate of Clement IX. who was ſatisfied that the biſhops ſhould ſubſcribe themſelves, and make others ſubſcribe purely and ſimply; though they declared expreſsly, that they did not deſire the ſame ſubmiſſion for the fact, but for the right. This was complied with: yet the diſpute about ſubſcribing was afterwards renewed both in Flanders and France; whereupon Innocent XII. by a brief, in 1694, directed to the biſhops of Flanders, declared that no addition ſhould be made to the formulary, but that it ſhould be ſufficient to ſubſcribe ſincerely, without any diſtinction, reſtriction, or expoſition, condemning the propoſitions extracted from Janſen's book, in the plain and obvious ſenſe of the words. A reſolution of a caſe of conſcience, ſigned by 40 doctors, in which the diſtinction of the fact from the right was tolerated, reinflamed the diſpute in France, about the beginning of the preſent century: when Pope Clement XIII. by a bull dated July 15, 1705, declared, that a reſpectful ſilence is not ſufficient to teſtify the obedience due to the conſtitutions: but that all the faithful ought to condemn as heretical, not only with their mouths, but in their hearts, the ſenſe of Janſen's book, which is condemned in the five propoſitions, as the ſenſe which the words properly import; and that it is unlawful to ſubſcribe with any other thought, mind, or ſentiment. This conſtitution was received by the general aſſembly of the French clergy in 1705, and publiſhed by the king's authority. Nevertheleſs it did not put an end to the diſputes, eſpecially in the Low Countries, where diverſe interpretations were made of it: nay, it may be ſaid that the conteſt grew hotter than ever, after the Pope, by his conſtitution of Sept. 13, 1713, condemned 101 propoſitions, extracted from the "Paraphraſe "on the New Teſtament" by Pere Queſnel, who was then at the head of the Janſeniſts.

JANSON (Abraham), of Antwerp, an excellent painter in the 16th century. He was born with a wonderful genius for painting, and in his youth executed ſome pieces, which ſet him above all the young painters of his time: but love took ſuch poſſeſſion of his heart, that he ſacrificed his profeſſion to the devotion he paid to a young woman at Antwerp; and, as ſoon as he obtained her in marriage, thought of nothin elſe but diverſions and feaſting. This

way

way of life ſoon drained his purſe to the bottom; and, inſtead of imputing this to his idleneſs, he took offence at the little regard which he thought was paid to his merit. He grew jealous of Reubens; and ſent a challenge to that painter, with a liſt of the names of ſuch perſons as were to decide the matter, ſo ſoon as their reſpective works ſhould be finiſhed: but Reubens, inſtead of accepting the challenge, anſwered that he willingly yielded him the preference, leaving the public to do them juſtice. There are ſome of Janſon's works in the churches at Antwerp. He painted alſo a deſcent from the croſs for the great church of Boiſleduc, which has been taken for a piece of Reubens; and, in reality, it is no ways inferior to any of the works of that great painter. De Piles.

JAQUELOT (ISAAC), a French Proteſtant divine, was born 1647, at Vaſſy, a little town in Champagne, of which his father was miniſter. He diſtinguiſhed himſelf in his ſtudies, was received a miniſter at 21, and appointed aſſiſtant to his father, who was grown old and infirm. He was greatly beloved and eſteemed by his flock, for whoſe ſake he declined ſome better offers: but, the revocation of the edict of Nantes obliging him to quit France, he took refuge firſt at Heidelberg, where the dowager electreſs Palatine ſhewed him public marks of her eſteem. In 1685-6, he went to the Hague, being nearly related to Mr. Carre, paſtor of the Walloon church there, who received him kindly, and took him into his houſe; and it was not long before the chiefs of Holland appointed him to preach on the mornings of the laſt Sundays in each month, which duty he performed, with great reputation, to crouded audiences.

But though he had ſaved himſelf by flight from the fire and faggot of a Popiſh perſecution, yet he fell into another from the Proteſtants: the truth is, he was no ſtaunch Calviniſt, but indeed a Remonſtrant in his heart; and, Jurieu publiſhing his "Letters upon the Picture of Socinianiſm, Tableau du "Socinianiſme," there came out two ſmall pamphlets againſt it, under the title of "Avis ſur le Tableau du Socinianiſme," without the name of either author or printer. Jaquelot was charged; and, to confirm the charge, it was alledged, that he maintained the ſalvation of the heathens; having declared in a private converſation, that he would not condemn them, but leave them to the judgement of God. Hereupon he was cited before the Walloon ſynod at Leyden in 1691; where perceiving, by the manner of the preſident's addreſs to him,

him, that they were determined to deſtroy him, he immediately appealed to the ſupreme powers: however, the ſynod appointing commiſſioners to examine the matter at the Hague, Jaquelot was prevailed upon to preſent himſelf before them. Here he diſavowed the "Avis ſur le Tableau," and explained his opinion concerning the Pagans in ſuch a manner as ſatisfied the commiſſioners; who accordingly, after ſome brotherly advice, acquitted him: and, in order entirely to efface all the impreſſions which the "Avis ſur le Tableau," of which he was generally believed ſtill to be the author, might have left upon the public, he preached a courſe of ſermons in defence of the divinity of Chriſt, and printed them.

He continued at the Hague till that capital was taken by the king of Pruſſia, who, hearing him preach there, determined to have him for his French miniſter in ordinary at Berlin; and Jaquelot, having a large penſion ſettled upon him by his majeſty, removed to that city in 1702. Before he left the Hague, he had ſignified more than once to his friends, how much he was ſhocked with "Bayle's Diction-"ary," particularly with the Doctrine advanced there in favour of Manicheiſm. From that time he formed a reſolution to refute it, but did not finiſh his deſign till he came to Berlin. This drew him into a controverſy with Bayle, which was carried on with much heat on both ſides for ſeveral years, and would apparently have been puſhed further, had not death impoſed ſilence to both parties. It was in theſe diſputes, that Jaquelot declared openly in favour of the remonſtrants.

He was employed in finiſhing an important work upon the divine authority of the holy Scriptures, when he died ſuddenly in 1708, aged 61. His writings ſhew him to have had a ready wit, good judgement, and great learning. He was agreeable in converſation, a perſon of exact probity, and eaſy to forgive injuries. His writings are mentioned below [A].

[A] They are as follow: "Diſſer-"tations ſur l'exiſtence de Dieu, &c. "Hague, 1697," 4to; "Differta-"tions ſur le Meſſie, Hague, 1699;" Three pieces againſt Mr. Bayle's "Dictionary," viz. 1. "Conformité "de la foi avec la raiſon." 2. "Exa-"men de la theologie de M. Bayle." 3. "Reponſe aux entretien compoſé "par M. Bayle;" all printed at Amſterdam, and the laſt in 1707. "Traité "de la verité & de l'inſpiration des "livres du V. & de N. Teſtament. "Rotterdam, 1715," &c.

JARDINS

JARDINS (MARY CATHARINE DES), a French lady, famous in the way of writing romances, who died in 1683, was a native of Alençon in Normandy, where her father was provoſt. At the age of 19, ſhe began to reflect with uneaſineſs upon the ſmallneſs of her fortune, and reſolved to put her wit to the trial, in order to improve it. With this view ſhe went to Paris, where ſhe ſucceeded to her wiſh: for, though ſhe had no ſhare of beauty, yet ſhe ſoon became a topic of diſcourſe, for the charms of her wit; and all the world ſought her acquaintance. M. Ville-Dieu, a handſome gentleman, poſſeſſed of a good fortune, was one of her firſt viſitants: he eſteemed, loved, and married her; but, unfortunately, ſhe loſt him ſome time after. Our widow retired, for grief, into a nunnery; yet, after a ſhort time ſpent there, ſhe recovered her former vivacity, came out of her retirement, put herſelf again into the way of the world, and ſtruck up a ſecond match with M. de la Châte, whom ſhe alſo buried. She is ſaid to be the inventor of thoſe little fabulous hiſtories now called novels, which ſhe wrote with ſuch an engaging vivacity, that the long romances of eight or ten volumes, as Cyprus, Cleopatra, Caſſandra, &c. grew out of vogue. Bayle tells us, that ſhe ſet out in this long way at firſt, and laid a plan of one to contain ſeveral volumes; deſigning to repreſent, under fictitious names and with ſome alterations, the adventures of a great lady, who married beneath her dignity; but being threatened with the reſentment of the perſons concerned, ſhe dropped her deſign before it was finiſhed, and thereupon deviſed the new way of novels, which are ſtill read with pleaſure, and which ſhe continued writing till her death in 1683. Her works ſoon after were printed in ten volumes, and reprinted at Paris in 1702. A liſt of the particulars may be ſeen in the note [A]. Morerk Bayle.

[A] Theſe are, "Fables ou hiſtoires allégoriques;" "Nouveau Recueil des piéces galantes;" "Cleonice, ou le Roman galante;" "Oeuvres melées;" "Manlius, tragicomédie;" "Nitétis, tragédie;" "Le Favoris, tragicomédie;" "Carmante;" "Acidalie;" "Les Galanteries Grenadine;" "Les amours des grandes hommes;" "Liſandre;" "Mémoires de Serail;" "Nouvelles Afriquaines;" "Mémoires de la vie de Henriette Sylvie Mallere;" "Les Annales galantes de Gréce;" "Les deſordres de l'amour;" "Portraits des foibleſſes humanes;" "Les exiles de la cour d'Auguſte;" "Les annales galantes;" "Le journal amoureux." Theſe five laſt are reckoned her beſt performances.

JARCHI, otherwiſe RASCHI and ISAAKI SOLOMON, a famous rabbi, was born in 1104, at Troyes in Champagne

Champagne in France. Having acquired a good ſtock of Jewiſh learning at home, he travelled at 30 years of age; viſiting Italy, Greece, Jeruſalem, Paleſtine, and Egypt, where he met with Maimonides. From Egypt he paſſed to Perſia, and thence to Tartary and Muſcovy; and laſt of all, paſſing through Germany, he arrived in his native country, after he had ſpent ſix years abroad. After his return to Europe, he viſited all the academies, and diſputed againſt the profeſſors upon any queſtions propoſed by them. He took a wife, and had three daughters by her, who were all married to very learned rabbies. Jarchi was a perfect maſter of the Talmud and Gemara; and he filled the poſtils of the Bible with ſo many Talmudical reveries, as totally extinguiſhed both the literal and moral ſenſe of it. A great part of his commentaries are printed in Hebrew, and ſome have been tranſlated into Latin by the Chriſtians, among which is his "Commentary upon Joel by Genebrard;" thoſe upon Obadiah, Jonah, and Zephaniah, by Pontac; that upon Eſther by Philip Daquin. Jarchi wrote alſo Commentaries upon the Talmud and upon Pirke-Avon, and other works. It is ſaid that he was ſkilled in phyſic and aſtronomy, and maſter of ſeveral languages beſides the Hebrew. He died at Troyes, in 1180; and his corpſe was carried into Bohemia, and buried at Prague. His deciſions were ſo much more eſteemed, as he had gathered them from the mouths of all the doctors of the Jewiſh academies in the ſeveral countries through which he had travelled. His "Commentary upon the Gemara" appeared ſo full of erudition, that it procured him the title of "Prince of commentaries." His commentaries upon the Bibles of Venice are extant; his gloſſes or commentaries upon the Talmud are alſo printed with the text. He was ſo highly eſteemed among the Jews, as to be ranked among the moſt illuſtrious of their rabbies.

JARRY (LAWRENCE JUILLARD DU), a French preacher and poet, was born in the village of Jarry, near Xantes, about 1658. He came young to Paris, where the duke of Montauſier, M. Boſſuet, Bourdaloue, and Flechier, became his patrons, and encouraged him to write. He carried the poetical prize in the French academy in 1679 and in 1714, and at the ſame time was a celebrated preacher. He was prior of Notre Dame du Jarry of the order of Grammont, in the dioceſe of Xantes, where he died ſome time after, 1715. We have of his, a work intituled, "Le Miniſtere Evangelique;" of which the ſecond edition was printed at Paris

in

in 1726. 2. "A Collection of Sermons, Panegyrics, and "Funeral Orations," 4 vols. 12mo. 3. "Un Recueil de "divers ouvrages de pieté, 1688," 12mo. 4. "Des Poeſes "Chrêtiennes Heroiques & Morales, 1715," 12mo.

IBBOT (Dr. BENJAMIN), an ingenious and learned writer, and a judicious and uſeful preacher, was ſon of the Rev. Mr. Thomas Ibbot, vicar of Swaffham, and rector of Beachamwell, in the county of Norfolk, was born at Beachamwell in 1680. He was admitted of Clare-hall, Cambridge, July 25, 1695, under the tuition of the Rev. Mr. Laughton, a gentleman juſtly celebrated for his eminent attainments in philoſophy and mathematics, to whom the very learned Dr. Samuel Clarke generouſly acknowledged himſelf to be much indebted for many of the notes and illuſtrations inſerted in his Latin verſion of "Rohault's Philoſophy [A]." Mr. Ibbot having taken the degree of B. A. 1699, removed to Corpus-Chriſti 1700, and was made ſcholar of that houſe. He commenced M. A. in 1703, and was elected into a Norfolk fellowſhip, 1706, but reſigned it next year, having then happily obtained the patronage of Abp. Teniſon. That excellent primate firſt took him into his family in the capacity of his librarian, and ſoon after appointed him his chaplain. Life prefixed to his Sermons, 1776.

In 1708, the archbiſhop collated Ibbot to the treaſurerſhip of the cathedral church of Wells. He alſo preſented him to the rectory of the united pariſhes of St. Vedaſt, alias Foſter's, and St. Michael le Querne. George I. appointed him one of his chaplains in ordinary, 1716; and when his majeſty made a viſit to Cambridge, Oct. 6, 1717, Dr. Ibbot was, by royal mandate, created D. D. together with the very Rev. William Gregg, the vice-chancellor; Mr. Daniel Waterland, and other learned and worthy clergymen. In 1713 and 1714, by the appointment of the archbiſhop, then the ſole ſurviving truſtee of the Hon. Robert Boyle, our author preached the courſe of Sermons for the lecture founded by him. Dr. Ibbot expreſſed his deſire in his laſt will, that theſe Sermons ſhould be publiſhed. They bear evident marks of the ſolidity of his judgement, and are well adapted to his profeſſed deſign of obviating, by pertinent obſervations and juſt reaſonings, the inſidious ſuggeſtions and abuſive cenſures of Mr. Collins, in his "Diſcourſe of Free-think-"ing." In theſe Sermons the true notion of the exerciſe

[A] "—permulta doctiſſimo & in his rebus exercitatiſſimo Viro Ricardo "Laughton,—debere me gratus fateor." Præfat. Edit. quartæ, 1718, p. 3.

of

of private judgement, or free-thinking in matters of religion, is fairly and fully ſtated, the principal objections againſt it are anſwered, and the modern way of free-thinking, as treated by Collins, is judiciouſly refuted. To this publication is annexed, "A Liſt of the ſeveral learned Perſons who "had preached the Boylean Lectures, from their Commence-"ment in 1692 to the year 1726, with a particular Ac-"count of their different ſubjects." Some time after he was appointed preacher-aſſiſtant to Dr. Samuel Clarke, and rector of St. Paul's, Shadwell. But his conſtitution could no longer endure the fatigue of conſtant preaching in places ſo diſtant from one another, eſpecially in the ſummer ſeaſons. His health was gradually impaired, and his ſtrength and ſpirits great exhauſted; and having been inſtalled a prebendary in the collegiate church of St. Peter, Weſtminſter, Nov. 16, 1724, he retired to Camberwell for the recovery of his health; where he cloſed the ſcenes of a ſtudious, laborious, and pious life, April 5, 1725, in the 45th year of his age, and was buried in the abbey-church of Weſtminſter. Soon after his death, "Thirty Sermons on Practical Sub-"jects" were ſelected from his MSS. by his worthy friend Dr. Samuel Clarke, and publiſhed for the benefit of his widow, in 2 vols. 8vo, 1726, for which ſhe was favoured with a very large ſubſcription, and honoured by the generous donations of ſome perſons of the firſt rank and character. Beſides the Sermons above referred to, he publiſhed ſix others on ſeveral public occaſions. He alſo publiſhed, without his name, a tranſlation of Puffendorf's treatiſe, intituled "De "Habitu Religionis Chriſtianæ ad Vitam Civilem," of the relation between the church and the ſtate; or how far Chriſtian and civil life affect each other; with a preface giving ſome account of this book, and its uſe with regard to the preſent controverſies, 1719, 8vo.

Anecdotes of Bowyer, by Nichols, p. 32. 81, &c.

JEBB (SAMUEL, M. D.), a native of Nottingham, and a member of Peter-houſe, Cambridge, became attached to the Nonjurors, and accepted the office of librarian to the celebrated Jeremy Collyer. Whilſt at Peter-houſe he printed a tranſlation of "Martin's Anſwers to Emlyn, 1718," 8vo; reprinted in 1719; in which latter year he inſcribed to that ſociety his "Studiorum Primitiæ;" namely, "S. "Juſtini Martyris cum Tryphone Dialogus, 1719," 8vo. On leaving the univerſity, he married a relation of the celebrated apothecary Mr. Dillingham, of Red-lion-ſquare, under whom he took lectures in pharmacy and chemiſtry by the recom-

recommendation of Dr. Mead, and afterwards practiſed phyſic at Stratford by Bow. In 1722, he was editor of the "Bibliotheca Literaria," a learned work, of which only ten numbers were printed, and in which are interſperſed the obſervations of Maſſon, Waſſe, and other eminent ſcholars of the time. He alſo publiſhed, 1. "De Vita & Rebus geſtis "Mariæ Scotorum Reginæ, Franciæ Dotariæ." 2. "The "Hiſtory of the Life and Reign of Mary Queen of Scots "and Dowager of France, extracted from original Records "and Writers of Credit, 1725," 8vo. 3. An edition of "Ariſtides, with Notes, 1728," 2 vols. 4to. 4. A beautiful and correct edition of "Joannis Caii Britanni de Canibus "Britannicis liber unus; de variorum Animalium & Stir-"pium, &c. liber unus; de Libris propriis liber unus; de "Pronunciatione Græcæ & Latinæ Linguæ, cum ſcrip-"tione novâ, libellus; ad optimorum exemplarium fidem re-"cogniti; à S. Jebb, M. D. Lond. 1729," 8vo. 5. An edition of Bacon's "Opus Majus," folio, "neatly and ac-"curately printed for W. Bowyer, 1733." 6. "Humphr. "Hodii, lib. 2. de Græcis illuſtribus Linguæ Græcæ Lite-"rarumque humaniorum inſtauratoribus, &c. Lond. 1742." 8vo. "Præmittitur de Vita & Scriptis ipſius Humphredi Diſſer-"tatio, auctore S. Jebb, M. D." He wrote alſo the epitaph inſcribed on a ſmall pyramid between Haut Buiſſon and Marquiſe, in the road to Boulogne, about ſeven miles from Calais, in memory of Edward Seabright, Eſq; of Croxton in Norfolk, three other Engliſh gentlemen, and two ſervants, who were all murdered Sept. 20, 1723 [A]. The pyramid, being decayed, was taken down about 1751, and a ſmall oratory or chapel erected on the ſide of the road [B]. In 1749, Dr. Jebb poſſeſſed all Mr. Bridge's MSS. relative to the "Hiſtory of Northamptonſhire," which were afterwards bought by Sir Thomas Cave, bart. Dr. Jebb practiſed at Stratford with great ſucceſs till within a few years of his death, when he retired with a moderate fortune into Derbyſhire, where he died March 9, 1772, leaving ſeveral children, one of whom is the preſent Sir Richard Jebb, M. D. one of the phyſicians extraordinary to his majeſty. His

[A] See "Political State," Vol. XXVI. p. 333. 443; and, "A Nar-"rative of the Proceedings in France, "for diſcovering and detecting the "Murderers of the Engliſh Gentle-"men," where there is a print of the pyramid, with the inſcription.

[B] From the information of a gentleman who has been in the chapel, where maſs, he was told, is occaſionally performed for the ſouls of the perſons who were murdered.

brother Dr. John Jebb, who is now dean of Caſhell, married a ſiſter of the late general Ganſell's, one of whoſe ſons is the learned and juſtly celebrated John Jebb, M.D. F.R.S. of Craven-ſtreet.

Memoirs of his ſe prefixed to his Works.

JEFFERY (JOHN), an Engliſh divine, was born in 1647, at Ipſwich, where he had his grammar-learning; and thence removed in 1664 to Catharine-hall, Cambridge, under the tuition of Dr. John Echard. Here he took his firſt degree, and as ſoon after as he could, he went into orders, and accepted of the curacy of Dennington in Suffolk. He applied himſelf very cloſely to his ſtudies, lived quite retired, and was not known or heard of in the world for ſome years. At length, becoming known, he was, in 1678, elected miniſter of a church in Norwich: where his good temper, exemplary life, judicious preaching, and great learning, ſoon recommended him to the eſteem of the wiſeſt and beſt men in his pariſh. Sir Thomas Browne, ſo well known to the learned world, reſpected and valued him. Sir Edward Atkyns, lord chief baron of the Exchequer, took great notice of his ſingular modeſty of behaviour, and rational method of recommending religion in ſermons; gave him an apartment in his houſe, took him up to town with him, carried him into company, and brought him acquainted with Dr. Tillotſon, then preacher at Lincoln's-inn, and with divers other eminent men. In 1687, Dr. Sharp, then dean of Norwich, afterwards archbiſhop of York, obtained for him, of his own mere motion, the two ſmall livings of Kirton and Falkenham in Suffolk; and, in 1694, Abp. Tillotſon made him archdeacon of Norwich. In 1710, he married a ſecond wife; and after his marriage, diſcontinued his attendance on the convocation: and when he was aſked the reaſon, would pleaſantly excuſe himſelf out of the old law, which ſaith, "that, when a man has taken a new wife, he ſhall not be "obliged to go out to war." He died in 1720, aged 72.

He publiſhed, "Chriſtian Morals, by Sir Tho. Browne." "Moral and religious Aphoriſms, collected from Dr. Whichcote's Papers." Three volumes of Sermons, by the ſame author, 1702.

In 1701, he had printed a volume of his own diſcourſes, and occaſionally divers ſermons and tracts ſeparately, for 20 years before. All theſe were collected, and publiſhed in 2 vols. 8vo, 1751.

JEFFERY

JEFFERY of Monmouth (ap ARTHUR), the famous Britiſh hiſtorian, flouriſhed in the time of Henry I. was born at Monmouth, and probably educated in the Benedictine monaſtery near that place; for Oxford and Cambridge had not yet riſen to any great height, and had been lately depreſſed by the Daniſh invaſion; ſo that monaſteries were at this time the principal ſeminaries of learning. He was made archdeacon of Monmouth, and afterwards promoted to the biſhopric of St. Aſaph in 1152. He is ſaid by ſome to be raiſed to the dignity of a cardinal alſo, but on no apparent good grounds. Robert earl of Glouceſter, natural ſon of Henry I. and Alexander biſhop of Lincoln, were his particular patrons: the firſt a perſon of great eminence and authority in the kingdom, and celebrated for his learning; the latter, famous for being the greateſt patron of learned men in that time, and for being himſelf a great ſcholar and ſtateſman. Tanner's Bibliotheca, ſub voce, &c. Gallofridus Monumotenſis.

Leland, Bale, and Pits inform us, that Walter Mapæus, alias Calenius, who was at this time archdeacon of Oxford, and of whom Henry of Huntingdon, and other hiſtorians, as well as Jeffery himſelf, make honourable mention, being a man very curious in the ſtudy of antiquity, and a diligent ſearcher into ancient libraries, and eſpecially after the works of ancient authors, happened while he was in Armorica to light upon a hiſtory of Britain, written in the Britiſh tongue, and carrying marks of great antiquity. Being overjoyed at this, as if he had found a vaſt treaſure, he in a ſhort time came over to England, where enquiring for a proper perſon to tranſlate this curious but hitherto unknown book, he very opportunely met with Jeffery of Monmouth, a man profoundly verſed in the hiſtory and antiquities of Britain, excellently ſkilled in the Britiſh tongue, and withal (conſidering the time) an elegant writer, both in verſe and proſe, and ſo recommended this taſk to him. Accordingly Jeffery undertook the tranſlating of it into Latin; which he performed with great diligence, approving himſelf, according to Mathew Paris, a faithful tranſlator. At firſt he divided it into four books, written in a plain ſimple ſtyle, a copy whereof is ſaid to be at Benet-college, Cambridge, which was never yet publiſhed; but afterwards he made ſome alterations, and divided it into eight books, to which he added the book of "Merlin's Propheſies," which he had alſo tranſlated from Britiſh verſe into Latin proſe. A great many fabulous and trifling ſtories are inſerted in the hiſtory, upon which account Jeffery's integrity has been called in queſtion; and

many authors, such as Polydore Vergil, Buchanan, and some others, treat the whole as fiction and forgery. But, on the other hand, he is defended by very learned men, such as Usher, Leland, Sheringham, Sir John Rice, and many others. His advocates do not deny, that there are several absurd and incredible stories inserted in this book; but, as he translated or borrowed them from others, the truth of the history ought not to be rejected in gross, though the credulity of the historian may deserve censure.

Camden alledges, that his relation of Brutus, and his successors in those ancient times, ought to be entirely disregarded, and would have our history commence with Cæsar's attempt upon the island: and this advice hath been followed by the generality of our historians since his time. But Milton pursues the old beaten tract, and alledges, that we cannot be easily discharged of Brutus and his line, with the whole progeny of kings to the entrance of Julius Cæsar; since it is a story supported by descents of ancestry, and long continued laws and exploits, not plainly seeming to be borrowed or devised. Camden, indeed, would insinuate, that the name of Brutus was unknown to the ancient Britons, and that Jeffery was the first person who feigned him founder of their race. But this is certainly a mistake. For Henry of Huntington had published, in the beginning of his history, a short account of Brutus, and made the Britons the descendants of the Trojans, before he knew any thing of Jeffrey's British history: and he professes to have had this account from various authors. Sigibertus Gemblacensis, a French author, somewhat more early than Jeffery, or Henry of Huntington (for he died, according to Bellarmine, in 1112) gives an account of the passage of Brutus, grandson of Ascanius, from Greece to Albion, at the head of the exiled Trojans; and tells us, that he called the people and country after his own name, and at last left three sons to succeed him, after he had reigned 24 years. And so he passes summarily over the affairs of the Britons, agreeably to the British history, till they were driven into Wales by the Saxons.

Britannia, p. 7.

Chronographia, &c.

Nennius abbot of Banchor, who flourished according to some accounts, in the 7th century, or however, without dispute, some hundreds of years before Jeffrey's time, has written very copiously concerning Brutus; recounting his genealogy from the patriarch Noah, and relating the sum of his adventures in a manner that differs but in a few circumstances from the British history. He tells us from whence he compiled his account in the following words: "partim "majorum

Historia Britonum, sive Eulogium Britanniæ, Oxon. 1691. edidit notasque adjecit, Thomas Gale. Nennii proem. ad Hist. Brit.

" majorum traditionibus, partim ſcriptis, partim etiam mo-
" numentis veterum Britanniæ incolarum, partim & de an-
" nalibus Romanorum; inſuper & de Chronicis ſanctorum
" patrum, S. Jeronymi, Proſperi, Euſebii; nec non & de
" hiſtoriis Scotorum, Saxonumque licet inimicorum, non ut
" volui ſed ut potui, meorum obtemperans juſſionibus ſenio-
" rum, unam hanc hiſtoriunculam undecunque collectam
" balbutiendo coacervavi." Giraldus Cambrenſis, contemporary with Jeffery, ſays, that in his time the Welſh bards and ſingers could repeat by heart, from their ancient and authentic books, the genealogy of their princes from Roderic the Great to Belim the Great; and from him to Sylvius, Aſcanius, and Æneas; and from Æneas lineally carry up their pedigree to Adam. From theſe authorities it appears, that the ſtory of Brutus is not the produce of Jeffrey's invention, but, if it is a fiction, of much older date.

Gyrald. deſcript. Camb. cap. 3. ap. Campdeni. Angl. Norman.

There are two editions of Jeffrey's hiſtory in Latin extant; one of which was publiſhed in 4to, by Aſcenſius, at Paris, A. D. 1517; the other in folio by Commeline, at Heidelberg, 1587, among the " Rerum Britannicarum Scriptores " vetuſtiores & præcipui," which is much the fairer and correcter edition. A tranſlation of it into Engliſh by Aaron Thompſon, of Queen's-college, Oxford, was publiſhed at London, 1718, in 8vo, with a large preface concerning the authority of the Hiſtory.

JEFFREYS (lord GEORGE), baron Wem, commonly known by the name of judge Jeffreys, was the 6th ſon of John Jeffreys, Eſq; of Acton in Denbighſhire. He was educated in Weſtminſter-ſchool, where he became a good proficient in the learned languages; and was thence removed to the Inner-Temple, where he applied himſelf very aſſiduouſly to the law. His father's family was large, his temper near, conſequently the young man's allowance was very ſcanty, and hardly ſufficient to ſupport him decently: but his own ingenuity ſupplied all deficiencies, till he came to the bar; to which, as is affirmed by ſome, he had no regular call. In 1666, he was at the aſſize at Kingſton, where very few counſellors attended, on account of the plague then raging. Here neceſſity gave him permiſſion to put on a gown, and to plead; and he continued the practice unreſtrained, till he reached the higheſt employments in the law. Alderman Jeffreys, a nameſake, and probably a relation, introduced him among the citizens; and, being a jolly bottle companion, he became very popular amongſt them, came

Lives of the Lord Chancellors, &c. North's Life of the late lord keeper Guilford.

into great buſineſs, and was choſen their recorder. His influence in the city, and his readineſs to promote any meaſures without reſerve, introduced him at court; and he was introduced as the duke of York's ſolicitor.

He was very active in the duke's intereſt, and carried through a cauſe, which was of very great conſequence to his revenue: it was for the right of the Penny-poſt-office. He was firſt made a judge in his native country; and, in 1680, was knighted, and made chief juſtice of Cheſter. When the parliament began the proſecution of the abhorrers, he reſigned the recorderſhip, and obtained the place of chief juſtice of the King's-bench; and, ſoon after the acceſſion of James II. the great ſeal. He was one of the greateſt adviſers and promoters of all the oppreſſive and arbitrary meaſures of that unhappy tyrannical reign: and his ſanguinary and inhuman proceedings againſt Monmouth's miſerable adherents in the Weſt will ever render his name infamous. There is, however, a ſingular ſtory of him in this expedition, which tends to his credit; as it ſhews, that, not being under ſtate-influence, he had a ſenſe of the natural and civil rights of men, and an inclination to protect them. The mayor, aldermen, and juſtices of Briſtol, had been uſed to tranſport convicted criminals to the American plantations, and ſell them by way of trade: and, finding the commodity turn to a good account, they contrived a method to make it more plentiful. Their legal convicts were but few, and the exportation was inconſiderable. When, therefore, any petty rogues and pilferers were brought before them in a judicial capacity, they were ſure to be terribly threatened with hanging; and they had ſome very diligent officers attending, who would adviſe the ignorant intimidated creatures to pray for tranſportation, as the only way to ſave them; and, in general, by ſome means or other, the advice was followed. Then, without any more form, each alderman in courſe took one and ſold for his own benefit; and ſometimes warm diſputes aroſe among them about the next turn. This trade had been carried on unnoticed many years, when it came to the knowledge of the lord chief juſtice: who, finding upon enquiry, that the mayor was equally involved in the guilt of this outrageous practice with the reſt of his brethren, made him deſcend from the bench where he was ſitting, and ſtand at the bar in his ſcarlet and furs, and plead as a common criminal. And then took ſecurity of them to anſwer informations; but the amneſty after the Revolution ſtopt the proceedings, and ſecured their iniquitous gains.

The

The honourable author of lord Guilford's life, who informs us of the particular above, tells us likewiſe, that, when he was in temper, and matters indifferent came before him, no one became a ſeat of juſtice better. He talked fluently, and with ſpirit; but his weakneſs was, that he could not reprehend without ſcolding, and in ſuch Billingſgate language as ſhould not come from the mouth of any man. He called it "giving a lick with the rough ſide of his "tongue." It was ordinary to hear him ſay, "Go, you are "a filthy, louſy, knitty raſcal;" with much more of like elegance. He took a pleaſure in mortifying fraudulent attornies. His voice and viſage made him a terror to real offenders, and nothing ever made men tremble like his vocal inflictions. A ſcrivener of Wapping having a cauſe before him, one of the opponent's counſel ſaid "that he was a ſtrange "fellow, and ſometimes went to church, ſometimes to con-"venticles; and none could tell what to make of him, and it "was thought that he was a Trimmer." At that the chancellor fired. "A Trimmer!" ſaid he, "I have heard much of "that monſter, but never ſaw one; come forth, Mr. Trim-"mer, and let me ſee your ſhape." And he treated the poor fellow ſo roughly, that, when he came out of the hall, he declared "he would not undergo the terrors of that man's "face again to ſave his life; and he ſhould certainly retain "the frightful impreſſions of it as long as he lived." Page 219.

Afterwards, when the prince of Orange came, and all was in confuſion, the lord chancellor, being very obnoxious to the people, diſguiſed himſelf in order to go beyond ſea. He was in a ſeaman's dreſs, and drinking a pot in a cellar. The above ſcrivener came into the cellar after ſome of his clients, and his eye caught that face which made him ſtart; when the chancellor, ſeeing himſelf obſerved, feigned a cough, and turned to the wall with his pot in his hand. But Mr. Trimmer went out, and gave notice that he was there; the mob immediately ruſhed in, ſeized him, and carried him to the lord mayor. Thence, under a ſtrong guard, he was ſent to the lords of the council, who committed him to the Tower; where he died April 18, 1689, and was buried privately the Sunday night following.

JEFFREYS (GEORGE), educated at Weſtminſter-ſchool under Dr. Buſby, was the ſon of Chriſtopher Jeffreys, Eſq; of Weldron in Northamptonſhire, and nephew to James the 8th lord Chandos. He was admitted of Trinity-college, Cambridge, in 1694, where he took the degrees in Nichols's Select Collection of Poems, Vol. VI. P. 57.

arts, was elected fellow in 1701, and presided in the philosophy-schools as moderator in 1706. He was also sub-orator for Dr. Aylosse, and not going into orders within eight years, as the statutes of that college require, he quitted his fellowship in 1709. Though Mr. Jeffreys was called to the bar, he never practised the law, but, after acting as secretary to Dr. Hartstonge bishop of Derry, at the latter end of queen Anne's and the beginning of George the First's reign, spent most of the remainder of his life in the families of the two last dukes of Chandos, his relations. In 1754 he published, by subscription, a 4to volume of "Miscellanies, in Verse "and Prose," among which are two tragedies, (viz. "Edwin" and "Merope," both acted at the theatre-royal in Lincoln's-inn-fields) and "The Triumph of Truth," an oratorio. "This collection," as the author observes in his dedication to the present duke of Chandos, then marquis of Carnarvon, "includes an uncommon length of time, from "the verses on the duke of Gloucester's death in 1700 to "those on his lordship's marriage in 1753." Mr. Jeffreys died in 1755, aged 77. In Sir John Hawkins's "History "of Music," his grandfather, George, is recorded as king Charles the First's organist at Oxford, 1643, and servant to lord Hatton in Northamptonshire, where he had lands of his own; and also his father, Christopher, of Weldron in Northamptonshire, as "a student of Christ-church, who "played well on the organ." The anonymous verses prefixed to "Cato" were by this gentleman, which Addison never knew. The alterations in the Odes in the "Select "Collection," are from the author's corrected copy.

See Letters of Eminent Persons, Vol. II. p. 3[illegible]
Hawkins, Vol. IV. p. 64.
Ib. 323.
Nichols, *ubi supra.*

Anecdotes of Bowyer, by Nichols, p. 15.

JENKIN (ROBERT), a learned English divine, son of Thomas Jenkin, gentleman, of Minster, in the Isle of Thanet, where he was born Jan. 1656; and bred at the King's-school at Canterbury. He entered as sizar at St. John's-college, Cambridge, March 12, 1674, under the tuition of Mr. Francis Roper; became a fellow of that society March 30, 1680; *decessit* 1691; became master April 1710 [A]; and held also the office of lady Margaret's professor of Divinity. Dr. Lake, being translated from the see of Bristol to that of Chichester, in 1685, made him his chaplain, and collated him to the precentorship of that

[A] On the death of Dr. Humfrey Gower; who left him a country-seat at Thriplow, worth 20 l. per ann. on the death of Mr. West, his nephew and heir; and 500 l. to buy a living for the college, to which society he also left two exhibitions of 10 l. each, and all his books to their library.

church,

church, 1688. Refuſing to take the oaths at the Revolution, he quitted that preferment, and retired to his fellowſhip, which was not ſubject then to thoſe conditions, unleſs the biſhop of Ely, the viſitor, inſiſted on it: and he [the biſhop] was, by the college-ſtatutes, not to viſit unleſs called in by a majority of the fellows. By this means he and many others kept their fellowſhips. Retiring to the college, he proſecuted his ſtudies without interruption, the fruits whereof he gave to the public in ſeveral treatiſes which were much eſteemed [B]. Upon the acceſſion of George I. an act was paſſed, obliging all who held any poſt of 5l. a year to take the oaths, by which Dr. Jenkin was obliged to eject thoſe fellows that would not comply, which gave him no ſmall uneaſineſs [C]: and he ſunk by degrees into childhood. In this condition he removed to his elder brother's houſe at South Rungton in Norfolk, where he died April 7, 1727, in his 70th year; and was buried (with his wife Suſannah, daughter of William Hatfield, Eſq; alderman and merchant of Lynne, who died 1713, aged 46, his ſon Henry, and daughter Sarah, who both died young 1727) in Holme chapel, in that pariſh of which his brother was rector. Another daughter Sarah ſurvived him. A ſmall mural monument was erected to his memory, inſcribed as below [D].

[B] Theſe are, 1. "An Hiſtorical "Examination of the Authority of "General Councils, 1688."—2. "A "Defence of the Profeſſion which "Biſhop Lake made upon his Death-"bed."—3. "Defenſio S. Auguſtini "adverſus Jo. Phereponum, 1707."—4. "An Engliſh tranſlation of the Life "of Apollonius Tyaneus, from the "French of Tillemont."—5. "Remarks on Four Books lately publiſhed; viz. Baſnage's Hiſtory of the "Jews; Whiſton's Eight Sermons; "Locke's Paraphraſe and Notes on St. "Paul's Epiſtles; and Le Clerc's Bi-"bliotheque Choiſie;" and was alſo author of, 6. "The Reaſonableneſs "and Certainty of the Chriſtian Re-"ligion;" of which a 5th edition, corrected, appeared in 1721.

[C] The true account of the ejection is this: The ſtatutes of that college require the fellows, as ſoon as they are of proper ſtanding, to take the degree of B. D. But the oath of allegiance is required to be taken with every degree: ſo that, after the Revolution, 24 of the fellows not coming in to the oath of allegiance, and the ſtatutes requiring them to commence B. D. they were conſtrained to part with their fellowſhips. As to thoſe who had taken that degree before the Revolution, there was nothing to eject them upon till their refuſal of the abjuration-oath, which was exacted upon the acceſſion of George I.

[D] S. M.
Reverendi admodum ROBERTI JENKIN,
Sanctæ Theologiæ pro Domina Margareta
in Academia Cantabrigienſi Profeſſoris,
Omni laude digniſſimi,
Et Collegii Divi Johannis Evangeliſtæ Præfecti
Vigilantiſſimi, ſpectatiſſimi;
Qui doctrinæ, pietatis, religionis,
Ornamentum fuit illuſtre;
Exemplar venerabile,
Vindex fideliſſimus,
Et uſque vixit
Monumentum perpetuum.
Ob. 7 die Aprilis,
Anno Domini 1727,
Æt. 70.

Dr.

Dr. Jenkin had an elder and a younger brother, Henry and John. John was a judge in Ireland, under the duke of Ormond; upon whoſe going abroad, he became and died a Nonjuror, leaving a ſon—what is become of the ſon, and whether he had iſſue or no, is unknown. Henry, elder brother of the maſter, was vicar of Tilney, in Norfolk, and rector of South Rungton cum Wallington, where he died in 1732, and had three ſons, Thomas, William, and Robert. Thomas, the eldeſt, was the maſter's proper ſizar, and left two ſons: the eldeſt ſettled in Lincolnſhire; the youngeſt, fellow of St. John's-college, Cambridge, was in 1770 with his pupil lord Milſington, eldeſt ſon to the earl of Portmore; and is now rector of Ufford, a college living.—William left no iſſue.—Robert, the 3d ſon of Henry, was in the ſame ſtation as his brother Thomas, under the maſter; was a minor-canon of Canterbury, and poſſeſſed of the living of Weſtbeere, worth about 90l. a year. He died Oct. 8, 1778.

Anecdotes, p. 487.

JENKINS (Sir LEOLINE), a learned civilian and able ſtateſman, was deſcended from a family in Wales, being the ſon of Leoline Jenkins, who was poſſeſſed of an eſtate of 40l. a year, at Llantriſaint in Glamorganſhire, where this ſon was born, about 1623. He diſcovered an excellent genius and, turn to learning, by the great progreſs he made in Greek and Latin, at Cowbridge ſchool, near Llantriſaint; whence he was removed, in 1641, to Jeſus-college in Oxford, and, upon the breaking out of the civil war ſoon after, took up arms, among other ſtudents, on the ſide of the king. This, however, did not interrupt his ſtudies, which he continued with all poſſible vigour; not leaving Oxford till after the death of the king. He then retired to his own country, near Llantrythyd, the ſeat of Sir John Aubrey, which, having been left void by ſequeſtration, ſerved as a refuge to ſeveral eminent loyaliſts; among whom was Dr. Manſell, the late principal of his college. This gentleman invited him to Sir John Aubrey's houſe, and introduced him to the friendſhip of the reſt of his fellow-ſufferers there, as Frewen Abp. of York, and Sheldon afterwards Abp. of Canterbury; a favour, which, through his own merit and induſtry, laid the foundation of all his future fortunes. The tuition of Sir John Aubrey's eldeſt ſon was the firſt deſign in this invitation; and he acquitted himſelf ſo well in it, that he was ſoon after recommended in the like capacity to many other young gentlemen of the beſt rank and quality in

thoſe parts, whom he bred up in the doctrine of the Church of England, treating them like an intimate friend rather than a maſter, and comforting them with hopes of better times.

But this could not paſs long without being obſerved by the Parliament party, who grew ſo jealous, that they were reſolved to put a ſtop to it: and, as the moſt effectual means of diſperſing the ſcholars, the maſter was ſeized by ſome ſoldiers quartered in theſe parts; and, being ſent to priſon, was indicted at the quarter-ſeſſions, for keeping a ſeminary of rebellion and ſedition. However, he was diſcharged by the intereſt of Dr. Wilkins, then warden of Wadham-college in Oxford: whither he removed with his pupils, in 1651, and ſettled in a houſe, thence called Little Welſh-hall, in the High-ſtreet. He was recommended to the warden of Wadham by the famous judge David Jenkins, during his reſidence here; and employed on ſeveral meſſages and correſpondences between the judge, Dr. Sheldon, Dr. Manſell, Dr. Fell, and others. But Dr. Wilkins, his protector, being removed to the maſterſhip of Trinity-college Cambridge, in 1655, our ſchool-maſter was obliged to ſhift his quarters; and, being talked of as a dangerous man, ſought his ſafety by flight; and, withdrawing with his pupils out of the kingdom, ſojourned occaſionally in the moſt famous univerſities abroad. This was a kind of moving academy; and by that method, the beſt opportunities of improving the ſtudents in all ſorts of academical learning were obtained; and they had the advantage, beſides, of travelling over a great part of France, Holland, and Germany. They returned home in 1658; and Mr. Jenkins, delivering up his pupils to their reſpective friends, gladly accepted an invitation to live with Sir William Whitmore, at his ſeat at Appley in Shropſhire.

He continued with that patron of diſtreſſed cavaliers, enjoying all the opportunities of a well-furniſhed library, till the Reſtoration; when he returned to Jeſus-college, and was choſen one of the fellows. He was created LL. D. Feb. 1660-1, and elected principal in March following, upon the reſignation of his patron Dr. Manſell; and Sir William Whitmore ſoon after gave him the commiſſaryſhip of the peculiar and exempt juriſdiction of the deanery of Bridgenorth in Shropſhire. In 1662, he was made aſſeſſor to the chancellor's court at Oxford; and the ſame year Dr. Sweit appointed him his deputy profeſſor of the civil law there. In 1663, he was made regiſter of the conſiſtory court

court of Weſtminſter-abbey; and his friend Sheldon, newly tranſlated to the ſee of Canterbury, ſoon after appointed him commiſſary and official for that dioceſe, and judge of the peculiars. He was very ſerviceable to that prelate, in ſettling his Theatre at Oxford; of which, as ſoon as finiſhed, he was made one of the curators. He was uſeful to that archbiſhop on other occaſions relating to church and ſtate; and it was by his grace's encouragement, that the doctor removed to Doctor's-Commons, and was admitted an advocate in the court of arches in the latter end of 1663. Here he was immediately made deputy-aſſiſtant to Dr. Sweit, dean of this court, as he had been to him before in the office of profeſſor; and this ſituation brought his merit nearer the eye of the court. Upon the breaking out of the firſt Dutch war in 1664, the lords commiſſioners of prizes appointed Dr. Jenkins, with other eminent civilians, to review the maritime laws, and compile a body of rules for the adjudication of prizes in the court of admiralty, which afterwards became the ſtandard of thoſe proceedings. Then, by the recommendation of Sheldon, he was made judge-aſſiſtant in that court, March 21, 1664-5; Dr. Exton, the judge, being then very aged and infirm: and upon his death ſoon after, became principal, and ſuſtained the weight of that important office alone with great reputation. He had advanced the honour and eſteem of that court to a high degree, by a three years ſervice; when finding the ſalary of 300l. per annum, allowed by the king, not a competent maintenance, he petitioned for an additional 200l. per annum, which was granted Jan. 29, 1667-8. He was now conſidered as ſo uſeful a man by the government, that the king became his patron; and having recommended him to the archbiſhop, for judge of his prerogative court of Canterbury, which was given him in 1668, employed him the following year in an affair of near concern to himſelf.

The queen-mother, Henrietta Maria, widow of Charles II. dying Aug. 1, 1669, in France, her whole eſtate, both real and perſonal, was claimed by her nephew, Lewis XIV [A]: upon

[A] She had reſided at Colombe in France ever ſince her departure from England in July 1644, being entertained there at the charge of Lewis XIV. Upon the Reſtoration, ſhe came to London; and having ſettled her revenues here, went back to France, to beſtow her daughter Henrietta in marriage to the duke of Anjou. July 1662, coming again into England, ſhe ſettled her court at Somerſet-houſe, where ſhe reſided till May 1665. But falling into a bad ſtate of health, ſhe returned to her native country, where ſhe died. Under theſe circumſtances it was pretended, that ſhe was not only a native, but

upon which matter, Dr. Jenkins being commanded to give his opinion, it was approved in council; and a commiſſion being made out for him, with three others [s], he attended it to Paris. He demanded and recovered the queen-mother's effects, diſcharged her debts, and provided for her interment; when, returning home, his majeſty teſtified his high approbation of his ſervices, by conferring on him the honour of knighthood, Jan. 7, 1669-70. Immediately after this honour, he received a greater; being nominated one of the commiſſioners of England, to treat with thoſe authorized from Scotland, about an union between the two kingdoms. In 1671, he was choſen a repreſentative in parliament for Hythe in Kent, one of the cinque ports.

He did not approve the rupture, which brought on the ſecond war with the Dutch in 1672. Being appointed ambaſſador and plenipotentiary, with others, for ſettling a treaty of peace, and reſigning his place of principal of Jeſus-college, he arrived in his new character at Cologne, June 1673: but after ſeveral fruitleſs endeavours to bring it about, he returned to England in 1674. On his arrival in May, he gave the privy-council an account of his negotiation, which was well received; and, in December, was appointed one of the mediators of the treaty at Nimeguen. He continued there throughout the whole courſe of that long and laborious negotiation; and the chief part of the buſineſs, at leaſt the drudgery of it, lay upon him, as is acknowledged by Sir William Temple, his brother mediator: who in his pleaſant manner obſerves, that, "where there were any ladies in the "ambaſſadors houſes, the evenings were ſpent in dancing or "play, or careleſs and eaſy ſuppers, or collations. In theſe "entertainments," ſays he, "as I ſeldom failed of making "a part, and my colleague never had any, ſo it gave occa-"ſion for a *bon mot*, a good word that paſſed upon it: "*Que la mediation eſtoit toujours en pied pour faire ſa fonction*: "that is, that the mediation was always on foot to go on "with its buſineſs; for I uſed to go to bed and riſe late, "while my colleague was a bed by eight and up by four;

but an inhabitant of France; conſequently, that whatever eſtate ſhe was poſſeſſed of there, ought to be ſubject to the laws and uſages of the country: and that madame royale of France, the aforeſaid ducheſs of Anjou, was by thoſe laws the only perſon capable of ſucceeding; Charles II. and the duke of York, as well as the princeſs of Orange, her other children, being expreſsly excluded and diſabled by the Droit d'aubaine, becauſe they were not born nor inhabitants within the allegiance of the French king. But our court's claim was at length admitted.

[s] Ralph Montague, Eſq; ambaſſador at that court, the earl of St. Alban's, and lord Arundel.

"and

" and to ſay the truth, two more different men were never " joined in one commiſſion, nor ever agreed better in it[c]."

The detail of this negotiation is well known, and may be ſeen in Sir Leoline's letters, and his colleague's works, to which we muſt refer; it being ſufficient to obſerve here, that all expedients propoſed by our two mediators were rejected. Sir Leoline quitted the place, Feb. 16, 1678-9; and retiring to Neerbos, received a warrant from his royal maſter, dated Feb. 14, three days after the date of his letter of revocation, appointing him ambaſſador extraordinary at the Hague, in the room of Sir William Temple, who had been then recalled. He accordingly arrived there, March 15; but continued in that ſtation no longer than the 25th of the ſame month: for, by a new commiſſion, dated Feb. 20, and which came to his hands ſix days after, he returned to Nimeguen March 26, authoriſed to reſume his mediatorial function, at the deſire of the prince of Orange and the States, and the earneſt intreaty of the Northern princes. His inſtructions now left him in a great meaſure to himſelf, without other direction than to act as he ſhould find moſt conſiſtent with his majeſty's honour, and the good of the general peace; which, as he was a modeſt man and very diffident of himſelf, put him under great anxiety. However, he happily accommodated all differences, and returned home, Aug. 1679, after having been employed about four years and a half in this tedious treaty.

Soon after his arrival, he was choſen one of the burgeſſes for the univerſity of Oxford; and, in the parliament which met Oct. 17 following, oppoſed, to the utmoſt of his power, the bill brought in for the excluſion of the duke of York from the crown. He was ſworn a privy-counſellor before the expiration of this year; and received the ſeals as ſecretary of ſtate, April 1680, being firſt ſecretary for the northern province, and in 1681 for the ſouthern. He entered upon this arduous office in critical and dangerous times, which continued ſo all the while he enjoyed it; yet he eſcaped the then common fate of being addreſſed againſt, and of commitments and impeachments. Being choſen again for Oxford, in the parliament which met there, March 21, 1680-1, he earneſtly again oppoſed the excluſion of the duke of York, as he did alſo the printing of the votes of the houſe of commons; a practice which had then been lately

[c] "Temple's Memoirs," p. 185, edit. 1692, 8vo.

aſſumed,

aſſumed [D], but was looked upon by him to be inconſiſtent with the gravity of that awful aſſembly, and a ſort of appeal to the people. With the like zeal he withſtood the command of the houſe, to carry their impeachment of Edward Fitz Harris up to the lords, as one deſigned to reflect upon the king in the perſon of his ſecretary; nor did he comply, till he ſaw himſelf in danger of being expelled the houſe for refuſing [E]. However, when the corporations came to be new modelled by the court, and a quo warranto was brought againſt the city of London, our ſecretary ſhewed a diſlike of ſuch violent meaſures; and gave his opinion for puniſhing only the moſt obnoxious members in their private capacities, without involving the innocent, who would equally ſuffer by proceeding to the forfeiture of the city's privileges [F]. In many other inſtances did Sir Leoline differ from the general bent and humour of the court; he was a ſure foe to all ideal projects that came before the privy-council; and had reſolution to diſſent, and experience enough to diſtinguiſh what was practicable and really uſeful, from what was merely chimerical. He alſo conſtantly declared againſt every irregular or illegal proceeding; but, not having ſtrength to ſuſtain the buſineſs and conflicts of theſe turbulent times, he begged leave to reſign for a valuable conſideration, which was granted by his majeſty on April 14, 1684. Having obtained his wiſh, he retired to a houſe in Hammerſmith, where learning and learned men continued to be his care and delight. Upon the acceſſion of James II. he was ſworn again of the privy-council, and elected a third time for the univerſity of Oxford. He had got ſome little return of ſtrength, upon which freſh application was made to him to appear in buſineſs; but, indiſpoſition ſoon returning, he was never able to ſit in that parliament, and paid the laſt debt to nature Sept. 1, 1685. His corpſe was conveyed to Ox-

[D] The votes of the commons began firſt to be printed 22 Oct. 1680. See that collection.

[E] The words which gave offence, beſides thoſe mentioned in the text, were, "And do what you will with "me, I will not go." Whereupon many called, "To the bar," and moved that his words ſhould be written down before he explained them. The chief ſpeakers againſt him were the famous J. Trenchard and Sir William Jones. At length the ſecretary made a ſoftening ſpeech, alledging, he did apprehend the ſending of him to be a reflection upon his maſter, and under that apprehenſion he could not but reſent it. "I am heartily ſorry," continues he, "I have incurred the diſpleaſure of the "houſe, and I hope they will pardon the "freedom of the expreſſion." To which he added a little after, "I am ready "to obey the order of the houſe, and "am ſorry my words gave offence." Collection of Debates, p. 315. 136.

[F] Some of the city were ſo much ſatisfied with the part he acted in this affair, that he was preſented with his freedom, and afterwards choſe maſter of the Saltere company. Wynne, p. 37.

ford,

ford, and interred in the area of Jeſus-college chapel. Being never married, his whole eſtate was bequeathed to charitable uſes; and he was, particularly, a great benefactor to his college. All his letters and papers were collected and printed in two folio volumes, 1724, under the title of his "Works," by W. Wynne, Eſq; who prefixed an account of his life; which has furniſhed the chief materials of this memoir.

Anecdotes of Bowyer, by Nichols, p. 442.

JENNENS (CHARLES, Eſq;) a Nonconformiſt gentleman of conſiderable fortune at Gopſal in Leiceſterſhire, was deſcended from a family, which was one among the many who have acquired ample fortunes at Birmingham, where they were equally famous for induſtry and generoſity [A]. In his youth he was ſo remarkable for the number of his ſervants, the ſplendor of his equipages, and the profuſion of his table, that from this exceſs of pomp he acquired the title of "Solyman the Magnificent." He is ſaid to have compoſed the words for ſome of Handel's oratorios, and particularly thoſe for "the Meſſiah," an eaſy taſk, as it is only a ſelection from Scripture verſes. Not long before his death, he imprudently thruſt his head into a neſt of hornets, by an edition of Shakſpeare, which he began by publiſhing "King "Lear," in 8vo; and printed afterwards, on the ſame model, the tragedies of "Hamlet, 1772;" "Othello" and "Mac-"beth, 1773." He would have proceeded further, but death prevented him, Nov. 20, 1773. The tragedy of "Julius Cæſar," which was in his life-time put to the preſs, was publiſhed in 1774. He had a numerous library, and a large collection of pictures, both in Great Ormond-ſtreet [B] and at Gopſal.

[A] John Jennens gave, in 1651, 3l. 10s. for the uſe of the poor; and Mrs. Jennens 10l. to ſupport a lecture. The land on which the neat and elegant church of St. Bartholomew was built in 1749 was the gift of John Jennens, Eſq; of Gopſal, then poſſeſſor of a conſiderable eſtate in and near Birmingham; and Mrs. Jennens gave 1000l. towards the building.

[B] Diſperſed by public auction ſoon after his death. See a catalogue of them in "The Connoiſſeur," 8vo. and in "London and its Environs."

JEROM. (See HIERONYMUS).

JEROME of Prague, ſo called from the place of his birth, in the capital city of Bohemia, where he is held to be a Proteſtant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an eccleſiaſtic:

eccleſiaſtic: but that, being endowed with excellent natural parts, he had a learned education, and ſtudied at Paris, Heidelberg, Colen, and perhaps at Oxford; the degree of M. A. being conferred on him in the three firſt-mentioned univerſities, and he commenced D. D. in 1396. He began to publiſh the doctrine of the Huſſites in 1408, and it is ſaid he had a greater ſhare of learning and ſubtlety than John Huſs himſelf. In the mean time, the council of Conſtance kept a watchful eye over him; and, looking upon him as a dangerous perſon, cited him before them April 18, 1415, to give an account of his faith. In purſuance of the citation, he went to Conſtance, in order to defend the doctrine of Huſs, as he had promiſed; but, on his arrival, April 24, finding his maſter Huſs in priſon, he immediately withdrew to Uberlingen, whence he ſent to the emperor for a ſafe-conduct; but that was refuſed. The council, it ſeems, were willing to grant him a ſafe-conduct to come to Conſtance, but not for his return to Bohemia. Upon this, he cauſed to be fixed upon all the churches of Conſtance, and upon the gates of the cardinal's houſe, a paper, declaring that he was ready to come to Conſtance, to give an account of his faith, and to anſwer, not only in private and under the ſeal, but in full council, all the calumnies of his accuſers, offering to ſuffer the puniſhment due to heretics, if he ſhould be convinced of any errors; for which reaſon he had deſired a ſafe-conduct both from the emperor and the council; but that if, notwithſtanding ſuch a paſs, any violence ſhould be done to him, by impriſonment or otherwiſe, all the world might be a witneſs of the injuſtice of the council. No notice being taken of this declaration, he reſolved to return into his own country: but the council diſpatched a ſafe-conduct to him, importing, that as they had the extirpation of hereſy above all things at heart, they ſummoned him to appear in the ſpace of 15 days, to be heard in the firſt ſeſſion that ſhould be held after his arrival; that for this purpoſe they had ſent him, by thoſe preſents, a ſafe-conduct ſo far as to ſecure him from any violence, but they did not mean to exempt him from juſtice, as far as it depended upon the council, and as the catholic faith required. This paſs and ſummons came to his hands: nevertheleſs, he was arreſted in his way homewards, on April 25, and put into the hands of the prince of Sultzbach; and, as he had not anſwered the citation of April 18, he was cited again May 2, and the prince of Sultzbach ſending to Conſtance in purſuance of an order of the council, he arrived there on the 23d, bound in

chains. Upon his examination, he denied the receiving of the citation, and proteſted his ignorance of it. He was afterwards carried to a tower of St. Paul's church, there faſtened to a poſt, and his hands tied to his neck with the ſame chains. He continued in this poſture two days, without receiving any kind of nouriſhment; upon which he fell dangerouſly ill, and deſired a confeſſor might be allowed. This being granted, by that means he got a little more at liberty. July 19, he was interrogated afreſh, when he explained himſelf upon the ſubject of the Euchariſt to the following effect; That, in the ſacrament of the altar, the particular ſubſtance of that piece of bread which is there, is tranſubſtantiated into the body of Chriſt, but that the univerſal ſubſtance of bread remains [A]. Thus, with John Huſs, he maintained the "univerſalia ex parte rei." It is true, on a third examination, Sept. 11, he retracted this opinion, and approved the condemnation of Wickliff and John Huſs; but, May 26, 1416, he condemned that recantation in theſe terms: "I am not aſhamed to confeſs here publicly my "weakneſs. Yes, with horror, I confeſs my baſe cow-"ardice. It was only the dread of the puniſhment by fire, "which drew me to conſent, againſt my conſcience, to the "condemnation of the doctrine of Wickliff and John Huſs." This was deciſive, and accordingly, in the 21ſt ſeſſion, ſentence was paſſed on him; in purſuance of which, he was delivered to the ſecular arm, May 30. As the executioner led him to the ſtake, Jerome, with great ſteadineſs, teſtified his perſeverance in his faith, by repeating his creed with a loud voice, and ſinging litanies and a hymn to the bleſſed Virgin: whence he was adjudged to have merited the martyr's crown by his party, and to have his name, together with Wickliff and Huſs, in the Proteſtant martyrology; which was thought alſo a ſufficient title for him to a place in theſe memoirs.

Moreri.

[A] It is not eaſy for a perſon, unſkilled in logic, to comprehend the meaning of this viſionary diſtinction. It is enough to obſerve, that, according to the doctrine of the ſchools, univerſals have a proper and real exiſtence of their own, independent of, and in the nature of things prior to the exiſtence of the individuals, whoſe genera and ſpecies they conſtituted. But theſe univerſals are now well known to be nothing elſe but abſtract ideas, exiſting only in the mind, which is their ſole creator.

Diction. Portat.

JESUA (LEVITA), a learned Spaniſh rabbi in the 15th century, is the author of a book intituled, "Halichot olam," "The Ways of Eternity:" a very uſeful piece for underſtanding

ſtanding the Talmud." It was tranſlated into Latin by Conſtantin l'Empereur; and Baſhuyſen printed a good edition of it in Hebrew and Latin, at Hanover, 1714, 4to.

JEWEL (JOHN), an Engliſh biſhop, and one of the ableſt champions of that church againſt Popery, was deſcended of an ancient family at Buden in Devonſhire, where he was born in 1522. After learning the rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, and being put to ſchool at Barnſtaple, he was ſent to Oxford, and admitted a poſtmaſter of Merton-college at 13; but, being choſen ſcholar of Corpus-Chriſti in 1539, he removed thither. He purſued his ſtudies with indefatigable induſtry, uſually riſing at four in the morning, and ſtudying till ten at night; by which means he acquired a maſterly knowledge in moſt branches of learning: but, taking too little care of his health, he contracted ſuch a cold as fixed a lameneſs in one of his legs, which accompanied him to his grave. Oct. 1540, he proceeded B. A. became a noted tutor, and was ſoon after choſen rhetoric lecturer in his college. In Feb. 1544, he commenced M. A.

He had early imbibed Proteſtant principles, and inculcated the ſame among his pupils; but this was carried on privately till the acceſſion of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a cloſe friendſhip with Peter Martyr, who was profeſſor of divinity at Oxford. In 1550, he took the degree of B.D. and frequently preached before the univerſity with great applauſe. At the ſame time he preached and catechiſed every other Sunday at Sunningwell in Berkſhire, of which church he was rector. Thus he zealouſly promoted the Reformation during this reign, and, in a proper ſenſe, became a confeſſor for it in the ſucceeding [A]; ſo early, as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by queen Mary. However, unwilling to leave the univerſity, he took chambers in

[A] In the primitive church, the title of confeſſor was given not only to thoſe who actually ſuffered torture for the faith, but to ſuch as were impriſoned in order to ſuffer torture or death. See Cyprian "de unitate ecclef." And perhaps Jewel was not inferior to any of the ancients in point of piety, and much ſuperior in regard to learning. Prince, in his "Worthies of Devonſhire," tells us, that Mr. Jewel's life, during his reſidence in college, was ſo exemplary, that Moren, the dean of it, uſed to ſay to him, "I ſhould love thee, Jewel, if thou "wert not a Zuinglian; in thy faith I "hold thee an heretic, but ſurely in thy "life thou art an angel; thou art very "good and honeſt, but a Lutheran."

Broadgate-hall, now Pembroke-college, where many of his pupils followed him, beſides other gentlemen, who were drawn by the fame of his learning to attend his lectures. But the ſtrongeſt teſtimony of his literary merit was given by the univerſity, who made him their orator, and employed him to write their firſt congratulatory letter to her majeſty. Wood indeed obſerves, that this taſk was evidently impoſed upon him by thoſe who meant him no kindneſs; it being taken for granted, that he muſt either provoke the Roman Catholics, or loſe the good opinion of his party. If this be true, which is probable enough, he had the dexterity to eſcape the ſnare; for the addreſs, being both reſpectful and guarded, paſſed the approbation of Treſham the commiſſary, and ſome other doctors, and was well received by the queen.

Burnet informs us, that her majeſty declared, at her acceſſion, that ſhe would force no man's conſcience, nor make any change in religion. Theſe ſpecious promiſes, joined to our orator's fondneſs for the univerſity, ſeem to be the motives which diſpoſed him to entertain a more favourable opinion of Popery than before. In this ſtate of his mind, he went to Clive, to conſult his old tutor Dr. Parkhurſt [B], who was rector of that pariſh; but Parkhurſt, upon the reeſtabliſhment of Popery, being fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon to ſubſcribe ſome of the Popiſh doctrines under the ſeveral penalties, he ſubmitted. Yet his compliance did not anſwer his purpoſe; for the dean of Chriſt-church, Dr. Martial, alledging his ſubſcription to be inſincere, laid a plot to deliver him into the hands of Bp. Bonner; and had certainly caught him in the ſnare, had he not ſet out that very night he was ſent for, by a bye way to London. He walked till he was forced to lay himſelf on the ground, quite ſpent and almoſt breathleſs; where being found by one Auguſtin Bomer, a Swiſs, firſt a ſervant of Bp. Latimer, and afterwards a miniſter, this perſon provided him a horſe, and conveyed him to lady Warcup's, by whom he was entertained for ſome time, and then ſent ſafely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpoſe; till a ſhip was provided for him to go beyond ſea, together with money for the journey, by Sir Nicolas Throgmorton, a perſon of great diſtinction, and in conſiderable offices at that time. His eſcape was managed by one

[B] He had been his tutor at Merton-college, and was afterwards biſhop of Norwich.

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Giles Lawrence, who had been his fellow-collegian, and was at this time tutor to Sir Arthur Darcy's children, living near the Tower of London. Upon his arrival at Frankfort, in 1554, he made a public confeſſion of his ſorrow for his late ſubſcription to Popery; and ſoon afterwards went to Straſburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own houſe, of which he made Jewel his vice-maſter: he likewiſe attended this friend to Zurich, and aſſiſted him in his theological lectures. It was probably about this time that he made an excurſion to Padua, where he contracted a friendſhip with Sig. Scipio, a Venetian gentleman, to whom he afterwards addreſſed his "Epiſtle concerning the Council of Trent."

Upon the death of queen Mary, in 1550, he returned to England; and we find his name, ſoon after, among the 16 divines appointed by queen Elizabeth, to hold a diſputation in Weſtminſter-abbey againſt the Papiſts. July 1559, he was in the commiſſion conſtituted by her majeſty to viſit the dioceſes of Sarum, Exeter, Briſtol, Bath and Wells, and Glouceſter, in order to root out Popery in the Weſt of England; and he was conſecrated biſhop of Saliſbury at the end of the ſame year, and had the reſtitution of the temporalities April 6, 1560. This promotion was given him as a reward for his great merit and learning; and another atteſtation of theſe was given him by the univerſity of Oxford, who, in 1565, conferred on him, in his abſence, the degree of D. D. in which character he attended the queen to Oxford the following year, and preſided at the divinity diſputations held before her majeſty on that occaſion. He had, before, greatly diſtinguiſhed himſelf, by a ſermon preached at St. Paul's-croſs, preſently after he was made a biſhop, wherein he gave a public challenge to all the Roman Catholics in the world, to produce but one clear and evident teſtimony, out of any father or famous writer who flouriſhed within 600 years after Chriſt, for any one of the articles which the Romaniſts maintain againſt the church of England; and two years afterwards he publiſhed his famous "Apology" for this church. Mean while, he gave a particular attention to his dioceſe, where he began, in his firſt viſitation, and perfected in his laſt, a great reformation, not only in his cathedral and parochial churches, but in all the courts of his juriſdiction. He watched ſo narrowly the proceedings of his chancellor and archdeacons, and of his ſtewards and receivers, that they had no opportunities of being guilty of oppreſſion, injuſtice, or extortion, nor of being a burden to the people,

or a ſcandal to himſelf. To prevent theſe, and the like abuſes, for which the eccleſiaſtical courts are often cenſured, he ſat in his conſiſtory court, and ſaw that all things were carried rightly there: he alſo ſat often as an aſſiſtant on the bench of civil juſtice, being himſelf a juſtice of the peace.

Amidſt theſe glorious employments, the care of his health was too much neglected [c], ſo that he fell into a diſorder which carried him off, Sept. 1571, in his 50th year. He died at Monkton-Farley, in his dioceſe, and was buried in his cathedral, where there is a marble ſtone on his grave, with an inſcription by way of elogy, written by Dr. Laurence Humfrey, who alſo wrote an account of his life, to which are prefixed ſeveral copies of verſes in honour of him. He was of a thin habit of body, which he exhauſted by intenſe application to his ſtudies. In his temper he was pleaſant and affable, modeſt, meek, temperate, and perfect maſter of his paſſions. In his morals he was pious and charitable; and, when biſhop, became moſt remarkable for his apoſtolic doctrine, holy life, prudent government, incorrupt integrity, unſpotted chaſtity, and bountiful liberality. He had naturally a very ſtrong memory, which he greatly improved by art, ſo that he could exactly repeat whatever he wrote after once reading. He profeſſed to teach others this art, and actually taught it his tutor, Dr. Parkhurſt, at Zurich. He was a great maſter of the ancient languages, and ſkilled in the German and Italian. His writings, a liſt of which is inſerted below [D], have rendered his name famous over all Europe.

His Life by Humfrey and Featly. Wood's Ath. Oxon. Vol. I. and Hiſt. and Antiq. Ox.

[c] He roſe at four o'clock in the morning; and after prayers with his family at five, and in the cathedral about ſix, he was ſo fixed to his ſtudies all the morning, that he could not, without great violence, be drawn from them. After dinner, his doors and ears were open to all ſuitors; and it was obſerved of him, as of Titus, that he never ſent any ſad from him. Suitors being thus diſmiſſed, he heard, with great impartiality and patience, ſuch cauſes debated before him, as either devolved to him as a judge, or were referred to him as an arbitrator; and, if he could ſpare any time from theſe, he reckoned it as clear gain to his ſtudy. About nine at night, he called all his ſervants to an account how they had ſpent the day, and then went to prayers with them: from the chapel he withdrew again to his ſtudy, till near midnight, and from thence to his bed; in which, when he was laid, the gentleman of his bedchamber read to him till he fell aſleep. Mr. Humfreys, who relates this, obſerves, that this watchful and laborious life, without any recreation at all, except what his neceſſary refreſhment at meals, and a very few hours of reſt, afforded him, waſted his precious life too faſt, and undoubtedly haſtened his end.

[D] Theſe are, 1. "Exhortatio ad "Oxonienſes." The ſubſtance printed in Humfreys's Life of him, p. 35, 1573, 4to. 2. "Exhortatio in collegio CC. ſive concio in fundatoris "Foxi commemorationem," p. 45, &c. 3. "Concio in templo B. M. Virginis, "Oxon. 1550," preached for his degree of B. D. It is reprinted in Humfrey,

frey, p. 49. 4. "Oratio in aula col-"legii CC." His farewell ſpeech on his expulſion in 1554, printed by Humfrey, p. 74, &c. 5. A ſhort Tract, "De Uſura," ibid. p. 217, &c. 6. "Epiſtola ad Scipionem Patritium Venetum, &c. 1559," and reprinted in the appendix to father Paul's "Hiſtory of the Council of Trent," in Engliſh, by Brent, 3d edit. 1629, fol. 7. "A Letter to Henry Bullinger at "Zurich, concerning the State of Re-"ligion in England," dated May 22, 1559, printed in the appendix to Strype's "Annals, No. xx." 8. Another letter to the ſame, dated Feb. 8, 1566, concerning his controverſy with Hardynge, ibid. No. 36, 37. 9. "Letters be-"tween him and Dr. Henry Cole, &c. "1560," 8vo. 10. "A Sermon "preached at St. Paul's Croſs, the "ſecond Sunday before Eaſter, anno "1560," 8vo. Dr. Cole wrote ſeveral letters to him on this ſubject. 11. "A "Reply to Mr. Hardynge's Anſwer, "&c. 1566," fol. and again in Latin, by Will. Whitaker, fellow of Trinity-college, Cambridge, at Geneva, 1578, 4to; and again in 1585, in fol. with our author's "Apologia eccleſiæ An-"glicanæ." 12. "Apologia eccleſiæ "Anglicanæ, 1562," 8vo: it was ſeveral times printed in England and abroad, and a Greek tranſlation of it was printed at Oxford, 1614, 8vo. The Engliſh tranſlation by the lady Bacon, wife to Sir Nicolas Bacon, intituled, "An Apology or Anſwer in "Defence of the Church of England, "&c. 1562," 4to. This "Apology" was approved by the queen, and ſet forth with the conſent of the biſhops. 13. "A Defence of the Apology, &c. "1564," 1567, fol. again in Latin, by Tho. Braddock, fellow of Chriſt's-college, Cambridge, at Geneva, 1600, fol. This was ordered by queen Elizabeth, king James, king Charles, and four ſucceſſive archbiſhops, to be read and chained up in all pariſh churches throughout England and Wales. 14. "An Anſwer to a Book written by "Mr. Hardynge, intituled, 'A De-"tection of ſundry foul errors,' &c. "1563," and 1570, fol. 15. "A "View of a ſeditious Bull ſent into "England from Pius V. &c. 1582," 8vo. 16. "A Treatiſe of the Holy "Scriptures," 8vo. 17. "Expoſi-"tion on the two Epiſtles to the Theſ-"ſalonians, 1594," 8vo. 18. "A "Treatiſe of the Sacraments, &c. "1583." 19. "Certain Sermons "preached before the Queen's Majeſty "at Paul's Croſs, and elſewhere." All theſe books (except the firſt eight) with the "Sermons" and "Apology," were printed at London, 1609, in one vol. fol. with an abſtract of our author's life, by Dan. Featly; but full of faults, as Wood ſays. 20. "An Anſwer to cer-"tain frivolous Objections againſt the "Government of the Church of Eng-"land, 1641," 4to, a ſingle ſheet. 21. Many letters in the collection of records in part iii. of Burnet's "Hiſtory "of the Reformation."

The JEW ERRANT (or WANDERING JEW), is ſo often mentioned by various authors, that ſome account of the phantom may be expected here. The examples of Enoch and Elias, who are ſtill living, and never have taſted of death: the firm perſuaſion of the Jews, who confidently believe, that the prophet Elias is preſent, inviſibly, at the ceremony of circumciſing their children: the words of Jeſus Chriſt, in the Goſpel, where ſpeaking of St. John the evangeliſt, he ſays, "If I will that he tarry till I come, what is "that to thee, follow thou me;" which are underſtood by ſeveral of the ancients, and ſome modern authors, to contain a promiſe to that apoſtle, that he ſhould not die till the day of judgement: all theſe incidents have contributed to raiſe a belief, that there is ſuch a perſonage as the Wandering

Jew. The partizans of this opinion appeal likewiſe to the Mahometan authors: who mention, in the 16th year of the Hegira, a captain named Fadhila, that had the command of 300 horſe; and being arrived with his troop, about the cloſe of the day, between two mountains, and bidding the evening prayer with a loud voice, by theſe words, "God is "great," heard a voice which repeated the ſame words, and ſo continued to pronounce with him the whole prayer to the end. Fadhila thought at firſt, that this was nothing more than an echo; but obſerving, that the voice repeated diſtinctly and entirely every word of the prayer, he ſaid, "O thou "who anſwers me, if thou be'ſt of the order of angels, the "virtue of God be with thee; if thou art of the kind of "any other ſpirits, well and good; but if thou art, as I "am, of the human ſpecies, ſhew thyſelf to my eyes." He had no ſooner ended this ſpeech, than an ancient man, bald-headed, holding a ſtaff in his hand, and having the air of a dervis, ſtood before him. Fadhila, after a civil ſalutation, aſked the old man who he was; to which he anſwered, that his name was Zerib, the grandſon of Elias; I am here, continues he, by the order of the lord Jeſus, who hath left me in this world to live here, till his ſecond coming upon earth. I wait for this lord, who is the fountain of all happineſs; and, in purſuance to his orders, I make this mountain my laſt reſidence. Fadhila aſked him, in what time the lord Jeſus was to appear? He anſwered, at the end of the world and at the laſt judgement. And what are the ſigns of the approach of that day? replied Fadhila. Zerib, then aſſuming the prophetic tone of voice, ſays, "When men and "women mingle together without diſtinction of ſex; when "the abundant plenty of proviſions ſhall not cauſe the price "thereof to fall; when innocent blood ſhall every where be "ſhed; when the poor ſhall beg an alms, and no one ſhall "communicate to them; when charity ſhall be extinguiſhed; "when men ſhall make ballads of the holy Scriptures; and the "temples dedicated to the true God ſhall be filled with idols: "know then, that the day of judgement is at hand." Having finiſhed theſe words, the figure immediately vaniſhed.

But to return to the Wandering Jew. His ſtory is related ſomewhat differently by different authors. Matthew Paris, under the year 1229, tells us, that there came that year an Armenian prelate to England, who brought letters of recommendation from the Pope, intreating the biſhops there to ſhew him the principal reliques of that country, and the manner of divine worſhip in their churches. Paris, who

who was then living, aſſures us, that ſeveral perſons talked with this ſtrange archbiſhop upon many ſubjects; and, among other things, enquired the news concerning the Wandering Jew, who was in the Eaſt, aſking ſeveral queſtions about him; whether he was ſtill alive, who he was, and what account he gave of himſelf? The archbiſhop aſſured them, that this Jew was an Armenian; and an officer of the prelate's train told them, that the Jew was Pontius Pilate's porter, whoſe name was Cataphilus, who, ſeeing them drag Jeſus Chriſt out of the judgement-hall, ſtruck him with his fiſt upon the back, in order to puſh him faſter out of doors, and that Jeſus Chriſt ſaid to him, "The ſon of "man goes his way, but thou ſhalt wait his coming." Thereupon the porter was converted, and baptized by Ananias with the name of Joſeph. He lives for ever; and as ſoon as he comes to be 100 years old, he falls ſick and into a ſwoon, during which he grows young again, returning to 30, the age he was of when Jeſus Chriſt died. This officer aſſured us, that Joſeph was known by his maſter Pontius Pilate; that he had ſeen him eat at his own table a little before his departure from Jeruſalem; that he anſwered with ſufficient gravity, and without the leaſt ſmile, when he was interrogated upon ancient facts, ſuch, for inſtance, as the reſurrection of the dead who came out of their graves at the crucifixion of Jeſus Chriſt; the hiſtory of the apoſtles and holy perſonages of old. He ſtands continually afraid of Jeſus Chriſt's coming to judge the world, ſince that day is to be the laſt of his life: the fault that he committed in ſtriking Jeſus makes him tremble; however, he is not without hopes of being forgiven, as he did it through ignorance. Several ſuch impoſtors as theſe have appeared from time to time, each of whom, abuſing the credulity of the people, have given out themſelves to be the Wandering Jew; and, advantaging themſelves of ſome knowledge they have in ancient hiſtory, and of the Eaſtern languages, have perſuaded the ſimple, that they were the pretended Wandering Jew.

One of theſe impoſtors appeared at Hamburgh in 1547. A Chriſtian writer aſſures us, that he ſaw him and heard him preach in one of the churches of that city: that he ſeemed to be about 50 years of age, of a tall ſtature, with long hair ſpreading over his ſhoulders. He frequently was obſerved to groan, which was attributed to the grief and pain that he felt for his fault. He ſaid, that, at the time of Jeſus Chriſt's paſſion, he was a ſhoemaker at Jeruſalem, and lived near the gate through which our Saviour was to paſs in his

way

way to Calvary: that he was then a Jew, and his name Aſſuerus: that Jeſus being fatigued, and going to reſt himſelf upon his ſtall, Aſſuerus ſtruck him: whereupon Jeſus ſaid to him, "I ſhall reſt myſelf here, but thou ſhalt run about till "I come." From that moment, Aſſuerus began to run, followed Jeſus Chriſt, and hath continued wandering ever ſince. Another of theſe pretenders ſtarted up, many years ago, in England. Calmet has given us the copy of a letter written by the counteſs of Mazarin to madam Bouillon, giving an account, that there was then a man in that country, who pretended to have lived upwards of 1600 years: he ſays, he was one of the Sanhedrim at Jeruſalem, at the time that Jeſus Chriſt was condemned by Pontius Pilate; that he puſhed our Saviour out of the judgement-hall in a rude manner, ſaying, "Go along, get you out, what do you ſtay "here for?" That Jeſus Chriſt anſwered him, "I indeed will "go, but you ſhall ſtay till I come back." He remembers to have ſeen all the apoſtles; can tell you the features and air of their faces, the colour and manner in which they wore their hair, and deſcribe their dreſs. He hath travelled through all parts of the world, and is to wander to the end of ages. He pretends to heal the ſick with a touch; he ſpeaks ſeveral languages, and gives ſuch an exact and particular account of every thing that hath paſſed in every country, that thoſe who have heard him know not what to think of him. The two univerſities have ſent their doctors to diſcourſe him; but they have not been able, with all their knowledge, to catch him in a contradiction. A gentleman of great learning ſpoke to him in Arabic, to whom he anſwered immediately in the ſame language, telling him that there was hardly ſo much as one true hiſtory in the world. The gentleman aſked him what he thought of Mahomet: "I knew his father," ſaid he, "very well, at Ormus in "Perſia; and as for Mahomet, he was a perſon of great "penetration and knowledge, but ſubject, nevertheleſs, to "error, as well as other mortals, and that one of his princi- "pal errors was his denying the crucifixion of Jeſus Chriſt; "for," ſays he, "I was preſent at it, and ſaw him nailed to "the croſs with my own eyes." He told this gentleman further, That he was at Rome, when Nero ſet the city on fire: that he ſaw Saladin after his return from his conqueſts in the Levant. He related ſeveral particulars concerning Solyman the magnificent. He likewiſe knew Tamerlan, Bajazet, Eterlan, and gave a large recital of the wars of the Holy Land. He talks of coming, in a few days, to London,

where

where he will ſatisfy the curioſity of all perſons, who ſhall pleaſe to addreſs themſelves to him. This is the purport of the counteſs of Mazarin's letter. Her ladyſhip moreover obſerves, that the common and ſimple ſort of people aſcribe many miracles to this wonderful perſon, but that the more knowing ones look upon him as an impoſtor. Moreri. Calmet Dict. de la Bible.

IGNATIUS (ſurnamed THEOPHRASTUS), one of the apoſtolical fathers of the church, was born in Syria [A], educated under the apoſtle and evangeliſt St. John, intimately acquainted with ſome other of the apoſtles, eſpecially St. Peter and St. Paul; and being fully inſtructed in the doctrines of Chriſtianity, was, for his eminent parts and piety, ordained by St. John [B], and confirmed, about the year 67, biſhop of Antioch [C] by theſe two apoſtles, who firſt planted Chriſtianity in that city, where the diſciples alſo were firſt called Chriſtians. In this important ſeat he continued to ſit ſomewhat above 40 years, both an honour and ſafeguard of the Chriſtian religion; in the midſt of very ſtormy and tempeſtuous times, undaunted himſelf, and unmoved with the too-ſure a proſpect of ſuffering a cruel death. So much ſeems to be certain in general, though we have no account of any particulars of his life till the year 107; when Trajan the emperor, flushed with a victory he had obtained over the Scythians and Daci, came to Antioch to prepare for a war againſt the Parthians and Armenians. He entered the city with the pomp and ſolemnities of a triumph; and, as he had already commenced a perſecution againſt the Chriſtians in other parts of the empire, he now reſolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force againſt them, if convicted, yet he forbad them to be ſought after [D].

In this ſtate of affairs, Ignatius, thinking it more prudent to go than ſtay to be ſent for, of his own accord preſented himſelf to the emperor; and, it is ſaid, there paſſed a large and particular diſcourſe between them, wherein the emperor expreſſing a ſurprize how he dared to trangreſs the laws, the biſhop took the opportunity to aſſert his own innocency, and the power which God had given Chriſtians over evil ſpirits; declaring, that "the gods of the Gentiles were no better "than dæmons, there being but one ſupreme Deity, who

[A] Jortin's "Remarks on Eccleſ. "Hiſtory," Vol. I. p. 359.

[B] Waterland's "Importance of "the Trinity," ch. VI.

[C] Cave in the Life of our Martyr.

[D] Jortin, p. 362.

"made

" made the world, and his only begotten ſon Jeſus Chriſt,
" who, though crucified under Pilate, had yet deſtroyed him
" that had the power of ſin, that is, the devil, and would
" ruin the whole power and empire of the dæmons, and tread
" it under the feet of thoſe who carried God in their hearts."
The iſſue of this was, that he was caſt into priſon, and this ſentence paſſed upon him, that, being incurably overrun with ſuperſtition, he ſhould be carried bound by ſoldiers to Rome, and there thrown as a prey to wild beaſts. It may ſeem unaccountable to ſend an old man by land, at a great expence, attended with ſoldiers, from Syria to Rome, inſtead of caſting him to the lions at Antioch: but it is ſaid, that Trajan did this on purpoſe to make an example of him, as of a ringleader of the ſect, and to deter the Chriſtians from preaching and ſpreading their religion: and, for the ſame reaſon, he ſent him to be executed at Rome, where there were many Chriſtians, and which, as it was the capital of the world, ſo was it the head quarters of all ſorts of religions. Ignatius was ſo far from being diſmayed, that he heartily rejoiced at the fatal decree. " I thank thee, O
" Lord," ſays he, " that thou haſt condeſcended to honour
" me with thy love, and haſt thought me worthy, with thy
" apoſtle St. Paul, to be found in iron chains." With theſe words he chearfully embraced his chains; and, having frequently prayed for his church, recommending it to the divine care and providence, he delivered up himſelf into the hands of his keepers. Theſe were 10 ſoldiers, by whom he was firſt conducted to Seleucia, a port of Syria, at about 16 miles diſtance, the place where Paul and Barnabas ſet ſail for Cyprus. Arriving at Smyrna in Ionia, Ignatius went to viſit Polycarp, biſhop of that place, and was himſelf viſited by the clergy of the Aſian churches round the country. In return for that kindneſs, he wrote letters to ſeveral churches, as the Epheſians, Magneſians, Trallians, beſides the Romans, for their inſtruction and eſtabliſhment in the faith; one of theſe was addreſſed to the Chriſtians at Rome, to acquaint them with his preſent ſtate and paſſionate deſire not to be hindered in that courſe of martyrdom which he was now haſtening to accompliſh.

His guard, a little impatient of their ſtay, ſet ſail with him for Troas, a noted city of the leſſer Phrygia, not far from the ruins of old Troy; where, at his arrival, he was much refreſhed with the news he received of the perſecution ceaſing in the church of Antioch. Hither alſo ſeveral churches ſent their meſſengers to pay their reſpects to him, and hence too

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he diſpatched two epiſtles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this laſt, as Euſebius relates, he wrote privately to Polycarp, recommending to him the care and inſpection of the church of Antioch. All this while his keepers, the 10 ſoldiers, uſed him very cruelly and barbarouſly. He complains of it himſelf: "From Syria even to Rome," ſays he, "both by ſea "and land, I fight with beaſts; night and day I am chained "to the leopards, which is my military guard, who, the "kinder I am to them, are the more cruel and fierce to me." From Troas they ſailed to Neapolis, a maritime town in Macedonia; thence to Philippi, a Roman colony, where they were entertained with all imaginable kindneſs and courteſy, and conducted forwards on their journey, paſſing on foot through Macedonia and Epirus, till they came to Epidanium, a city of Dalmatia, where again taking ſhipping, they ſailed through the Adriatic, and arrived at Rhegium, a port town in Italy.

The Chriſtians at Rome, daily expecting his arrival, were come out to meet and entertain him, and accordingly received him with an equal mixture of joy and ſorrow; but when ſome of them intimated, that poſſibly the populace might be taken off from deſiring his death, he expreſſed a pious indignation, intreating them to caſt no rubs in his way, nor do any thing that might hinder him, now he was haſtening to his crown. The interval before his martyrdom was ſpent in prayers for the peace and proſperity of the church. That his puniſhment might be the more pompous and public, one of their ſolemn feſtivals, the Saturnalia, was pitched on for his execution; when it was their cuſtom to entertain the people with the conflicts of gladiators, and the hunting and fighting with wild beaſts. Accordingly, Dec. 20, he was brought out into the amphitheatre; and the lions, being let looſe upon him, quickly diſpatched their meal, leaving nothing but a few of the hardeſt of his bones. Theſe remains were gathered up by two deacons who had been the companions of his journey, and tranſported to Antioch.

His epiſtles are very intereſting remains of eccleſiaſtical antiquity on many accounts. He ſtands at the head of thoſe Antinicene fathers, who have occaſionally delivered their opinions in defence of the true divinity of Chriſt, whom he calls the Son of God, and his eternal word. He is alſo reckoned the great champion of the doctrine of the epiſcopal order, as diſtinct and ſuperior to that of prieſt and deacon. He is conſtantly produced as an inſtance of the continuation

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of ſupernatural gifts, after the time of the apoſtles, particularly that of divine revelation. But the moſt important uſe of his writings reſpects the authenticity of the holy Scriptures, which he frequently alludes to, in the very expreſſions as they ſtand at this day.

Anecdotes of Bowyer, by Nichols, p. 130.

ILIVE (JACOB) was a printer [A], and the ſon of a printer; but he applied himſelf to letter-cutting in 1730, and carried on a foundery and a printing-houſe together: in 1734, he lived in Alderſgate-ſtreet, over-againſt Alderſgate coffee-houſe. Afterwards, when "Calaſio" was to be reprinted under the inſpection of Mr. Romaine, or of Mr. Lutzena, a Portugueze Jew, who corrected the Hebrew, as Mr. Mores did ſome other part of the work, he removed to London-houſe (the habitation of the late Dr. Rawlinſon) where he was employed by the publiſhers of that work. In 1751, Ilive publiſhed a pretended tranſlation of "The Book of Jaſher;" ſaid to have been made by one Alcuin of Britain. The account given of the tranſlation is full of glaring abſurdities; but of the publication this we can ſay from the information of the only one who is capable of informing us, becauſe the buſineſs was a ſecret between the two. Ilive in the night-time had conſtantly an Hebrew Bible before him (*ſed qu. de hoc*) and caſes in his cloſet. He produced the copy for Jaſher, and it was compoſed in private, and the ſame worked off in the night-time in a private preſs-room. Ilive was an expeditious compoſitor; he knew the letters by the touch. Ilive, who was ſomewhat diſordered in his mind, was author of ſeveral treatiſes on religious and other ſubjects. He publiſhed in 1733, an Oration proving the plurality of worlds, that this earth is hell, that the ſouls of men are apoſtate angels, and that the fire to puniſh thoſe confined to this world at the day of judgement will be immaterial, written in 1729, ſpoken at Joiners-hall purſuant to the will of his mother [B], who died Aug. 29, 1733; and a ſecond pamphlet called "A Dia-"logue between a Doctor of the Church of England and "Mr. Jacob Ilive, upon the Subject of the Oration, 1733." This ſtrange Oration is highly praiſed in Holwell's third

[A] He had two brothers, Abraham and Iſaac, who were both likewiſe printers.

[B] Elizabeth, daughter of Thomas James, a benefactor to Sion-college library, and deſcendant of Dr. Thomas James, librarian of the Bodleian. She was born 1689, and died 1733, and held the ſame ſingular opinions in divinity as her ſon. See his Oration, p. 63.

part

part of "Intereſting Events relating to Bengall." For publiſhing "Modeſt Remarks on the late Biſhop Sherlock's "Sermons," he was confined in Clerkenwell Bridewell from June 15, 1756, till June 10, 1758; during which period he publiſhed "Reaſons offered for the Reformation of "the Houſe of Correction in Clerkenwell, &c. 1757," and projected ſeveral other reforming treatiſes, enumerated in Gough's "Britiſh Topography;" where is alſo a memorandum, communicated by Mr. Bowyer, of Ilive's attempt to reſtore the company of Stationers to their primitive conſtitution. Vol. I. p. 637. Ibid. p. 597. He died in 1763.

ILLYRIUS (MATTHIAS FLACIUS, or FRANCOWITZ), a moſt learned divine of the Augſburgh confeſſion, was born, 1520, at Albona in Iſtria, anciently called Illyria. He was inſtructed in grammar and the claſſics by one Ignatius at Venice, till he was 17 years of age; and afterwards became a good maſter in Greek and Hebrew. In 1541, having for ſome time conceived a prejudice againſt the old religion, and being inclined to the Reformation, he went to Wittenberg, to finiſh his ſtudies under Luther and Melancthon. The latter gave him a thouſand proofs of his good-nature and generoſity; but Illyrius, growing fanatical, ſtrongly oppoſed the Interim, with all the pacific meaſures Melancthon had ſuggeſted; and alſo wrote with ſo much virulence againſt this excellent perſon, as to call him *Echidna Illyrica*. He had the chief direction of the "Centuriæ Magdeburgenſes," and was the author of ſeveral learned works. He was indeed a man of excellent parts, very great learning, and of a juſt and well-grounded zeal againſt Popery; but withal of ſo reſtleſs, paſſionate, and quarrelſome a temper, as overbalanced all his good qualities, and raiſed innumerable diſturbances among the Proteſtants. He died in 1575, very little, if at all, lamented. Melancth. Epiſt. Lib. iii. ep. 36.

IMPERIALI (JOHN BAPTIST), a celebrated phyſician, was born at Vicenza in 1568, of the noble family of his name, which is one of the 24 nobles of Genoa. He ſtudied at Verona, and afterwards at Boulogne, under Jerome Mercurialis and Frederic Pendoſius. He made a great progreſs in the languages and the ſciences, and became one of the moſt able men of his time. He excelled particularly in philoſophy and phyſic, which he taught with ſucceſs at Padua. Upon his return to Vicenza, he practiſed his profeſſion with extraordinary reputation till his death, which happened in

May 1623, at 54 years of age. He compoſed ſeveral things, and wrote well in Latin both in proſe and verſe. He left a ſon, John Imperiali, who was an ingenious man, and wrote the elegy of his father, beſides two other pieces in good eſteem; one intituled, "Muſeum hiſtoricum, ſeu de viris "doctrinæ illius tribus;" and the other, "Muſeum phyſi- "cum, ſive de humano ingenio."

INCHOFEN (MELCHIOR), a German Jeſuit, born in 1584 at Vienna. In the beginning of his ſtudies, he particularly applied himſelf to the law; and, being endowed with excellent parts, quickly out-ſtripped his fellow ſtudents in that faculty. He had acquired the character of a good lawyer at the age of 23 years, when he reſolved to enter among the Jeſuits; for which purpoſe he went to Rome, and enrolled himſelf a member of that ſociety there in 1607. Here turning his thoughts upon philoſophy, mathematics, and divinity, he became maſter of theſe ſciences; and afterwards taught them a great while at Meſſina, where he publiſhed a piece in 1630, intituled, "The bleſſed Virgin Mary's Let- "ter to the People of Meſſina proved to be genuine [A]," folio. This gave ſo much offence, that complaints were made of it to the congregation of the Index at Rome, whereupon he was ſummoned before them; but the reaſons he pleaded in defence of what he had advanced, gave ſo much ſatisfaction to the judges, that they ordered him only to alter the title, and, far from ſuppreſſing it, gave him leave to reprint it, with ſuch alterations or additions as he thought proper. This he readily complied with, and accordingly the ſecond edition came out at Viterbo in 1633, intituled, "A "Conjecture concerning the bleſſed Virgin Mary's Letter "to the People of Meſſina [B]." Inchofen however was not pleaſed with the Jeſuits, among whom he ſuffered many diſcontents; and, in revenge, wrote a ſatire upon them, which was publiſhed in 1648 in Holland [C], ſoon after his death, which happened that year at Milan. He publiſhed ſeveral other works, which ſhew him to have been a very learned man.

[A] The title, which is in Latin, is "Epiſtolæ B. Mariæ Virginis ad Maſ- "ſanenſes veritas vindicata."

[B] i. e. in Latin, "Conjectatio ad "epiſtolam beatiſſimæ Mariæ Virginis "ad Maſſanenſes."

[C] The title of it is "Monarchia "ſolipſorum." The author calls himſelf "Lucius Cornelius Europæus."

JOAN

JOAN (POPE), called by Platina John VIII. having obtained a place in the hiſtory of the Popes, deſerves to fill an article in theſe memoirs, notwithſtanding his very exiſtence is at leaſt uncertain. This ſubject has been treated with as much animoſity on both ſides, betwixt the Papiſts and the Proteſtants, as if the whole of religion, with which it has no connection, depended on it. There are reckoned upwards of 60 of the Romiſh communion, and among them ſeveral monks and canonized ſaints, by whom the ſtory is related thus:

About the middle of the ninth century, viz. between Leo IV. and Benedict III. a woman, called Joan, was promoted to the pontificate, by the name of John; whom Platina, and almoſt all other hiſtorians, have reckoned as the VIIIth of this name, and others as the VIIth: ſome call her only John. This female Pope was born at Mentz, where ſhe went by the name of Engliſh John [A]; whether becauſe ſhe was of Engliſh extraction, or for what other reaſon, is not known: ſome modern hiſtorians ſay ſhe was called Agnes, that is, the chaſte, by way of irony perhaps, before her pontificate. She had an extraordinary paſſion for learning and travelling from her infancy; and, in order to ſatisfy this inclination, ſhe put on mens cloaths, and went to Athens, in company with one of her friends, whom the ſcandalous Chronicle calls her Favourite Lover. From Athens ſhe went to Rome, where ſhe taught divinity; and, in the garb of a doctor, acquired ſo great reputation for underſtanding, learning, and probity, that ſhe was unanimouſly elected Pope in the room of Leo IV [B]. See Moreri. N. B. Blondel, Desmaretz, and Bayle, are the chief of thoſe who abſolutely denied it. Spanheim, L'Enfant des Vignelles, among thoſe who have affirmed it.

Hitherto there is nothing in this ſtory, but what does great honour to Joan, and the fair ſex in general; but ſeveral modern hiſtorians add many particularities of a more delicate nature. They pretend, that Joan carried her gratitude too far towards this friend, to whoſe aſſiſtance ſhe owed her advancement in learning; and that he, on his ſide, as much ſtruck by the beauties of her perſon as by thoſe of her mind, taught her ſomewhat more than mere Greek and philoſophy. This commerce, however, might have remained a ſecret, had it not been for an unlucky accident: Joan, miſtaken, without doubt, in her reckoning, ventured to go to a proceſſion,

[A] Her true name was Gilberta, and it is ſaid ſhe took the name of Engliſh, or Anglus, from Angius, a monk of the abbey of Fulda, whom ſhe loved, and who was her inſtructor, and travelled with her. Creſpin's L'état de l'Engliſh.

[B] Marianus Scotus, Chron. l. iii. Ætat 6. ad ann. 854.

where ſhe had the misfortune to be brought to-bed in the middle of the ſtreet, between the Coliſeum and the church of St. Clement. Hiſtory, or fable, ſays ſhe died there: whether of her pains, or out of grief at having ſo badly concerted her meaſures, is what we are left to gueſs. Whatever it might be owing to, Joan, it is ſaid, died in labour, after having held the pontifical ſee two years, or thereabout. It is pretended, that whenever the moſt holy father paſſes by this fatal ſpot, he never fails to turn his head aſide, in token of his abhorrence of what happened there [C]: and an author, whoſe teſtimony ought not to be ſuſpected in theſe matters, aſſures us, that the marble ſtatue, which was to be ſeen in his time in the very place, was originally ſet up there as a monument of the fact [D]. This ſtory would want its prettieſt embelliſhment, if we did not mention the precaution that has been taken ever ſince, to avoid ſuch an accident another time. Every one, that has heard of the ſtory of Pope Joan, muſt likewiſe have heard talk of the ſearching or groping chair. In truth, it is ſomewhat difficult to explain the uſe of this chair, as well as to deſcribe the part which the Pope elect acted in it. But not to leave the narrative unfiniſhed, we muſt frankly declare, that after a Pope was elected, he was ſeated in this chair; and a deacon moſt devoutly drew near, and laid his hand on the part which diſtinguiſhes the two ſexes, in order to be ſure that a man, and not a woman, was elected to govern the church. It is certain, however, that this cuſtom has been long laid aſide.

This is the ſtory, with its moſt curious circumſtances, as related in the hiſtory of the Popes; the author of which, a profeſſed Papiſt, declares he ſees nothing in it, that reflects any diſgrace either on the holy ſee, or on the faithful who are ſubject thereto. For, continues he, as F. de Mainſerne has judiciouſly obſerved, why ſhould it be ſhameful for men to obey a woman, ſince the holy Virgin commanded even God himſelf? for it is ſaid in Scripture, that Jeſus Chriſt was ſubject to his mother. If God, the neceſſary being, the creator of all things, did not ſcruple to obey a woman, why ſhould we poor diminutive creatures, men, preſume to heſitate at doing the ſame [E]. An argument well becoming one of that church, which exalts the bleſſed Virgin above

[C] Id. & Sigebert's Chronogr. made the ſame year.

[D] Theodoric à Niem in lib. de priviſ. & juribus imperf.

[E] Mainſerne in Clypeo naſcentis Fontebraldenſis Ordinis, Tom. III.

Chriſt;

Chriſt; but too groſs to be ſwallowed by ſuch as obſerve, that the Son was far from being governed by his mother in the character of Meſſiah. Another Popiſh writer expreſſes his wiſhes, that this poor German wench had not been brought upon the carpet, and would have adviſed leaving the matter where it was: for before that, ſays he, every one looked upon this hiſtory as true, without dreaming of any injury done thereby to the holy ſee, any more than is done to the Aſſyrians by their Semiramis, who governed the ſtate a long time in the dreſs of a man, and at length, as a woman, fell into the ſame diſaſter with Joan [F].

I believe it will not be denied, that theſe gentlemen have ſet the matter in the beſt light that it will admit of, conſidering that the ſtory was received and avowed as a truth for ſome centuries by that church; and indeed the apology might be allowed as ſufficient, did not that church claim to be infallible: it was that claim, which firſt brought the truth of Joan's ſtory into queſtion. The Proteſtants alledged it as a clear proof againſt the claim; ſince it could not be denied that, in this inſtance, the church was deceived and impoſed on by a woman in diſguiſe. This put the Romans upon ſearching more narrowly than before into the affair; and the reſult of that enquiry was, firſt a doubt, and next an improbability, of Joan's real exiſtence. This led to a further enquiry into the origin of it; whence it appeared, that there were no footſteps of its being known in the church for 200 years after it was ſaid to have happened [G]. *Æneas* Sylvius, who was Pope in the 15th century, under the name of Pius II. was the firſt who called it in queſtion; and he touched it but ſlightly, and as it were with fear; obſerving, that in the election of that woman there was no error in a matter of faith, but only an ignorance as to a matter of fact: and alſo, that the ſtory was not certain. Yet this very Sylvius ſuffered Joan's name to be placed among thoſe of the other Popes in the regiſter of Siena, and tranſcribed the ſtory in his hiſtorical work printed at Nuremburg in 1493. The example of Sylvius emboldened others to ſearch more freely into the matter, who, finding it to have no good foundation, thought proper to give it up.

But this did not ſilence the Proteſtants. On the contrary, they thought themſelves the more obliged to labour in ſup-

[F] Letter de Paſquier Turnebius, l. 12. and Florimond de Remond in antipapeſſ. c. 1. n. 2.

[G] Marianus is the firſt who mentions it, and he lived 200 years after. Blondel's Eclairciſſim. de la queſtion: Si une femme à eſté aſſiſe au ſiege papal, p. 17.

port of it, as an indelible blot and reproach upon their adverſaries; and, to aggravate the matter, ſeveral circumſtances were mentioned with the view of expoſing the credulity and weakneſs of that church, which, it was maintained, had authorized them. In this ſpirit it was obſerved, not only that Joan, being inſtalled in her office, admitted others into orders, after the manner of other Popes; made prieſts and deacons, ordained biſhops and abbots, ſung maſs, conſecrated churches and altars, adminiſtered the ſacraments, preſented her feet to be kiſſed, and performed all other actions which the Popes of Rome are wont to do: but, that whilſt ſhe was thus in poſſeſſion of that high dignity, ſhe was got with child by a certain cardinal, a chaplain of hers, who knew very well of what ſex ſhe was; that ſhe was delivered and died as before related; that, on account of ſuch ſin, and becauſe ſhe was thus delivered in public, ſhe was deprived of all the honours which are uſed to be paid to the Popes, and buried without any pontifical pomp; and, that the ſearching-chair, now no longer in uſe, had been laid aſide, becauſe the Popes, while they are cardinals, and before they are raiſed to the papal dignity, beget ſo many baſtards as render their virility unqueſtionable, ſo that there is no longer any occaſion for ſo holy a ceremony.

To conclude this ſtory: Pope Joan, in the church of Rome, is well matched by that of the Nag's-head conſecration of archbiſhop Parker, at the Reformation in England; and the diſputes thereupon between the two churches is beſt made up by a compoſition, in which each ſide acknowledges the falſehood of the charge imputed to the other.

JOBERT (LEWIS), a pious and learned Jeſuit, was a native of Paris, where he was born in 1647. He taught humanity learning in his own order, and diſtinguiſhed himſelf as a preacher. He died at Paris in 1719, at the age of 72. We have ſeveral tracts of piety of his writing, beſides a piece intituled, "La Science des Medailles," in good eſteem; of which the beſt edition is that of Paris, in 1739, 2 vols. 12mo.

JODELLE (STEPHEN), lord of Limodin, was born, in 1532, at Paris, and ſo much diſtinguiſhed himſelf by his talents for poetry, as to be one of the Pleiades [A], invented by Ronſard; and he is ſaid to be the firſt of all the French,

[A] That is, ſeven principal French poets, according to the number of the ſtars in that conſtellation.

who

who wrote comedies and tragedies in his own tongue in the ancient form. However that be, we are aſſured that he was much reſpected by his brother poets, who, upon the ſucceſs of one of his plays on the ſtage, made an entertainment, in which they conſecrated a goat to him. This frolic was much cenſured by the clergy, as an act of heatheniſm; but the farce was only this: Jodelle having cauſed his tragedy of Cleopatra to be acted before the king, it met with ſo great applauſe, that, ſome days after, the whole band of poets, Ronſard at their head, meeting to divert themſelves, and make merry at Shrovetide, they all made ſome verſes in imitation of the ancient Bacchanals: and one of theſe days chaneing to meet with a great goat in the ſtreets, becauſe this animal uſed to be offered to Bacchus, they reſolved to complete the frolic in imitation of that ſacrifice. Accordingly, they preſented the goat, in a pleaſant way, to Jodelle, in reward for his tragedy. Beſides poetry, he had other accompliſhments. He was an orator; well ſkilled in architecture, ſculpture, and painting; and a good maſter of the ſword, which he always wore, having a right to it as a gentleman. In his younger years he embraced the Reformed religion, and lived at Geneva, where he wrote one night, extempore, (for this was a wonderful talent with him) 100 Latin verſes, in which he deſcribed the maſs, with proper ſarcaſms. But it ſhould ſeem that he was but indifferently paid for his poems there: for all on a ſudden he returned to Paris, and to that maſs which he had ſo much cried down in his Latin verſes. Hence the Huguenots probably called him an impious man, and even an Atheiſt; epithets that muſt unavoidably be fixed upon him by the 30 ſonnets, which he made immediately after the maſſacre on St. Bartholomew's day, in order to charge the miniſters with being the cauſe of the executions, murders, and wars, which had raged in France ſince the beginning of the Reformation, and were occaſioned by it. He is ſaid to have received for theſe ſonnets a large ſum of money [B]. He died in 1573, aged 41; and, in 1574, his friends publiſhed a volume of his works, which contain elogies, odes, ſonnets, ſongs, inſcriptions, canticles. He alſo wrote a poem againſt prepoſterous venery, or the ſin of ſodomy.

[B] *Memoirs de l'eſtat de France, Tom. I.*

JOHN of Saliſbury, an Engliſhman, biſhop of Chartres, and one of the moſt learned perſons in the 12th century.

In his youth he lived with Peter de Celles, abbot of St. Rheims, as his clerk; but leaving the abbot after ſome time, he went to finiſh his ſtudies at Paris, where he was ſupported by the liberality of Theobald IV. ſurnamed the Grand, count of Champagne in France. In this univerſity he took his doctor's degree, and afterwards went to Rome to make his devoirs to Pope Adrian his countryman, who received him very graciouſly, and ſhewed him ſeveral marks of friendſhip. From Rome he returned to Paris, where he ſet up a ſchool; and, among others, had the honour of having the learned Peter de Blois for his ſcholar. After ſome time, he took a voyage to England, where he was entertained by Theobald, archbiſhop of Canterbury; and, after the death of that prelate, lived with Thomas à Becket, his ſucceſſor, whoſe companion he was till the death of the latter. In 1177, he was choſen biſhop of Chartres by the clergy of that dioceſe. This promotion was obtained by the recommendation of Lewis the Young, king of France, and the ſolicitation of his friend William of Champagne, ſon of Theobald IV. who had been tranſlated from that ſee to the metropolitan chair of Sens. However, theſe friends were probably procured by his patron Thomas à Becket, to whoſe merits he always aſcribed his election [A]. He governed this church with admirable prudence; and, having aſſiſted at the council of Lateran in 1179, died two years after. He wrote ſeveral books, which are loſt. The only things we have remaining of his, are his "Life of St. Thomas of "Canterbury;" "A Collection of Letters;" and his "Polycraticon," or "De nugis Curialium & veſtigiis philoſophorum, Libri octo, &c."

[A] This he expreſſed by an inſcription upon the greateſt part of his letters, in theſe terms: "Joannes, divina miſeratione, & meritis S. Thomæ martyris, Carnotenſis eccleſiæ "miniſter humilis, &c."

JOHNSON (SAMUEL), an Engliſh divine of remarkable learning and ſteadineſs in ſuffering for the principles of the Revolution in 1688. He had his birth, 1649, in Warwickſhire; and, being put to Paul's ſchool in London, plied his book with ſuch ſucceſs and reputation, that as ſoon as he was fit for the univerſity, he was made library-keeper of it. In this ſtation he ſtudied the Oriental languages, and made a great progreſs therein. He was of Trinity-college, Cambridge, but left the univerſity without taking a degree. He entered into orders, and was preſented by a friend, in 1669-70, to the rectory of Corringham in Eſſex. This living, which

was worth no more than 80l. a year, happened to be the only church preferment he ever had: and, as the air of the place did not agree with him, he placed a curate upon the ſpot, and ſettled himſelf at London: a ſituation ſo much more agreeable to him, as he had a ſtrong bent to politics, and had even made ſome progreſs in that ſtudy, before he was preſented to this living.

The times were turbulent: the duke of York declaring himſelf a Papiſt, his ſucceſſion to the crown began to be warmly oppoſed; and this brought the doctrine of indefeaſible hereditary right into diſpute, which was ſtrongly diſreliſhed by Johnſon, who was naturally of no ſubmiſſive temper [A]. This inclination was early obſerved by his patron, who warned him againſt the danger of it to one of his profeſſion; and adviſed him, if he would turn his thoughts to that ſubject, to read Bracton and Forteſcue "de laudibus "legum Angliæ," &c. [B] that ſo he might be acquainted with the old Engliſh conſtitution; but by no means to make politics the ſubject of his ſermons, for that matters of faith and practice were more ſuitable entertainments from the pulpit. Johnſon, it is ſaid, religiouſly obſerved this advice; and though, by applying himſelf to the ſtudy of thoſe books recommended to him, he became as well verſed in the Engliſh conſtitution as any man, yet he made a proper uſe of this knowledge, and never meddled with politics in the pulpit.

However, this did not reſtrain him from making uſe of that place to expoſe the abſurdity and miſchief of the Popiſh religion, which was then too much encouraged, and would

[A] Of this truth we cannot have a ſtronger evidence, than from himſelf. In a piece printed 1680, ſpeaking of Bp. Burnet's Paſtoral Letter, publiſhed a little before, in order to place king William's right to the crown upon conqueſt, he expreſſes himſelf thus: "I "will preſently join iſſue with this con-"quering biſhop, for I have not been "afraid of a conqueror theſe 18 years; "for long ſince I uſed to walk by the "New-Exchange-gate, where ſtood an "overgrown porter with his gown and "ſtaff, giving him a reſemblance of "authority, whoſe buſineſs it was to "regulate the coachmen before the "entrance; and would make nothing "of lifting a coachman off his box, "and beating him, and throwing him "into his box again. I have ſeveral "times looked up at this tall maſtering "fellow, and put the caſe: Suppoſe "this conqueror ſhould take me up "under his arm, like a gizzard, and "run away with me; am I his ſub-"ject? No, thought I, I am my "own, and not his: and, having thus "invaded me, if I could not otherwiſe "reſcue myſelf from him, I would "ſmite him under the fifth rib. The "application is eaſy." Tract concerning king James's abrogation. In our author's works, p. 207. 268.

[B] That he followed this advice, appears every where throughout his political works, particularly in his "Ka-"lends of May, &c."

unavoidably be eſtabliſhed, if the next heir to the crown was not ſet aſide [c]. This point he laboured inceſſantly in his private converſation, and became ſo good a maſter of the arguments for it, that the anti-courtiers, finding him a fit perſon for their purpoſe, gave him ſuitable encouragement to proceed. The earl of Eſſex admitted him into his company; and lord William Ruſſel, reſpecting his parts and probity, made him his domeſtic chaplain. This preferment ſet him in a conſpicuous point of view; and, in 1679, he was appointed to preach before the mayor and aldermen at Guild-hall-chapel, on Palm-Sunday. He took that opportunity of preaching againſt Popery; and from this time, he tells us himſelf, "he threw away his liberty with both hands, and "with his eyes open, for his country's ſervice [d]." In ſhort, he began to be looked on by his party, as their immoveable bulwark; and to make good that character, while the bill of excluſion was carried on by his patron, at the head of his party, in the houſe of commons, his chaplain, to promote the ſame cauſe, engaged the eccleſiaſtical champion of paſſive obedience, Dr. Hickes [e], in a book intituled, "Julian the Apoſtate, &c." publiſhed in 1682. This piece being written to expoſe the doctrine, then generally received, of paſſive obedience, was anſwered by Dr. Hickes, in a piece intituled "Jovian, &c." [f]: to which our author drew up a reply, under the title of "Julian's Arts to undermine and "extirpate Chriſtianity, &c." This piece was printed and entered at Stationers-hall, 1683, in order to be publiſhed; but, ſeeing his patron lord Ruſſel ſeized and impriſoned, he thought proper to check his zeal, and take the advice of his friends in ſuppreſſing it.

However, the court having information of it, he was ſummoned, about two months after lord Ruſſel was beheaded, to appear before the king and council, where the lord-keeper

[c] All his ſermons are upon plain and practical ſubjects, but one; wherein, though no mention is expreſsly made of the miſchief of Popery to the ſtate, yet is expreſsly declared his deſign to ſtir up the clergy againſt the common enemy, and to prevent Popery from returning again in our days. Accordingly it was placed by him at the head of his pieces intituled, "His Second "Five Years Struggle againſt Popery "and Tyranny."

[d] Abregation of king James, &c. p. 265.

[e] The doctor's piece was a Sermon preached before the lord mayor in 1681, and publiſhed 1682.

[f] The doctor charged Johnſon with being aſſiſted by Mr. Hunt, who publiſhed an argument for the biſhops right to judge in capital caſes in parliament, &c. The charge is not denied by our author, who, on the contrary, expreſsly acknowledges his connection with Mr. Hunt: whence it may be inferred that, how warm a whig ſoever Johnſon was, in regard to the ſtate, yet he was in reality a church-tory.

North

North examined him upon theſe points: 1. "Whether he "was the author of a book called 'Julian's Arts and Me- "thods to undermine and extirpate Chriſtianity?" To which, having anſwered in the affirmative, he was aſked "why, after "the book had been ſo long entered at Stationers-hall, it "was not publiſhed?" To which he replied, "That the "nation was in too great a ferment to have the matter fur- "ther debated at that time." Upon this he was command- ed to produce one of thoſe books to the council, being told that it ſhould be publiſhed if they approved it; but he an- ſwered, "he had ſuppreſſed them himſelf, ſo that they were "now his own private thoughts, for which he was not ac- "countable to any power upon earth." The council then diſmiſſed him; but he was ſent for twice afterwards, and the ſame things preſſed upon him, to which returning the ſame anſwers, they ſent him priſoner to the Gatehouſe. His war- rant of commitment was dated Aug. 3, 1683; and ſigned by Sir Leoline Jenkins, one of the privy-council, and prin- cipal ſecretary of ſtate [G]. He was bailed out of priſon by two friends, and the court uſed all poſſible means to diſcover the book; but, being diſappointed in the ſearch, recourſe was had to promiſes, and a conſiderable ſum, beſides the fa- vour of the court, was offered for one of the copies, to the perſon in whoſe hands they were ſuppoſed to be. This was refuſed: ſo that, neither threats nor promiſes prevailing, the court was obliged to drop the proſecution upon that book, and an information againſt our author was lodged in the king's-bench, for writing "Julian the Apoſtate, &c." The proſecution was begun and carried on by the intereſt of the duke of York. The Papiſts about that prince, knowing there was no ſuch effectual way to ruin Proteſtants, as to ſow diviſions among them, reſolved to ſplit them with a wedge of their own timber. To this end, they run down the old queen Elizabeth Proteſtants, who began then to grow out of faſhion, and thoſe of the Laudean ſtamp were the only men in vogue. One of that ſort, who wore the church's livery, was pitched upon to cull thoſe paſſages out of Johnſon's book, upon which the information againſt him was to be founded; and the firſt citation was thus: "And therefore, "I much wonder, at thoſe men who trouble the nation, at "this time of day, with the unſeaſonable preſcription of

[G] This warrant is a blot in that ſecretary's eſcutcheon, which is pru- dently buried in ſilence by the writer of his life as undefaceable. See the "Life "of Sir Leoline Jenkins," prefixed to his works in 2 vol. folio, by W. Wynne, Eſq.

"prayers

" prayers and tears, and the paſſive obedience of the The-
" bean legion, and ſuch-like laſt remedies, which are pro-
" per only at ſuch a time as the laws of our country are
" armed againſt our religion." It may indeed ſeem ſtrange, that ſo innocent a ſentence as this ſhould have been ſet in the front of his accuſation, by a church of England divine: but ſince the Popiſh prieſts had, doubtleſs, a great hand in the management of it, we are not to wonder, that, how innocent ſoever in itſelf, it was transformed into guilt unpardonable: for nothing is more ſhocking to the ſpirit and intereſt of Popery, than that people ſhould claim any right to a religion ſettled by the laws of the land; it being a fundamental maxim of that church, that all laws, made to ſupport a religion or intereſt contrary to that of Rome, are void in themſelves.

When Mr. Johnſon was brought to trial, he employed Mr. Wallop [H] as his counſel, who urged for his client, that he had offended againſt no law of the land; that the book, taken together, was innocent; but that any treatiſe might be made criminal, if dealt with as thoſe who drew up the information had dealt with this. The judges had orders to proceed in the cauſe, and the chief juſtice Jeffries upbraided Johnſon for meddling with what did not belong to him; and ſcoffingly told him, that he would give him a text, which was, " Let every man ſtudy to be quiet, and
" mind his own buſineſs:" to which Johnſon replied, that he did mind his buſineſs as an Engliſhman, when he wrote that book. In ſhort, he was condemned in a fine of 500 marks, and to be committed priſoner to the king's-bench till he ſhould pay it. Here he lay in very neceſſitous circumſtances, it being reckoned criminal to viſit or ſhew him any kindneſs; ſo that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithſtanding which, when his mother, whom he had maintained for many years, ſent to him for ſubſiſtence, ſuch was his filial affection, that though he knew not how to ſupply his own wants, and thoſe of his wife and children, and was told on this occaſion, that " charity be-
" gins at home," he ſent her 40 ſhillings, though he had but 50 in the world, ſaying, he would do his duty, and truſt providence for his own ſupply. The event ſhewed, that his

[H] He always retained a grateful ſenſe of this gentleman's kindneſs; and made it one of his complaints againſt the government, after the Revolution, that counſellor Wallop was not made a judge. Preface to his " Five
" Years Struggle," publiſhed in 1689.

hopes

hopes were not vain; for the next morning he received 10l. by an unknown hand, which he knew in the ſequel to be ſent from Dr. Fowler, afterwards biſhop of Glouceſter. However, by the aſſiſtance of two friends, who gave a bond of 1000l. and himſelf another, he had preſently obtained the rules; and, when the duke of Monmouth landed in England, great numbers of ſuſpected perſons being ſent to priſon on that occaſion, brought our author good company, which was ſome relief; but his greateſt relief was ſupplied by Mr. Hampden, who was his fellow-priſoner for two years [1].

Being at liberty, he was enabled to run into ſtill further troubles, by printing ſome pieces againſt Popery in 1685, and to diſperſe ſeveral of them about the country at his own expence. Theſe being anſwered in three Obſervators by Sir Roger L'Eſtrange, who alſo, diſcovering the printer, ſeized all the copies that were in his hands, our author took care to have every where poſted up a paper; containing "A Par-"cel of wry Reaſons and wrong Inferences, but right Ob-"ſervator." Upon the encampment of the army the following year, 1686, on Hounſlow-heath, he drew up, "An "humble and hearty Addreſs to all the Proteſtants in the "preſent Army, &c." He had diſperſed about 1000 copies of this paper, when the reſt of the impreſſion was ſeized, and himſelf committed to cloſe cuſtody, in order to a ſecond trial at the king's-bench; where he was condemned to ſtand in the pillory in Palace-yard Weſtminſter, Charing-croſs, and the Old Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the prieſthood. This laſt ought to have been done, according to the canons, by his own dioceſan, the biſhop of London, Dr. Compton; but that prelate being then under ſuſpenſion himſelf, becauſe he would not obey the king's order to ſuſpend Dr. Sharp, afterwards archbiſhop of York, for preaching againſt Popery in his own pariſh church of St. Giles's in the Fields; Dr. Crew, bp. of Durham, Dr. Sprat, bp. of Rocheſter, and Dr. White, bp. of Peterborough, who were then commiſſioners for the dioceſe of London, were appointed to degrade Mr. Johnſon. This they performed in the Chapter-houſe of St. Paul's, where Dr. Sherlock, and other clergymen, attended; but Dr. Stillingfleet, then dean of St. Paul's, refuſed to be preſent. Johnſon's behaviour on this occaſion was obſerved to be ſo

[1] Grandſon to the great patriot Hampden.

becoming

becoming that character which his enemies would have him deprived of, that it melted ſome of their hearts, and forced them to acknowledge, that there was ſomething very valuable in him. Among other things which he ſaid to the divines then preſent, he told them, in the moſt pathetic manner, "It could not but grieve him to think, that, ſince all he "had wrote was deſigned to keep their gowns on their backs, "they ſhould be made the unhappy inſtruments to pull off "his: and he begged them to conſider, whether they were "not making rods for themſelves." When they came to the formality of putting a Bible in his hand and taking it from him again, he was much affected, and parted from it with difficulty, kiſſing it, and ſaying, with tears, "That they "could not, however, deprive him of the uſe and benefit of "that ſacred depoſitum." It happened, that they were guilty of an omiſſion, in not ſtripping him of his caſſock; which, as ſlight a circumſtance as it may ſeem, rendered his degradation imperfect, and afterwards ſaved him his living [K].

A Popiſh prieſt made an offer for 200l. to get the whipping part of the ſentence remitted: the money was lodged, by one of Johnſon's friends, in a third hand, for the prieſt, if he performed what he undertook. The man uſed his endeavours, but to no purpoſe; the king was deaf to all entreaties: the anſwer was, "That ſince Mr. Johnſon had the "ſpirit of martyrdom, it was fit he ſhould ſuffer." Accordingly, Dec. 1, 1686, the ſentence was rigorouſly put in execution; which yet he bore with great firmneſs, and went through even with alacrity. He obſerved afterwards, to an intimate friend, that this text of Scripture, which came ſuddenly into his mind, "He endured the croſs and "deſpiſed the ſhame," ſo much animated and ſupported him in his bitter journey, that, had he not thought it would have looked like vain-glory, he could have ſung a pſalm, while the executioner was doing his office, with as much compoſure and chearfulneſs as ever he had done in the church; though at the ſame time he had a quick ſenſe of every ſtripe which was given him, to the number of 317, with a whip of nine cords knotted. This was the more remarkable in him, becauſe he had not the leaſt tincture of enthuſiaſm [L].

[K] He came with it on to the pillory, where Mr. Rouſe, the under-ſheriff, tore it off, and put a frize coat upon him. Report of the committee in 1689.

[L] Excepting this, he ſeems to have been caſt in much ſuch a mould as John Lilburn; to whom he bore a great reſemblance, both in the natural hardineſs of his temper, and in the quarrelſomeneſs of it too.

The

The truth is, he was endued with a natural hardineſs of temper to a great degree; and this being inſpirited by an eager deſire, as he ſays, to ſuffer for the cauſe he had eſpouſed, was, undoubtedly, the ground-work of his Chriſtian-like behaviour, which rivalled that of any of the primitive martyrs. After the execution of this ſentence, the king gave away his living; and the clerk who had the grant of it, made application to the three biſhops above-mentioned for inſtitution: but they, being ſenſible of his imperfect degradation, told him he ſhould have it, if he could get two common lawyers and two civilians to give it under their hands, that Mr. Johnſon was legally degraded, and thereby deprived. The clerk brought them the hand of one inconſiderable common lawyer, that the deprivation and degradation were both good; but the civilian to whom he applied was more modeſt, and only ſigned a paper with his opinion, that, if Mr. Johnſon was legally degraded, he was *ipſo facto* deprived. But, this not proving ſatisfactory to the three biſhops, the clerk was obliged to give them a bond of 500l. to indemnify them, before they would grant him inſtitution. Having received it, he went to Corringham for induction; but Mr. Johnſon's pariſhioners oppoſed him, ſo that he could never get entrance, but was obliged to return, *re infecta*. Thus he kept his living, and with it, his reſolution alſo to oppoſe the meaſures of the court; inſomuch, that, before he was out of the ſurgeons hands, he reprinted 3000 copies of his "Com-"pariſon between Popery and Paganiſm." Theſe, however, were not then publiſhed; but not long after, about the time of the general toleration, he publiſhed, "The "Trial and Examination of a late Libel, &c." which was followed by others every year till the Revolution. The parliament, afterwards, taking his caſe into conſideration, reſolved, June 11, 1689, that the judgement againſt him in the king's-bench, upon an information for a miſdemeanor, was cruel and illegal; and a committee was at the ſame time appointed to bring in a bill for reverſing that judgement. Being alſo ordered to enquire how Mr. Johnſon came to be degraded, and by what authority it was done, Mr. Chriſty, the chairman, ſome days after reported his caſe, by which it appears, that a libel was then exhibited againſt him, charging him with great miſdemeanors, though none were ſpecified or proved; that he demanded a copy of the libel, and an advocate, both which were denied: that he proteſted againſt the proceedings, as contrary to law and the 132d canon, not being done by his own dioceſan, but his

his proteſtation was refuſed, as was alſo his appeal to the king in chancery; and that Mrs. Johnſon had alſo an information exhibited againſt her, for the like matter as that againſt her huſband. The committee came to the following reſolutions, which were all agreed to by the houſe, "That "the judgement againſt Mr. Johnſon was illegal and cruel: "that the eccleſiaſtical commiſſion was illegal, and, conſe- "quently, the ſuſpenſion of the biſhop of London, and the "authority committed to three biſhops, null and illegal: "that Mr. Johnſon's not being degraded by his own dio- "ceſan, if he had deſerved it, was illegal: that a bill be "brought in, to reverſe the judgement, and to declare all "the proceedings before the three biſhops null and illegal: "and that an addreſs be made to his majeſty, to recommend "Mr. Johnſon to ſome eccleſiaſtical preferment, ſuitable to "his ſervices and ſufferings." The houſe preſented two addreſſes to the king, in behalf of Mr. Johnſon: and, accordingly, the deanery of Durham was offered him, which however he refuſed, as an unequal reward for his ſervices.

The truth is, our author's chief enemy was himſelf; his diſappointment, in his expectations of preferment, was the effect of his own temper and conduct. For, with very good abilities, conſiderable learning, and great clearneſs, ſtrength, and vivacity of ſentiment and expreſſion, of which his writings are a ſufficient evidence, and with a firmneſs of mind capable of ſupporting the ſevereſt trials, for any cauſe the importance of which he was convinced of; he was paſſionate, impatient of contradiction, ſelf-opinionated, haughty, apt to over-rate his own ſervices, and undervalue thoſe of others, whoſe advancement above himſelf was an inſupportable mortification to him. The roughneſs of his temper, and turbulency of his genius, rendered him alſo unfit for the higher ſtations of the church, of which he was immoderately ambitious; as well as his freedom in delivering his ſentiments upon all ſubjects and perſons, without management or decorum, a liberty which he often expreſſed, even in the court itſelf, where he ſaid, that, upon the principle of kings being accountable only to God, the rump parliament had done right to ſend Charles I. to him [M]. Not being able to obtain his wiſh in a biſhopric, lady Ruſſel made uſe of the influence ſhe had with Dr. Tillotſon, to ſolicit a penſion for

[M] Birch's Life of Tillotſon.

him;

him [N]; whereupon king William granted him 300l. a year out of the poſt-office, for his own and his ſon's life, with 1000l. in money, and a place of 100l. a year for his ſon.

This reſtleſs and moſt impaſſioned man, for ſuch he certainly was, however well-meaning, had frequently been in danger of his life: once, particularly, after publiſhing his famous tract, intituled, "An Argument proving that the "Abrogation of King James, &c." which was levelled againſt all thoſe who complied with the Revolution upon any other principles than his own, in 1692, an attempt was actually made upon it. To that purpoſe, Nov. 27, ſeven aſſaſſins broke into his houſe, in Bond-ſtreet, very early in the morning; and five of them, with a lanthorn, got into his chamber, where he, with his wife and young ſon, were in bed. Mr. Johnſon was faſt aſleep, but his wife, being awaked by their opening the door, cried out, thieves; and endeavoured to wake her huſband: the villains, in the mean time, threw open the curtains, three of them placed themſelves on that ſide of the bed where he lay, with drawn ſwords and clubs, and two ſtood at the bed's feet, with piſtols. Mr. Johnſon ſtarted up; and, endeavouring to defend himſelf from their aſſaults, received a blow on the head, which knocked him down backwards. His wife cried out with great earneſtneſs, and begged them not to treat a ſick man with ſuch barbarity; upon which they pauſed a little, and one of the miſcreants called to Mr. Johnſon to hold up his face, which his wife begged him to do, thinking they only deſigned to gag him, and that they would rifle the houſe and be gone. Upon this he ſat upright; when one of the rogues cried, "Piſtol him for the book he wrote;" which diſcovered their deſign; for it was juſt after the publiſhing of the book laſt mentioned, concerning the abrogation of king James. Whilſt he ſat upright in his bed, one of them cut him with a ſword over the eye-brow, and the reſt preſented their piſtols at him; but, upon Mrs. Johnſon's paſſionate intreaties, they went off, without doing him further miſchief, or rifling the houſe. A ſurgeon was immediately ſent for, who found two wounds in his head, and his body

[N] Tillotſon laboured the matter very heartily, though our author kept abuſing him and reviling him all the time: he had alſo before treated the doctor in the moſt inſolent manner, while he was in priſon, where Tillotſon ſent him 30l. which, though his neceſſities obliged him to accept, yet he did it with an air of the utmoſt contempt. Birch's Life of Tillotſon, p. 201.

much

much bruiſed. However, with due care he recovered; and, though his health was much impaired and broken by this and other troubles, yet he handled his pen with the ſame unbroken ſpirit as before. He died in May 1703.

In 1710, all his treatiſes were collected, and publiſhed in one folio volume: to which were prefixed, ſome memorials of his life. The ſecond edition came out in 1713, fol.

JOHNSON (JOHN), a learned divine among the Nonjurors, was born, 1662, at Frindſbury near Rocheſter, of which place his father was vicar. After acquiring his claſſical literature at Canterbury-ſchool, he was ſent to Magdalen-college, Cambridge, in 1677; and, in 1682, removed to Benet or Corpus-Chriſti, of which he became fellow in 1685. In 1686, he received prieſts orders: and, the year after, was preſented by Abp. Sancroft to the vicarages of Baſton and Heron-hill near Canterbury. In this neighbourhood were two Popiſh families of good eſtates, which made him apprehenſive about his pariſhioners: but his fears were blown over by the Revolution, to which he was then a hearty well-wiſher. In 1694, he publiſhed, but without his name, "An Anſwer to Mr. Henry Wharton's Defence of "Pluralities;" with which queen Mary was ſaid to be exceedingly pleaſed. In 1697, Abp. Teniſon placed him at Margate; but, becauſe that benefice was ſmall, added the vicarage of Apuldre, on which he reſided altogether, giving up Margate in 1703.

About 1705, was printed the firſt volume of, what may be deemed his capital work, "The Clergyman's Vade-"Mecum:" large additions were made to it in 1707, and a ſecond volume was printed in 1709; both in 12mo. As a continuation of his work, he publiſhed, in 1720, "A "Collection of Eccleſiaſtical Laws, Canons, &c." 2 vols. 12mo.

The nation was now on fire with Sacheverell's affair, and our author, in particular, was ſo overheated with it, that he forſook not only his old principles, but all his old friends and acquaintance, to whom he would ſcarce be commonly civil. The Clergy, however, had an high opinion of his learning and abilities; and he was twice, in 1710 and 1713, choſen proctor in convocation for the dioceſe of Canterbury. The latter year, he publiſhed "The Unbloody Sacrifice and "Altar unveiled and ſupported;" in which treatiſe he paid a ſingular deference to the judgement of Dr. Hickes. From an attachment to this divine, he ſoon grew, not only to have a mean

a mean opinion of the articles and liturgy of the Church of England, but to entertain alſo unfavourable thoughts of the Proteſtant ſucceſſion, for which he had aforetime been ſo zealous. He even impeached the king's ſupremacy, by refuſing to read the cuſtomary prayers on the acceſſion of George I. which occaſioned him ſome trouble; and he was at laſt forced to ſubmit. However, his new principles ſeem to have made him, not only contumacious and ſelf-willed, but of a reſtleſs and unhappy ſpirit, for the remainder of his life. He died Dec. 15, 1725. He publiſhed ſeveral things, beſides what we have mentioned, of a ſmaller kind upon religious ſubjects.

In 1689, he married Margaret, the daughter of Thomas Jenkin, gent. of the iſle of Thanet, and half-ſiſter of Dr. Robert Jenkin, maſter of St. John's-college in Cambridge. He had ſome children; and, among them a ſon, who died in 1723, after having been fellow of the above college, and rector of Standiſh in Lancaſhire.

JOHNSON, alias JANSEN (CORNELIUS), an excellent Engliſh painter both in great and little; but he was particularly admired in portraits. He was a native of Amſterdam [A], where he reſided many years: but coming to England in the reign of James I. he drew ſeveral fine portraits of that monarch, and moſt of his court. He alſo lived in the time of Charles I. and was contemporary with Vandyck, whoſe greater fame ſoon eclipſed Janſen's merits; though it muſt be owned his pictures had more of neat finiſhing, ſmooth painting, and labour in drapery throughout the whole: but he wanted a true notion of Engliſh beauty, and that freedom of draught, which the other was maſter of. He died in London. Eſſay towards an Engliſh School of Painting.

[A] It has been a cuſtom to denominate painters, not from the country where they are born, but that where they flouriſhed.

JOHNSON (MARTIN), the famous ſeal-engraver, was alſo an extraordinary landſchape painter after nature. It is true, he was bred to engraving ſeals, but painted, in his way, equal to any body. He arrived at a great excellence in views, which he ſtudied with application, making a good choice of the delightful proſpects of England for his ſubjects; which he performed with much judgement, freedom, and warmth of colouring. Some of his pieces are now in the hands of the curious in England; though they are very ſcarce. He died in London, about the beginning of James II's reign. Ibid.

Biographia Dramatica.

JOHNSON (CHARLES), who was originally bred to the law, was a member of the Middle-Temple, being a great admirer of the Muſes, and finding in himſelf a ſtrong propenſity to dramatic writing, quitted the ſtudious labour of the one, for the more ſpirited amuſements of the other; and, by contracting an intimacy with Mr. Wilks, found means, through that gentleman's intereſt, to get his plays on the ſtage without much difficulty. Some of them met with very good ſucceſs, and, by being a conſtant frequenter of thoſe grand rendevouz of the wits of that time, Will's and Button's coffee-houſes, he, by a polite and inoffenſive behaviour, formed ſo extenſive an acquaintance and intimacy, as conſtantly enſured him great emoluments on his benefit-night; by which means, being a man of œconomy, he was enabled to ſubſiſt very genteelly. He at length married a young widow, with a tolerable fortune, on which he ſet up a tavern in Bow-ſtreet, Covent-garden, but quitted buſineſs at his wife's death, and lived privately on an eaſy competence which he had ſaved. What time he was born we know not, but he flouriſhed during the reigns of queen Anne, king George I. and part of George II. His firſt play was acted in 1702, and his lateſt is dated in 1733; but Cibber informs us that he did not die till about 1744. As a dramatic writer, he is far from deſerving to be placed amongſt the loweſt claſs: for though his plots are ſeldom original, yet he has given them ſo many additions of his own, and has clothed the deſigns of others in ſo pleaſing a dreſs, that a great ſhare of the merit they poſſeſs ought to be attributed to him.

Though we have obſerved before that he was a man of a very inoffenſive behaviour, yet he could not eſcape the ſatire of Pope, who, too ready to reſent even any ſuppoſed offence, has, on ſome trivial pique, immortalized him in the "Dunciad;" and in one of the notes to that poem has quoted from another piece, called "The Characters of the Times," the following account of our author: "Charles Johnſon, "famous for writing a play every year, and for being at "Button's every day. He had probably thriven better in "his vocation, had he been a ſmall matter leaner; he may "be juſtly called a martyr to obeſity, and be ſaid to have "fallen a victim to the rotundity of his parts." We do not repeat this quotation by any means with a view to reflect on Johnſon; but think on the contrary, that it ſhould rather turn to his honour, ſince that man's character muſt be extremely unexceptionable, on whom his enemies can fix no greater

greater imputation than the defects of his perſon; but rather to point out how low reſentment may ſometimes plunge even the moſt brilliant geniuſes, when it can lead them to encourage ſcurrility without wit, and mere perſonal reflection without even the ſhadow of humour. The dramatic pieces this author produced, 19 in all, are enumerated in the "Biographia Dramatica."

JOHNSON (MAURICE), an excellent antiquary, and founder of the Gentlemen's Society at Spalding, was deſcended from a family much diſtinguiſhed in the laſt century. William, his great uncle, was regiſtrar of the Eccleſiaſtical court at Bedford, and created a notary public by Abp. Juxton, 1661. Mr. Henry Johnſon, of the ſame family, had a handſome ſeat at Great Berkhamſtead, Herts; was bailiff of that honour under the prince of Wales as duke of Cornwall, and gamekeeper to ſeveral of the prince's royalties. At Berkhamſtead were half-length portraits of his grandfather old Henry Johnſon and his lady, and Sir Charles and lady Bickerſtaff, and their daughter, who was mother to Sir Henry Johnſon, and to Benjamin Johnſon, Eſq; [A] poet laureat to James I. Sir Henry is painted in a red velvet chair, with books about him, a fluted column at his right-hand, feſtoons of vines and grapes at his left, and a gold curtain drawn behind him, a half-length, by Frederick Zuccharo; eſteemed capital. The family of Johnſon were alſo allied to Sir Matthew Gamlin, to Sir John Oldfield, to the Wingfields of Tickencoat, to the Lynns of Southwick, and to many other families of note and conſideration in the neighbourhood. Mr. Johnſon born at Spalding, a member of the Inner-Temple, London, and ſteward of the ſoke or manor of Spalding, married early in life a daughter of Joſhua Ambler, Eſq; of Spalding. She was the granddaughter of Sir Anthony Oldfield, and lineally deſcended from Sir Thomas Greſham, the founder of Greſham-college and of the Royal Exchange, London. By this lady he had 26 children, of whom 16 ſat down together to his table. Of his ſons, the eldeſt, Maurice, was a lieutenant in the duke of Cumberland's regiment of foot-guards, and ſerved under his royal highneſs in 1746-7 in Flanders; from whence he, being a good draughts-man [B], ſent to his father and

History of the Spalding Society.

[A] See note A and C in his article in "Biographia Britannica." The poet ſpelt his name *Jonſon*, agreeable to the orthography of that age.

[B] Mr. Johnſon taught all his children to draw at the *ſame time that he taught them to write.* *Reliquiæ Gaſcoignæ*, p. 407.

to the ſociety, whereof he was a member, ſeveral drawings of coins of Roman antiquities. He was afterwards a colonel in the ſame regiment of foot-guards, and now reſides at Spalding [c], and has two ſons and three daughters. Walter, the ſecond ſon of the founder of the ſociety, was called to the degree of barriſter at law, and admitted F. A. S. 1749, and treaſurer of the ſociety at Spalding, where he practiſed in full buſineſs, and died 1779, leaving only one ſon Fairfax, now living at Spalding. The third, Martin, was in the navy, and died young. The fourth, John, was educated at St. John's-college, Cambridge [D], ordained deacon and curate of Ramſey in the county of Huntingdon, 1745 (of which church he then ſent an account to the ſociety), afterwards vicar of Moulton, which is in the gift of the family, miniſter of Spalding, and F. A. S. 1748, and preſident of the ſociety 1757, about which time he died. His fifth and youngeſt ſon, Henry-Euſtace, was a factor in the ſervice of the Eaſt-India company, and F. A. S. 1750, and died at the iſland of St. Helena. He had alſo ſix daughters, who lived to maturity, five of whom were married.

Mr. Johnſon in the latter part of his life was attacked with a vertiginous diſorder in his head, which frequently interrupted his ſtudies, and at laſt put a period to his life, Feb. 6, 1755. He acquired a general eſteem from the frankneſs and benevolence of his character, which diſplayed itſelf not leſs in ſocial life than in the communication of his literary reſearches. Strangers who applied to him for information, though without any introduction except what aroſe from a genuine thirſt for knowledge congenial with his own, failed not to experience the hoſpitality of his board. Whilſt their

[c] His eldeſt ſon Maurice, educated at St. John's-college, Cambridge, M. A. is miniſter of Spalding, and vicar of Moulton near Spalding. His youngeſt ſon Walter, is lieutenant in the third or prince of Wales's regiment of dragoon guards.

[D] When Mr. Johnſon brought him to be admitted at St. John's-college, Cambridge, in Oct. 1740, he was ſhewn the public library by Dr. Taylor their regiſtrar, and among the reſt the Paris Bible of 1476, in which the date had been artfully altered to 1464, without having occaſioned any doubt. Dr. Taylor wrote a letter about it to lord Oxford, ſtating and debating the date, and reſtoring the Colophon, which was raſed, its true date being 1475-6. Mr. Johnſon appriſed the Society of Antiquaries of it, and Mr. Ames, to whom he gave a copy, with his own, Mr. Bell's, and other MS. notes. See Clement, Biblioth. Curieuſe. Mr. Johnſon, who to the abilities of a ſcholar and antiquary joined the *coup d' œil vif & lumineux* of a man of buſineſs, immediately cried out, "A rank and palpable forgery!" and from that moment, neither Dr. Taylor, nor any one elſe, had the leaſt doubt. Since that time the two editions have lain together; and the late under librarian regularly told the ſtory to all viſitors. See the Origin of Printing, p. 106. 172. 275.

ſpirit

ſpirit of curioſity was feaſted by the liberal converſation of the man of letters, their ſocial powers were at the ſame time gratified by the hoſpitable frankneſs of the benevolent Engliſhman. The following elogium on him by Dr. Stukeley, is tranſcribed from the original in the "Minutes of the "Society of Antiquaries:"—"Maurice Johnſon, Eſq; of "Spalding in Lincolnſhire, counſellor at law, a fluent ora-"tor, and of eminence in his profeſſion; one of the laſt of "the founders of the Society of Antiquaries 1717, except "Br. Willis and W. Stukeley; founder of the Literary "Society at Spalding, Nov. 3, 1712, which, by his unwea-"ried endeavours, intereſt and applications in every kind, "infinite labours in writing, collecting, methodizing, has "now [1755] ſubſiſted 40 years in great reputation, and "excited a great ſpirit of learning and curioſity in South "Holland. They have a public library; and all conve-"niences for their weekly meeting. Mr. Johnſon was a "great lover of gardening, and had a fine collection of "plants, and an excellent cabinet of medals. He collected "large memoirs for the 'Hiſtory of Carauſius,' all which "with his coins of that prince he ſent to me, particularly a "braſs one which he ſuppoſed his ſon, reſembling thoſe of "young Tetricus. A good radiated CAES SPFA. Rev. a "woman holds a cornucopia, reſting her right hand on a "pillar or rudder LOCIS or CISLO. In general the antiqui-"ties of the great mitred priory of Spalding, and of this "part of Lincolnſhire, are for ever obliged to the care and "diligence of Maurice Johnſon, who has reſcued them "from oblivion."

An accurate account of his many learned communications to the Society of Antiquaries of London, as well as of thoſe which he made to the Society he founded at Spalding, may be ſeen in the curious work which furniſhes this article.

JOHNSTON (ARTHUR), was born at Caſkieben, near Aberdeen, the ſeat of his anceſtors, and probably was educated at Aberdeen, as he was afterwards advanced to the higheſt dignity in that univerſity. The ſtudy he chiefly applied himſelf to, was that of phyſic; and to improve himſelf in that ſcience, he travelled into foreign parts. He was twice at Rome, but the chief place of his reſidence was Padua, in which univerſity the degree of M. D. was conferred on him in 1610, as appears by a MS. copy of verſes in the advocate's library in Edinburgh. After leaving Padua, he travelled through the reſt of Italy, and over [illegible] many, Anecdotes of Bowyer, by Nichols, p. 15

many, Denmark, England, and Holland, and other countries, and at laſt ſettled in France; where he met with great applauſe as a Latin poet. He lived there 20 years, and by two wives had 13 children. At laſt, after 24 years abſence, he returned into Scotland in 1632. It appears by the Council Books at Edinburgh, that the doctor had a ſuit at law before that court about that time. In the year following, it is very well known that Charles I. went into Scotland, and made biſhop Laud, then with him, a member of that council, and by this accident, it is probable, that acquaintance began between the doctor and that prelate, which produced his "Pſalmorum Davidis Paraphraſum Poëtica;" for we find that, in the ſame year, the doctor printed a ſpecimen of his Pſalms at London, and dedicated them to his lordſhip, which is as plain a proof almoſt as can be deſired that the biſhop prevailed upon Dr. Johnſton to remove to London from Scotland, and then ſet him upon this work; neither can it be doubted but, after he had ſeen this ſample, he alſo engaged him to perfect the whole, which took him up four years; for the firſt edition of all the Pſalms was publiſhed at Aberdeen in 1637, and at London the ſame year. In 1641, Dr. Johnſton being at Oxford, on a viſit to one of his daughters, who was married to a divine of the church of England in that place, was ſeized with a violent diarrhœa, of which he died in a few days, in the 54th year of his age, not without having ſeen the beginning of thoſe troubles that proved ſo fatal to his patron. He was buried in the place where he died, which gave occaſion to the following lines of his learned friend Wedderburn in his "Suſpiria" on the doctor's death:

"Scotia mœſta, dolo, tanti viduata ſepulchro
"Vatis; is Angligenis contigit altus honos."

In what year Dr. Johnſton was made phyſician to the king, does not appear; it is moſt likely that the archbiſhop procured him that honour at his coming into England in 1633, at which time he tranſlated Solomon's Song into Latin elegiac verſe, and dedicated it to his majeſty. His Pſalms were reprinted at Middleburg, 1642; London, 1657; Cambridge, . . . .; Amſterdam, 1706; Edinburgh, by William Lauder, 1739; and laſt on the plan of the Delphin claſſics, at London, 1741, 8vo, at the expence of auditor Benſon, who dedicated them to his late majeſty, and prefixed to this edition memoirs of Dr. Johnſton, with the teſtimonies of various learned perſons. A laboured compariſon between the

the two tranſlations of Buchanan and Johnſton was printed the ſame year in Engliſh, in 8vo, intituled, "A Prefatory "Diſcourſe to Dr. Johnſton's Pſalms, &c." and "A Con- "cluſion to it." His tranſlations of the "Te Deum, Creed, "Decalogue, &c." were ſubjoined to the Pſalms. His other poetical works are his Epigrams, his Parerga, and his "Muſæ Anglicæ," or commendatory Verſes upon perſons of rank in church and ſtate at that time.

JOINVILLE (JOHN SIRE DE), an eminent French ſtateſman, who flouriſhed about 1260, was deſcended from one of the nobleſt and moſt ancient families of Champagne. He was ſeneſchal, or high-ſteward, of Champagne, and one of the principal lords of the court of Lewis IX. whom he attended in all his military expeditions; and was greatly beloved and eſteemed for his valour, his wit, and the frankneſs of his manners. That monarch placed ſo much confidence in him, that all matters of juſtice, in the palace, were referred to his deciſion; and his majeſty undertook nothing of importance without conſulting him. He died about 1318, and merits a place in theſe memoirs by being the author of "The Hiſtory of St. Lewis," in French, which he compoſed in 1305. It is a very curious and intereſting piece. The beſt edition is that of Du Cange, in 1668, folio, with learned remarks. However, on peruſing this edition, it is eaſily ſeen, that the language is not that of the Sire de Joinville, and has been altered. But as an authentic MS. of the original was found in 1748, the public will have the true text of this hiſtory, when that MS. is printed by the care of the king's library-keeper.

JOLY (CLAUDE), a French writer, was born at Paris in 1607; and obtained a canonry in the cathedral there in 1631. Diſcovering alſo a capacity for ſtate affairs, he was appointed to attend a plenipotentiary to Munſter; and, during the commotions at Paris, he took a journey to Rome. In 1671, he was made precentor of his church, and ſeveral times official. He lived to the great age of 93, without experiencing the uſual infirmities of it; when, going one morning to matins, he fell into a trench, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a very fine library to his church. He was the author of many works in both Latin and French, and as well upon civil as religious ſubjects. One of them in French, 1652, in 12mo, is intituled, "A

" Collection of true and important Maxims for the Educa-
" tion of a Prince, againſt the falſe and pernicious Politics
" of Cardinal Mazarine:" which, being reprinted in 1663, with two " Apologetical Letters," was burnt in 1665 by the hands of the common hangman. The ſame year however, 1665, he publiſhed a piece called " Codicile d'Or, or " The Golden Codicil," which is relative to the former; being a farther collection of maxims for the education of a prince, taken chiefly from Eraſmus, whoſe works he is ſaid to have read ſeven times over.

JOLY (GUY), known by his long and faithful attachment to the famous cardinal de Retz, whom he attended both in his proſperity and adverſity. He wrote " Memoirs of " his times," from 1648 to 1665, which, as Voltaire expreſſes it, " are to thoſe of the cardinal, what the ſervant is to the " maſter."

JONAS (ANAGRIMUS), a learned Icelander, who acquired a great reputation for aſtronomy and the ſciences. He was coadjutor to Gundebrand of Thorbac, biſhop of Holum in Iceland, who was alſo of that nation, a man of great learning and probity, had been a diſciple of Tycho Brahe, and underſtood aſtronomy very well. After his death, the ſee of Holum was offered by the king of Denmark to Anagrimus, who begged to be excuſed; deſiring to avoid the envy that might attend him in that high office, and to be at leiſure to proſecute his ſtudies. He choſe therefore to continue as he was, paſtor of the church of Melſtadt, and intendant of the neighbouring churches of the laſt-mentioned dioceſe. He died in 1640, at the age of 95, having entered into a ſecond marriage with a young girl about nine years before.

He wrote ſeveral books in honour of his country, againſt the calumnies of Bleſkenius and others, which are well eſteemed; the titles whereof are, " Idea veri magiſtratus; " Copenhagen, 1589," 8vo. " Brevis commentarius de " Iſlandia, ibid. 1593," 8vo. " Anatome Bleſkeniana [A]; " Holi in Iſeland, 1612," 8vo. and at Hamburgh, 1618, 4to; " Epiſtola pro patria defenſoria, ibid. 1618." " Ἀποτρίβη " calumniæ, ibid. 1622," 4to. " Crymogæa [B], ſeu re- " rum Iſlandicarum libri tres, ibid. 1630," 4to. " Speci-

Bayle, Moreri.

[A] This book is a refutation of one printed at Leyden in 1607, intituled, " Iſlandia, ſeu deſcriptio populorum & " memorabilium hujus inſulæ."

[B] This was written in 1603, and printed at Hamburg in 1609, with a map of Denmark, and, in 1710, without the map.

" men

"men Iſlandiæ hiſtoricum & magna ex parte chrorographi-"cum, Amſtelod. 1634," 4to. [c]. "Vita Gundebrandi "Thorlacii, Leyden, 1630," 4to.

[c] This piece is a vindication of our author's opinion, againſt the arguments of John Iſaacius Pontanus. Our Anagrimus maintained, that Iceland was not peopled till about the year 874, and therefore cannot be the ancient Thule.

JONAS (JUSTUS), a famous Proteſtant divine in Germany, was born at Northauſen in Thuringia, June 1493. He applied himſelf firſt to the law, but ſoon quitted it, devoted his whole attention to the theology of Luther, and became one of his moſt zealous diſciples. He had alſo an intimate friendſhip with Melancthon. In 1521, he was made principal of the college at Wirtenberg. We find his name in ſeveral aſſemblies of the clergy, and particularly that of Marpourg, together with his friend Melancthon. He had the cloſeſt connections with Luther, who died in his arms, ſeveral years before his own death, which happened in 1555.

We have a treatiſe of his in defence of the marriage of prieſts, and another upon private maſſes, beſides notes upon the Acts of the Apoſtles, &c. Sleidan, Chytræus, Reuſner, Melchior Adam, and other authors, mention him with applauſe.

JONES (INIGO), the celebrated Engliſh architect, was born about 1572, in the neighbourhood of St. Paul's, London; of which city his father, Mr. Ignatius [A] Jones, was a citizen, and by trade a clothworker. At a proper age, it is ſaid, he put his ſon apprentice to a joiner [B], a buſineſs that requires ſome ſkill in drawing; and in that reſpect ſuited well with our architect's inclination, which naturally led him to the art of deſigning. Genius concurred with inclination; he diſtinguiſhed himſelf early by the extraordinary progreſs he made in thoſe arts, and was particularly noticed for his ſkill in landſchape painting. Theſe talents recommended him to William earl of Pembroke, at whoſe expence he travelled over Italy, and the politer parts of Europe; ſaw, whatever ſtood recommended by its antiquity or value; and from theſe plans formed his own obſervations, which, upon his return home, he perfected by ſtudy.

[A] That is, Inigo in Spaniſh.

[B] This was frequently aſſerted by Sir Chriſtopher Wren, and it is countenanced by Mr. Webb's ſilence upon the firſt part of our author's education.

But

But before that, the improvements he made abroad gave ſuch an eclat to his reputation all over Europe, that Chriſtian IV. king of Denmark, ſent for him from Venice, which was the chief place of his reſidence, and made him his architect-general. He had been ſome time poſſeſſed of this honourable poſt, when that prince, whoſe ſiſter Anne had married James I. made a viſit to England in 1606; and our architect, being deſirous to return to his native country, took that opportunity of coming home in the train of his Daniſh majeſty. The magnificence of James's reign, in dreſs, buildings, &c. is the common theme of all the Engliſh hiſtorians: which laſt furniſhed Jones with an opportunity of exerciſing his talents, and the diſplay of thoſe talents proved an honour to his country. The queen appointed him her architect, preſently after his arrival; and he was ſoon taken, in the ſame character, into the ſervice of prince Henry, under whom he diſcharged his truſt with ſo much fidelity and judgement, that the king gave him the reverſion of the place of ſurveyor-general of his majeſty's works.

Mean while, prince Henry dying in 1612, he made a ſecond viſit to Italy; and continued ſome years there, improving himſelf further in his favourite art, till the ſurveyor's place fell to him; on his entrance upon which, he ſhewed an uncommon degree of generoſity. The office of his majeſty's works having, through extraordinary occaſions, in the time of his predeceſſor, contracted a great debt, the privy-council ſent for the ſurveyor, to give his opinion what courſe might be taken to eaſe his majeſty of it; when Jones, conſidering well the exigency, not only voluntarily offered to ſerve without receiving one penny himſelf, in whatever kind due, until the debt was fully diſcharged, but alſo perſuaded his fellow-officers to do the like, by which means the whole arrears were abſolutely cleared.

The king, in his progreſs 1620, calling at Wilton, the ſeat of the earl of Pembroke, among other ſubjects, fell into a diſcourſe about that ſurprizing group of ſtones called Stone-henge, upon Saliſbury plain, near Wilton. Hereupon our architect, who was well known to have ſearched into antique buildings and ruins abroad, was ſent for by my lord Pembroke; and there received his majeſty's commands to produce, out of his own obſervations, what he could diſcover concerning this of Stone-henge. In obedience to this command, he preſently ſet about the work; and having, with no little pains and expence, taken an exact meaſurement of the whole, and diligently ſearched the foundation,

in

in order to find out the original form and aſpect, he proceeded to compare it with other antique buildings which he had any where ſeen. In ſhort, after much reaſoning and a long ſeries of authorities, he concluded, that this ancient and ſtupendous pile muſt have been originally a Roman temple, dedicated to Cœlus, the ſenior of the heathen gods, and built after the Tuſcan order; that it was built when the Romans flouriſhed in peace and proſperity in Britain, and, probably, betwixt the time of Agricola's government and the reign of Conſtantine the Great. This account he preſented to his royal maſter in 1620, and the ſame year was appointed one of the commiſſioners for repairing St. Paul's cathedral in London.

Upon the death of king James, he was continued in his poſt by Charles I. whoſe conſort entertained him likewiſe in the ſame ſtation. He had drawn the deſigns for the palace of Whitehall, in his former maſter's time; and that part of it, the banqueting-houſe, was now carried into execution. It was firſt deſigned for the reception of foreign ambaſſadors; and the cieling was painted, ſome years after, by Rubens, with the felicities of James's reign [c]. June 1633, an order was iſſued out, requiring him to ſet about the reparation of St. Paul's; and the work was begun ſoon after at the eaſt end, the firſt ſtone being laid by Laud, then biſhop of London, and the fourth by Jones. In reality, as he was the ſole architect, ſo the conduct, deſign, and execution of the work were truſted entirely to him; and having reduced the body of it into order and uniformity, from the ſteeple to the weſt end, he added there a magnificent portico, which raiſed the envy of all Chriſtendom on his country, for a piece of architecture not to be paralleled in modern times. The whole was built at the expence of king Charles, who adorned it alſo with the ſtatues of his royal father and himſelf. The portico conſiſted of ſolid walls on each ſide, with rows of Corinthian pillars ſet within, at a diſtance from the walls, to ſupport the roof; being intended as an ambulatory for ſuch, as uſually before, by walking in the body of the church, diſturbed the choir ſervice.

While he was raiſing theſe noble monuments of his fame as an architect, he gave no leſs proofs of his genius and fancy for the pompous machinery in maſques and interludes, which entertainments were the vogue in his time. Several of theſe

[c] Prints from it by Simon Gribelin were publiſhed in 1724. The late lord Burlington publiſhed, in 1740, a north-weſt view of the palace.

repreſen-

repreſentations are ſtill extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonſon. The ſubject was choſen by the poet, and the ſpeeches and ſongs were alſo of his compoſing; but the invention of the ſcenes, ornaments, and dreſſes of the figures, was the contrivance of Jones [D]. And herein he acted in concert and good harmony with father Ben, for a while; but, about 1614, there happened a quarrel between them, which provoked Jonſon to ridicule his aſſociate, under the character of Lanthern Leather-head, a hobby-horſe ſeller, in his comedy of Bartholomew-fair. And the rupture ſeems not to have ended but with Jonſon's death: a very few years before which, in 1635, he wrote a moſt virulent coarſe ſatire, called, "An "Expoſtulation with Inigo Jones;" and, afterwards, "An "Epigram to a Friend;" and alſo a third, inſcribed to "Inigo Marquis would-be." The quarrel not improbably took its riſe from our architect's rivalſhip in the king's favour; and, it is certain, the poet was much cenſured at court for this rough uſage of his rival: of which being adviſed by Mr. Howell, though his ſtomach would not come down for a while, yet at length he thought proper to comply, and accordingly ſuppreſſed the whole ſatire [E].

In the mean time, Mr. Jones received great encouragement from the court, ſo that he acquired a handſome fortune: which, however, was much impaired by what he ſuffered for his loyalty; for, as he had a ſhare in his royal maſter's proſperity, ſo had he a ſhare too in his ruins. Upon the meeting of the long parliament, Nov. 1640, he was called before the houſe of peers, on a complaint againſt him from the pariſhioners of St. Gregory's in London, for damages done to that church, on repairing the cathedral of St. Paul's. The church being old, and ſtanding very near the cathedral, was thought to be a blemiſh to it; and therefore was taken down, purſuant to his majeſty's ſignification and the orders of the council in 1639, in the execution of which, our ſurveyor no doubt was chiefly concerned. But in anſwer to the complaint, he pleaded the general iſſue; and, when the repairing of the cathedral ceaſed, in 1642, ſome

[D] In Jonſon's "Maſque of "Queens," the firſt ſcene repreſenting an ugly hell, which, flaming beneath, ſmoaked unto the top of the roof, probably furniſhed Milton with the firſt hint of his hell in "Paradiſe Loſt;" there being a tradition, that he conceived the firſt idea of that hell from ſome theatrical repreſentations invented by Inigo Jones.

[E] It is ſaid the king forbad it to be printed at that time; but it is printed ſince from a MS. of the late Vertue, the engraver, and is inſerted among the epigrams in the 6th vol. of Jonſon's works, edit. 1756, in 7 vol. 8vo.

part

part of the materials remaining were, by order of the houſe of lords, delivered to the pariſhioners of St. Gregory's, towards the rebuilding of their church. This proſecution muſt have put Mr. Jones to a very large expence; and, during the uſurpation afterwards, he was conſtrained to pay 400l. by way of compoſition for his eſtate, as a malignant. After the death of Charles I. he was continued in his poſt by Charles II. but it was only an empty title at that time, nor did Mr. Jones live long enough to make it any better. In reality, the grief, at his years, occaſioned by the fatal calamity of his former munificent maſter, put a period to his life in 1652: and he was buried in the chancel of St. Bennet's church, near St. Paul's Wharf, London, where there was a monument erected to his memory; but it ſuffered greatly by the dreadful fire in 1666.

In reſpect to his character, we are aſſured, by one who knew him well, that his abilities, in all human ſciences, ſurpaſſed moſt of his age. He was a perfect maſter of the mathematics, and had ſome inſight into the two learned languages, Greek and Latin, eſpecially the latter; neither was he without ſome turn for poetry [F]. A copy of verſes, compoſed by him, is publiſhed in the "Odcombian Banquet," prefixed to Tom Coryate's "Crudities," in 1611, 4to. But his proper character was that of an architect, the moſt eminent in Europe in his time: on which account he is ſtill generally ſtyled the Britiſh Vitruvius; the art of deſigning being little known in England, till Mr. Jones, under the patronage of Charles I. and the earl of Arundel, brought it into uſe and eſteem among us. The ſum of the whole is, that he was generally learned, eminent for architecture, a great geometrician, and, in deſigning with his pen, as Sir Anthony Vandyck uſed to ſay, not to be equalled by maſters in his time for the boldneſs, ſoftneſs, ſweetneſs, and ſureneſs of his touches. This is the character given him by Mr. Webb, who was his heir; and who, being born in London, and bred in Merchant-Taylors ſchool, afterwards reſided in Mr. Jones's family, married his kinſwoman, was inſtructed by him in mathematics and architecture, and deſigned by him for his ſucceſſor in the office of ſurveyor-general of his majeſty's works, but was prevented by Sir John Denham. Mr. Webb publiſhed ſome other pieces, beſides his "Vindication of Stone-henge reſtored [G];" and dying at

[F] Ben Jonſon, by way of ridicule, calls him, in "Bartholomew Fair," a Parcel-poet.

[G] Inigo Jones's diſcourſe upon Stone-henge being left imperfect at his death, Mr. Webb, at the deſire of Dr. Harvey,

at Butleigh, his ſeat in Somerſetſhire, Oct. 24, 1672, was buried in that church.

We muſt not conclude this article without giving an account of our architect's deſigns and buildings, which are properly his works. The deſign for the palace of Whitehall, and the edifice of the Banqueting-houſe, have been already mentioned; he alſo projected the plan of the ſurgeons theatre in London, repaired ſince by the late lord Burlington. To him we owe queen Katharine's chapel at St. James's palace, and her majeſty's new buildings fronting the gardens at Somerſet-houſe in the Strand; the church and piazza of Covent-Garden. He alſo laid out the ground-plot of Lincoln's-inn-fields, and deſigned the duke of Ancaſter's houſe on the weſt ſide of that noble ſquare: the royal chapel at Denmark-houſe, the king's houſe at Newmarket, and the queen's buildings at Greenwich, were alſo of his deſigning. Several others of his buildings may be ſeen in Campbell's "Vitruvius Britannicus." The principal of his deſigns were publiſhed by Mr. Kent in 1727, fol. as alſo ſome of his leſſer deſigns in 1744, fol. Others were publiſhed by Mr. Iſaac Ware. Our artiſt left in MS. ſome curious notes upon Palladio's "Architecture," which are inſerted in an edition of Palladio, publiſhed at London, 1714, fol. by Mr. Leoni; which notes, he ſays, raiſe the value of the edition above all the precedent ones.

Harvey, Mr. Selden, and others, perfected and publiſhed it at London in 1655, fol. under the title of "Stone-"henge Reſtored;" and prefixed to it a print of our author etched by Hollar, from a painting of Vandyck. Dr. Stukeley, in his "Stone-henge a Tem-"ple of the Druids," gives ſeveral reaſons for aſcribing the greateſt part of this treatiſe to Webb. 2. "The Vin-"dication of Stone-henge Reſtored, "&c." was publiſhed in 1665, fol. and again, together with Jones's and Dr. Charlton's, upon the ſame ſubject, in 1725, fol. It is remarkable, that almoſt all the different inhabitants of our iſland have had their advocates in claiming the honour of this antiquity. Mr. Sammes, in his "Britannia," will have the ſtructure to be Phœnician; Jones and Webb believed it Roman; Aubrey thinks it Britiſh; Charlton derives it from the Danes; and Bp. Nicolſon is of opinion, that the Saxons have as juſt a title to it as any. At laſt, Dr. Stukeley begins the round again, and maintains it, with Sammes, to be of Phœnician original. But to return to Webb, who alſo publiſhed, 3. "An Hiſtorical Eſſay, endeavouring to "prove that the Language of China is "the primitive Language." 4. He alſo tranſlated, from the Italian into Engliſh, "The Hiſtory of the World, "written by George Taragnotai."

Anecdotes of Bowyer, by Nichols, p. 73.

JONES (WILLIAM), one of the laſt of thoſe genuine mathematicians, admirers, and contemporaries of Newton; who cultivated and improved the ſciences in the preſent century, was a teacher of the mathematics in London under the patronage

patronage of Sir Iſaac, and had the honour of inſtructing the late earl of Hardwicke in that ſcience; who gratefully enabled him to lay aſide his profeſſion, by beſtowing on him a ſinecure place of about 200l. a year; and afterwards obtaining for him a more beneficial office in his majeſty's exchequer, which he enjoyed for the laſt 20 years of his life. The lord chancellor Macclesfield and his ſon (who was afterwards preſident of the Royal Society) were alſo among the number of reſpectable perſonages who received from him the rudiments of the mathematics. The friendſhip of Sir Iſaac Newton he obtained by publiſhing, when only 26 years old, the "Synopſis Palmariorum Matheſeos," a maſterly and perſpicuous abſtract of every thing uſeful in the ſcience of number and magnitude. Some papers of Collins falling afterwards into his hands, he there found a tract of Newton's, which had been communicated by Barrow to Collins, who had kept up an extenſive correſpondence with the beſt philoſophers of his age. With the author's conſent and aſſiſtance, Mr. Jones uſhered this tract into the world, with three other tracts on analytical ſubjects; and thus ſecured to his illuſtrious friend the honour of having applied the method of infinite ſeries to all ſorts of curves, ſome time before Mercator publiſhed his quadrature of the hyperbola by a ſimilar method. Theſe admirable works, containing the ſublimeſt ſpeculations in geometry, were very ſeaſonably brought to light in 1711, when the diſpute ran high between Leibnitz and the friends of Newton, concerning the invention of fluxions; a diſpute which this valuable publication helped to decide. Mr. Jones was author of "A new Epitome of the "Art of practical Navigation;" and of ſeveral papers which appeared in the "Philoſophical Tranſactions." The plan of another work was formed by this eminent mathematician, intended to be of the ſame nature with the "Synopſis," but far more copious and diffuſive, and to ſerve as a general introduction to the ſciences, or, which is the ſame thing, to the mathematical and philoſophical works of Newton, whoſe name, by the conſent of all Europe, is "not ſo much that "of a man, as of philoſophy itſelf." A work of this kind had long been a deſideratum in literature, and it required a geometrician of the firſt claſs, to ſuſtain the weight of ſo important an undertaking; for which, as M. d'Alembert juſtly obſerves, "the combined force of the greateſt mathe-"maticians would not have been more than ſufficient." The ingenious author was conſcious how arduous a taſk he had begun; but his very numerous and reſpectable acquaintance,

ance, and particularly his intimate friend the late earl of Macclesfield, to whom he left by will his invaluable library, never ceaſed importuning and urging him to perſiſt, till he had finiſhed the whole work, the reſult of all his knowledge and experience through a life of near 70 years, and a ſtanding monument, as he had reaſon to hope, of his talents and induſtry. He had ſcarcely ſent the firſt ſheet to the preſs, when a fatal illneſs obliged him to diſcontinue the impreſſion; and a few days before his death, he intruſted the MS. fairly tranſcribed by an amanuenſis, to the care of lord Macclesfield, who promiſed to publiſh it, as well for the honour of the author, as for the benefit of his family, to whom the property of the book belonged. The earl ſurvived his friend many years; but the "Introduction to the Mathematics" was forgotten or neglected; and, after his death, *the MS. was not to be found*; whether it was accidentally deſtroyed, which is hardly credible, or whether, as hath been ſuggeſted, it had been lent to ſome geometrician, unworthy to bear the name either of a philoſopher or a man, who has ſince concealed it, or poſſibly burned the original for fear of detection. This was a conſiderable loſs not only to men of letters, but to the public in general; ſince the improvement of ſcience is a ſubject, in which their ſecurity and their pleaſures, their commerce, and, conſequently, their wealth, are deeply concerned: and, it may be added, the glory of the nation has ſuffered not a little by the accident: for, if the work of Mr. Jones had been preſerved, the authors of the French "Encyclopedia" would not have ventured to reproach us, that, ſince the death of Newton, "our advancement in the mathematics has not ſatisfied the expectations of Europe."—The writer of this article has ſeen the large and ſplendid library, which fills up one whole ſide of the convenient gallery appropriated to that uſe in Shirburn caſtle; and the original library of the Macclesfield family is placed on the oppoſite ſide of the gallery.

Mr. Jones was father to that luminary of ſcience Sir William Jones, now a judge in the Eaſt-Indies; a gentleman not leſs diſtinguiſhed by his zeal for ſcience in general, than by his own great pre-eminence in many important branches.

Biographia Dramatica. JONES (HENRY), a native of Drogheda in Ireland, was bred a bricklayer; but having a natural inclination for the Muſes, purſued his devotions to them even during the labours of his mere mechanical avocations, and compoſing a line of brick and a line of verſe alternately, his walls and poems roſe

roſe in growth together; but which of his labours will be moſt durable, time alone muſt determine. His turn, as is moſt generally the caſe with mean poets, or bards of humble origin, was panegyric. This procured him ſome friends, and, in 1745, when the earl of Cheſterfield went over to Ireland as lord-lieutenant, Mr. Jones was recommended to the notice of that nobleman, who was not more remarkable for his own ſhining talents and brilliancy of parts, than for his zealous and generous patronage of genius in whatever perſon or of whatever rank he might chance to meet with it. His excellency, delighted with the diſcovery of this mechanic Muſe, not only favoured him with his own notice and generous munificence, but alſo thought proper to tranſplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only by his influence and intereſt procured him a large ſubſcription for the publiſhing a collection of his "Poems," but it is ſaid, even took on himſelf the alteration and correction of his tragedy, and alſo the care of prevailing on the managers of Covent-garden theatre to bring it on the ſtage. This nobleman alſo recommended him in the warmeſt manner to the late Colley Cibber, whoſe friendly and humane diſpoſition induced him to ſhew him a thouſand acts of friendſhip, and even made ſtrong efforts by his intereſt at court to have ſecured to him the ſucceſſion of the laurel after his death. With theſe favourable proſpects, it might have been expected that Jones would have paſſed through life with ſo much decency as to have enſured his own happineſs, and done credit to the partiality of his friends; but this was not the caſe. "His temper," ſays one who ſeems to have known him, "was, in conſe-
"quence of the dominion of his paſſions, uncertain and
"capricious; eaſily engaged, and eaſily diſguſted; and as
"œconomy was a virtue which could never be taken into
"his catalogue, he appeared to think himſelf born rather to
"be ſupported by others than under a duty to ſecure to him-
"ſelf the profits which his writings and the munificence of
"his patrons from time to time afforded." After experiencing many reverſes of fortune, which an overbearing ſpirit and an imprudence in regard to pecuniary concerns, conſequently drew on him, he died in great want, in April 1770, in a garret belonging to the maſter of the Bedford coffee-houſe, by whoſe charity he had been ſome time ſupported, leaving an example to thoſe of ſuperior capacities and attainments, who, deſpiſing the common maxims of life, often feel

the want of not purſuing them when it is too late. His principal performance, "The Earl of Eſſex," appeared in 1753. His poetical worth, though not contemptible, was far from being of the firſt-rate kind. In ſhort, it was pretty nearly on a par with that of another ruſtic-bred bard of this century, whom the royal favour having given a ſanction to, it became a faſhion to admire his writings, though the greateſt value that either that gentleman's poems or thoſe of our author poſſeſſed, to call them into notice above hundreds of the humbler inhabitants of Parnaſſus, was their being produced by geniuſes entirely uncultivated; ſo that the wonder was not how men of a poetical turn ſhould produce ſuch verſes as theirs, but how any verſes at all ſhould be the produce of a thatcher or a bricklayer.

JONSIUS (JOHN), a learned and judicious writer in the 17th century, was a native of Holſtein, and cultivated polite learning at Francfort on the Maine, but died, 1659, in the flower of his age. We have a Latin treatiſe of his in good eſteem, "De ſcriptoribus hiſtoriæ philoſophiæ," of which the beſt edition is that of Jena, 1716, 4to.

JONSON (BENJAMIN), a celebrated Engliſh poet, was of Scotch extraction by his grandfather, who was originally of Anandale in that kingdom, but removed to Carliſle in the reign of Henry VIII. under whom he enjoyed ſome poſt. The father of our poet was a ſufferer under queen Mary, probably on account of religion: he was not only impriſoned, but loſt his eſtate: he afterwards took orders, and was ſettled at Weſtminſter, where he died in 1574, about a month before the birth of his ſon Benjamin. Our poet was firſt put to a private ſchool, and afterwards removed to Weſtminſter, where the famous Camden was his maſter [A]. While he was here, his mother, having remarried with a bricklayer, took him home, and obliged him to work at his ſtepfather's buſineſs. Upon this, he reſolved to go abroad; and, for a ſubſiſtence, liſted himſelf a ſoldier, in which character being carried to the Engliſh army in the Netherlands, he diſtinguiſhed himſelf by killing and deſpoiling one of the enemy in the view of both armies. Poets have been ſeldom memorable for their military atchievements: no wonder, there-

[A] See the dedication to his maſter of "Every Man in his Humour," as the firſt fruits of his education. See alſo Epigram XIV. p. 2. Vol. VI. of our author's works, edit. 1756.

fore,

fore, that Jonſon hath touched this incident of his life with ſome elation of heart, in an epigram addreſſed "To true "Soldiers [B]!"

After his return home, he reſumed his former ſtudies; and, as is ſaid, went to St. John's-college, Cambridge. It is certain he gave ſeveral books to that library, which have his name in them; but his continuance there was apparently ſhort, in proportion to his finances, which would not ſupply the decent conveniences of a learned eaſe. In this exigence he turned his thoughts upon the play-houſes; his inclination and genius lay to compoſitions for the ſtage; and he had the example of Shakſpeare, who had taken the ſame courſe, in the like difficulties, with ſucceſs. The play-houſe he entered into was an obſcure one, in the ſkirts of the town, and called The Curtain. Here, like Shakſpeare too, he made but a poor figure: his attempts, as an actor, could neither provide a ſupport, nor recommend him to a ſhare in any of the companies or theatres, which in that age were numerous in London. On the contrary, his inabilities this way became a topic of ſatire to his adverſaries: he was reproached with leaving his former occupation of mortar-treader, to turn actor; and we are informed, that he performed the part of Zuliman at Paris-Garden, with ambling by a play-waggon in the high-way, and taking mad Jeronymo's part, to get a ſervice among the mimics; that in this ſervice he would have continued, but was caſhiered [C]. While he was thus a retainer to the ſtage, he had the ill luck to be engaged in a duel with a brother actor; in the rencounter he was wounded in the arm, but killed his opponent, who had challenged him. He was committed to priſon for this offence, and, during his confinement, viſited by a Popiſh prieſt; who, taking the advantage of his melancholy, made him a convert to the church of Rome, in which he continued for 12 years. When or by what means he obtained his diſcharge from priſon, is uncertain; but, his ſpirits returning with his liberty, he entered ſoon after into matrimony.

He was now about 24, when we are to date the riſe of his reputation as a dramatic writer. It is true, he had

[B] It is the CVIII in his works, Vol. VI. ibid.

[C] Decker's "Satyromaſtix."—The play above-mentioned is intituled, "The Spaniſh Tragedy; or, Jeronymo is mad again." It was as much admired by the populace, as deſpiſed and ridiculed by Shakſpeare, Fletcher, and even Jonſon himſelf in ſeveral of his plays. Paris-Garden is the Bear-garden, ſo called then from the perſon's name who kept it.

made ſome attempts that way, from his firſt entrance into the play-houſe, but without ſucceſs. He had wrote a play or two, which had been abſolutely condemned, and was now offering another to the ſtage, which had been rejected, if Shakſpeare had not happened luckily upon it, and found ſomething ſo well in it as to bring it upon his own ſtage. This encouragement was the more kind, as this play was even condemned by Jonſon himſelf in his riper years: and it is none of the leaſt commendations of that generous, humane, good-natured bard, that he afterwards continued to recommend our young poet and his productions to the public; and even did not diſdain to lend his hand in finiſhing ſome of them; and played a part in all as long as he continued on the ſtage.

The firſt play Jonſon printed, was the comedy intituled "Every Man in his Humour," after which he produced a play regularly every year for ſome years ſucceſſively: and in 1600 he made his court, in a noble manner, to queen Elizabeth, whom he complimented under the allegorical perſonage of the goddeſs Cynthia, in his "Cynthia's Revels," which was acted that year by the children of the queen's chapel [D]. He ſeems to have been a competitor for the poetic crown at this time; ſince, in his next piece, "The "Poetaſter," which was repreſented by the ſame performers in 1601, he ridicules his rival Decker, under the character of Criſpinus. He was taxed alſo with particular reflections in it on ſome profeſſors of the law, and ſome military men, who were well known at that time. The popular clamours againſt him upon this occaſion, ran very high; and to theſe he replied, in vindication of himſelf, by an apologetical dialogue, which was once ſpoken upon the ſtage, and which he annexed, on the publication of his works, to the end of this play: but Decker was bent upon revenge, and reſolved, if poſſible, to conquer Jonſon at his own weapons. In this ſpirit he wrote a play immediately after, intituled "Satyro-"maſtix, or, The untruſſing the humourous Poet;" in which Jonſon is introduced under the character of Horace Junior. The enemies of Jonſon induſtriouſly gave out, that all he wrote was produced with extreme labour, and that he was not leſs than a year about every play. This objection,

[D] Theſe children or choriſters vied with the moſt celebrated players of that time. Jonſon wrote an epitaph upon one of them, called Sal Pavy, famous for acting the part of an old man; which, ſays the epitaph, he did ſo exactly, that the deſtinies thought him one, and by their tears conſented to his fate. Epigram cxx. in Jonſon's Works.

had

had it been true, was really no diſgrace to him; the beſt authors know by experience, that what appears to be the moſt natural and eaſy in writing, is frequently the effect of ſtudy and the cloſeſt application. But their deſign was to inſinuate, that Jonſon had no parts and a poor imagination: to which he retorted in the prologue to his "Volpone, or "The Fox;" and from thence we learn, that the whole play was finiſhed by him in five weeks.

About this time he joined with Chapman and Marſton, two other contemporary playwrights, in a comedy called "Eaſtward-Hoe," wherein they were accuſed of reflecting on the Scots: in conſequence of which, they were all three committed to priſon, and were even in danger of loſing their ears and noſes. However, upon ſubmiſſion, they received a pardon; and Jonſon was ſo rejoiced at his diſcharge, that he gave an entertainment to his friends, among whom were Camden and Selden. In the midſt of the entertainment, his mother, more an ancient Roman than a Briton, drank to him and ſhewed him a paper of poiſon; which ſhe intended to have given him in his liquor, after having taken a potion of it herſelf, if the ſentence for his puniſhment had paſſed [E]. As queen Elizabeth had encouraged the taſte of maſques, wherein ſhe much delighted, ſo, in the reigns of James and Charles, the exhibition of maſques became a principal diverſion of the court. The queens to both theſe princes, not being natives of England, could not perhaps at firſt ſo readily underſtand the language; ſo that the muſic, dancing, and decorations of a maſque, were to them a higher entertainment, than what they could receive from any other dramatic compoſition; and their pleaſure was increaſed, as they, after the example of queen Elizabeth, condeſcended to take a part themſelves in the performance. Herein Jonſon was the chief factor for the court: moſt of theſe maſques and entertainments were written by him; and there ſeldom paſſed a year, in which he did not furniſh one or two of this kind. March 1603, he compoſed a part of the device, intended to entertain king James, as he paſſed through the city from the Tower to his coronation in Weſtminſter-abbey; and, June the ſame year, a particular entertainment of his was performed at Althorp in Northamptonſhire, the ſeat of lord Spencer, for the diverſion of the queen and prince,

[E] The Scots, at this time, crowding the court, gave offence to ſeveral Engliſh gentlemen; to ridicule them muſt have been a popular topic, which was apparently the motive for undertaking this play.

who reſted there ſome days, as they came firſt into the kingdom. In 1604, there was a private entertainment for the king and queen on May-day morning, at Sir William Cornwallis's houſe at Highgate; and of this likewiſe Jonſon was the author. His firſt maſque, which he called "Of Blackneſs," was performed at court on the Twelfth-night in 1605; and this maſque, as all the others, was exhibited with the utmoſt magnificence and ſplendor, which the luxuriant elegance of a court could ſupply. In the ſcenical decoration of theſe ſeveral entertainments, Jonſon had Inigo Jones for an aſſociate; and the neceſſary devices for each ſeem to have been deſigned and ordered by Jones, with his uſual delicacy and grandeur of taſte. The ſhews and pageants, for indeed they were no better, had another quality, which made them particularly reliſhed by the court: they were perfumed with the incenſe of the moſt ſervile and abject adulation: Jonſon ſaw how very palatable this tribute was to king James, and provided it with no ſparing hand.

However, theſe lighter efforts were only the recreations of his Muſe, which in 1610 produced his "Alchymiſt." This, though ſeemingly the freeſt from perſonal alluſions, yet could not ſecure him the general applauſes of the people. A cotemporary author, and friend to Jonſon, hath told us, that, on ſome account or other, they expreſſed a diſlike either to the poet or his play. The ſcribblers of the age had then, as at preſent, a loud and numerous party at their call; and they were conſtantly let looſe on Jonſon, whenever he brought a new play upon the ſtage. But their cenſure was his fame; whilſt he was loved and reſpected by Genius, Art, and Candour, and could number among his friends the firſt men of his times; as Shakſpeare, Beaumont, Fletcher, Donne, Camden, Selden, &c. In 1613, Jonſon made the tour of France, and, among others, was admitted to an interview and converſation with cardinal Perron. Their diſcourſe, we may imagine, turned chiefly upon literary ſubjects: the cardinal ſhewed him his tranſlation of Virgil; and Jonſon, with his uſual openneſs and freedom, told him, it was a bad one. About this time there broke out a quarrel between him and Inigo Jones, whom he therefore made the ſubject of his ridicule, in the character of Sir Lanthern Leather-head, in his comedy of "Bartholomew Fair," acted in 1614 [F].

In 1617, the ſalary of poet-laureat was ſettled upon him for life by king James; and he publiſhed his works in one

[F] See a particular account of this quarrel in Inigo Jones's article.

volume,

volume, folio, the ſame year [G]. He was now ſet at the head of the poetic band, and invited to the univerſity of Oxford by ſeveral members, particularly Dr. Corbet of Chriſt-church. Ben reſided in that college during his abode in the univerſity: and, as the doctor was a celebrated wit and poet himſelf, the time muſt have been agreeably ſpent by Jonſon, eſpecially as it was crowned by a very ample and honourable teſtimony of his merit; for he was created, in a full convocation, M.A. July 1619. Honours indeed now crowded upon him. On the death of Daniel, October following, he ſucceeded to the vacant laurel: which however was no more than his juſt due, as well as the reward of his merit; inaſmuch as he had diſcharged the laureat's province for many years, although Daniel wanted not for parts, and was honoured with the good opinion of the queen. But we have already intimated, what might be Jonſon's peculiar merit with king James; and king Charles's generoſity in encouraging this, as well as every other art, is celebrated by all hiſtorians. Accordingly our laureat felt the ſweets of it. The laureat's pay was originally a penſion of 100 marks per annum; but, in 1630, Jonſon preſented a petition to king Charles, to make thoſe marks as many pounds: and this petition was granted. At the latter end of this year, he went on foot into Scotland, to viſit Drummond of Hawthornden; with whom he had kept a correſpondence ſome years. He had lately received from him ſome curious materials reſpecting the hiſtory and geography of Scotland, in compliance with Jonſon's requeſt, who had formed a deſign of writing upon that ſubject [H]: and it was apparently to inform himſelf in ſome farther particulars upon the ſpot, that he had undertook this journey. However that be, it is certain, he paſſed ſome months with his ingenious friend, much to his ſatisfaction, opening his heart, and communicating his thoughts to him. Among other things, he gave him an account of his family, and ſeveral particulars relating to his life: nor was he leſs communicative of his ſentiments with

[G] The title of "Works," which our author gave to his plays and poems, was immediately carped at; and the following epigram came forth:

"Pray tell me, Ben, where does the
"myſtery lurk?
"What others call a play, you call a
"work."

To which the following anſwer was returned in Jonſon's behalf:

"The author's friend thus for the au-
"thor ſays;
"Ben's plays are works, when others
"works are plays."

[H] See a letter of Drummond to him, dated July 1, 1619, in the familiar Epiſtles ſubjoined to Drummond's "Hiſtory of Scotland, 1685," 8vo.

regard to the authors and poets of his own time. Drummond committed the heads of their converſation to writing; and they are inſerted in a folio edition of his works, printed at Edinburgh. Jonſon celebrated the adventures of this journey in a particular poem; which being accidentally burnt about two or three years afterwards, he lamented the loſs of in another poem, called "An Execration upon Vulcan [I]."

Jonſon's office, as poet laureat, obliged him to provide the Chriſtmas diverſion of a maſque; and accordingly, in his works, we have a ſeries of theſe and other entertainments of a like kind, moſt of which were preſented at court from 1615 to 1625. In this laſt year was exhibited his comedy called "The Staple of News;" and, from thence to 1630, the writing of maſques was his chief employment. In that year his comedy, intituled, "The New Inn, or the "Light Heart," was brought upon the ſtage, but hiſſed out of the houſe on its firſt appearance. Jonſon had recourſe to his pride on this occaſion, and threatened, by way of revenge, to leave the ſtage, in an ode addreſſed to himſelf: the "New Inn," with the ode annexed, being printed in 1631, a very ſevere reply was written ſoon after by Owen Feltham, in verſe, and in the ſame meaſure with Jonſon's ode [K]. He was at that time ill, and lived in an obſcure neceſſitous condition; and there is a printed ſtory, which tells us, "that the king, who heard of it, ſent him a bene-"volence of 10l. and that Jonſon, when he received the "money, returned the following anſwer: His majeſty hath "ſent me 10l. becauſe I am old and poor, and live in an "alley; go and tell him, that his ſoul lives in an alley [L]." The bluntneſs of Jonſon's temper might give occaſion for ſuch a ſtory, and there is an expreſſion not unlike it occurring in his works; but the fact is otherwiſe. It is true, that he was poor and ill; but the king relieved him with a bounty of 100l. which he hath expreſsly acknowledged by an epigram, written that very year, and on that particular occaſion [M]. Jonſon continued for ſome time in this low ſtate,

[I] It is inſerted in his Works, Vol. VI. edit. 1756, 8vo.

[K] Owen Feltham was a writer of note in that age, author of a book which had its day of fame, intituled "Reſolves." That he was a friend to Jonſon's real merit, appears by his verſes in "Jonſonius Virbius." But Ben's foibles in this particular, as well as his general merit, are handſomely touched by Sir John Suckling, in his "Seſſion of the Poets." See his Fragmenta aurea, &c. p. 7. edit. 1748, 8vo.

[L] Cibber's Lives of the Poets, and Smollet's Hiſtory of England, Vol. III. p. 346, 4to.

[M] It is among the epigrams in his Works, Vol. VI. p. 434.

notwith-

notwithſtanding the king's further munificence in the large addition to his ſalary [N] this year, already mentioned: and, in 1631, ſolicited the lord treaſurer for relief in a ſhort poem, which he called "An Epiſtle Mendicant;" where he complains, that he had laboured under ſickneſs and want for five years [O]. But he diſcovers greater affliction for the emptineſs of his purſe, than the diſorder of his perſon; and the ſucceſs he had met with in that article encouraged him to employ his Muſe afterwards in ſeveral leſs direct, but not leſs underſtood, nor leſs effectual, applications of the adulatory kind, with the ſame view [P]. There is good reaſon alſo to believe, that he had a penſion from the city, from ſeveral of the nobility and gentry, and particularly from Mr. Sutton, the founder of Charter-houſe: yet, with all theſe helps, his finances were continually in diſorder and deficient, and that defect made him a beggar.

In theſe circumſtances, notwithſtanding the ill ſucceſs of his laſt-mentioned play, he took the field again. There are two comedies ſubſequent in point of time to the "New "Inn," but both without a date. Of theſe the "Tale of a "Tub" was probably his laſt performance, and is undoubtedly one of thoſe later compoſitions, which Dryden hath called his dotages; but yet they are the dotages of Jonſon. The malevolence of criticiſm, which had marked him for its prey in his younger years, could not be perſuaded to reverence his age, but purſued him as long as he could hold a pen. Alexander Gill, a poetaſter of the times, attacked him with a brutal fury, on account of his "Magnetic "Lady:" but Gill [Q] was a bad man, as well as a wretched poet; and Jonſon, with the advantage in both theſe points, revenged himſelf by a ſhort but cutting reply. His laſt maſque was perſonated July 30, 1634, and the only piece we have with a date afterwards, is his New Year's Ode for 1635. He died of a palſey, Aug. 6, 1637, in his 63d year; and was interred in Weſtminſter-abbey. Over his grave is a common pavement ſtone, given, ſays Wood, by Jack Young of Great Milton in Oxfordſhire, afterwards knighted by Charles II; and on it are engraven theſe words,

O RARE BEN JONSON.

In beginning of 1638, elegies on his death were publiſhed, under the title of "Jonſonius Virbius, or The Memory of

[N] Our poet's petition for this favour is inſerted in his Works, Vol. VII. p. 8.

[O] Ibid. p. 446.

[P] See Vol. VI. p. 431, 432. 438, 439.

[Q] There is ſome account of both father and ſon in Ath. Oxon.

"Ben

" Ben Jonſon revived, by the Friends of the Muſes;" in which collection are poems by lord Falkland, lord Buckhurſt, Sir John Beaumont, Sir Thomas Hawkins, Mr. Waller, Mayne, Cartwright, Waryng, the author of " Effigies Amo-" ris," and others: and, in 1640, the volume of plays and poems, which he publiſhed himſelf, was reprinted; to which was added another volume in folio, containing the reſt of his plays, maſques, and entertainments, with a " Tranſlation of " Horace's Art of Poetry," his " Engliſh Grammar," and the " Diſcoveries." In 1716, his works came out in 6 vols. 8vo; and another edition was printed in 1756, in 7 vols. 8vo, with notes and additions by the editor Mr. Whalley. Our poet was married, and had ſome children, particularly a ſon and a daughter, both celebrated by him in epitaphs at their death [R]: ſo that he left no iſſue, but thoſe of his brain.

[R] Printed among his epigrams, N° xxii. and xiv. in his Works, Vol. VI.

Konig. Bib. vet. & nova.

JONSTON (JOHN), a learned Poliſh naturaliſt and phyſician, was born at Sambter in Great Poland, 1603. He travelled all over Europe, and was eſteemed every where by the learned. He afterwards bought the eſtate of Ziebendorf in the duchy of Lignitz in Sileſia, where he died in 1675; having publiſhed "A Natural Hiſtory of Birds, Fiſhes, " Quadrupeds, Inſects, Serpents, and Dragons," in 1653, folio: as alſo a piece upon the Hebrew and Greek feſtivals in 1660; " A Thaumatography" in 1661; and ſome poems.

Nouveau Dict. Hiſtorique-Portatif, Amſt. 1774. 8vo.

JORDAN (CHARLES STEPHEN), a perſon diſtinguiſhed more by his connections, than by his works, was born at Berlin in 1700, and diſcovered early a taſte for letters. After having exerciſed the miniſtry, he was advanced to ſeveral poſts of profit and honour, and became at length vice-preſident of the Academy of Sciences at Berlin; where he died in 1745. The king of Pruſſia loved him moſt affectionately, and erected a mauſoleum over him. He alſo honoured him with the following Eloge: " Jordan," ſays he, " was " born with parts, lively, penetrating, yet capable of ap-" plication; his memory vaſt, and retentive; his judgement " ſure, his imagination brilliant; always governed by rea-" ſon, yet without ſtiffneſs in his morals; open in conver-" ſation, full of politeneſs and benevolence; cheriſhing " truth, and never diſguiſing it; humane, generous, ready " to ſerve; a good citizen; faithful to his friends, his maſ-" ter, and his country." He was the author of ſeveral works,

works, which, our voucher ſeems to think, do not give us ſo high an idea of him, as the above eloge: among which are, "L'Hiſtoire d'un voyage litteraire," in France, England, and Holland; "Un Recueil de Litterature, de Phi-"loſophie, & d'Hiſtoire;" "A Life of M. de la Croze, in "French, &c."

JORDANO (LUCA), an eminent Italian painter, was born, in 1632, at Naples, in the neighbourhood of Joſeph Ribera, whoſe works attracted him ſo powerfully, that he left his childiſh amuſements for the pleaſure he found in looking on them. So manifeſt an inclination for painting determined his father, a middling painter, to place him under the directions of that maſter; with whom he made ſo great advances, that, at ſeven years old, his productions were ſurprizing. But hearing of thoſe excellent models for painting, that are at Venice and Rome, he quitted Naples privately, to go to Rome. He attached himſelf to the manner of Pietro da Cortona, whom he aſſiſted in his great works. His father, who had been looking for him, at laſt found him at work in St. Peter's church. From Rome, they ſet out together to Bologna, Parma, and laſtly to Venice: at every place Luca made ſketches and ſtudies, from the works of all the great maſters, but eſpecially Paul Veroneſe, whom he always propoſed for his model. It is ſaid, that Jordano had been ſo great a copier, that he had deſigned the rooms and apartments of the Vatican a dozen times, and the battle of Conſtantine 20. He afterwards went to Florence, where he began afreſh to ſtudy, copying the works of Leonardo da Vinci, Michael Angelo, and Andrea del Sarto. He went back to Rome, whence, after a very ſhort ſtay, he returned to Naples; and there married againſt his father's inclinations, who apprehended ſuch an engagement might leſſen his attention to his profeſſion. After ſeeing the paintings at Rome and Venice, Luca quitted his maſter's manner, and formed to himſelf a taſte and manner, which partook ſomewhat of all the other excellent maſters; whence Bellori [A] calls him the ingenious bee, who extracted his honey from the flowers of the beſt artiſts. His reputation was ſoon ſo well eſtabliſhed, that all public works were truſted with him, and he executed them with the greateſt facility and knowledge.

[A] In his Lives of the Painters, under our painter's article.

Some

Some of his pictures being carried into Spain, ſo much pleaſed Charles II. that he engaged him to his court in 1692, to paint the Eſcurial, in which he acquitted himſelf as a great painter. The king and queen often went to ſee him work, and commanded him to be covered in their preſence. In the ſpace of two years, he finiſhed the ten arched roofs and the ſtair-caſe of the Eſcurial. He afterwards painted the grand ſaloon of Buen Retiro; the ſacriſty of the great church at Toledo; the chapel of the lady of Atocha; the roof of the royal chapel at Madrid; and ſeveral other works. He was ſo engaged to his buſineſs, that he did not even reſt from it on holidays, for which being reproached by a painter of his acquaintance, he anſwered, "If I was to let my "pencils reſt, they would grow rebellious, and I ſhould not "be able to bring them to order without trampling on "them." His lively humour and ſmart repartees amuſed the whole court. The queen of Spain, one day enquiring after his family, wanted to know what ſort of a woman his wife was? Jordano painted her on the ſpot in a picture he was at work upon, and ſhewed her to the queen; who was the more ſurprized, as ſhe had not perceived what he was about, and was ſo pleaſed, that ſhe took off her pearl neck-lace, and deſired him to preſent his wife with it in her name. He had ſo happy a memory, that he recollected the manners of all the great maſters; and had the art of imitating them ſo well, as to occaſion frequent miſtakes. The king ſhewed him a picture of Baſſani, expreſſing his concern that he had not one companion: Jordano painted one for him ſo exactly in Baſſani's manner, that it was taken for a picture of that maſter.

The great works Jordano had executed in Spain, gave him ſtill greater reputation when he returned to Naples; ſo that he could not ſupply the eagerneſs of the citizens, though he worked ſo quick. The Jeſuits, who had beſpoke a picture of St. Francis Xavier, complaining to the viceroy that he would not finiſh it, and that it ought to be placed on the altar of that ſaint on his feſtival, which was juſt at hand; finding himſelf preſſed on all hands, he painted this piece in a day and a half. Oftentimes he painted a Virgin holding a Jeſus, and, without any reſt, in an hour's time would finiſh a half-length; and, for diſpatch, not waiting the cleaning of his pencils, would lay on the colours with his finger. His manner had great lightneſs and harmony: he underſtood fore-ſhortening, but as he truſted to the great practice of his hand, he often expoſed to the public pictures that were very

very indifferent, and very little ſtudied; in which he appears alſo to have been incorrect, and little acquainted with anatomy. Nobody ever painted ſo much as Jordano, not even Tintoret; his ſchool grew into ſuch repute, that there was a great reſort to it from Rome and all quarters: he loved his diſciples, whoſe works he touched with great readineſs, and aſſiſted them with his deſigns, which he gave them with pleaſure. His generoſity carried him to make preſents of altar-pieces to churches, that were not able to purchaſe them. He painted, gratis, the cupola of St. Bridget for his reputation, and touched it over a ſecond time. By a particular dexterity, that roof, which is rather flat, ſeems very much elevated, by the lightneſs of the clouds which terminate the perſpective.

Two Neapolitans, having ſat for their pictures, neglected to ſend for them when they were finiſhed. Jordano, having waited a great while, without hearing from them, painted an ox's head on one, and a Jew's cap on the other, and expoſed them to view in that manner: on the news whereof they brought him the money, begging him to efface the ridiculous additions. Though his humour was gay, he always ſpoke well of his brother painters, and received any hints that were given him with great candour and docility. The commerce he had with ſeveral men of learning was of great uſe to him: they furniſhed him with elevated thoughts, reformed his own, and inſtructed him in hiſtory and fable, which he had never read. His labours were rewarded with great riches, which he left his family, who loſt him at Naples in 1705, when he was 73. His monument is in the church of St. Bridget, before the chapel of St. Nicolas de Bari, which is all of his hand.

He engraved three places in aqua fortis—one of the woman taken in adultery—another of the prophet Elias ordering the prieſts of Baal to be killed, in the preſence of king Ahab—and a St. Anne.

JORDANS (James), an eminent painter of the Flemiſh ſchool, was born at Antwerp in 1593. He learned the principles of his art, in that city, from Adam Van Ort; to whoſe inſtructions, however, he did not ſo confine himſelf, as not to apply to other maſters there, whoſe works he examined very carefully. He added to this the ſtudy of nature from the originals, ſtruck out a manner entirely his own, and by that means became one of the moſt able painters in the Netherlands. He wanted nothing but the advantage of

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ſeeing Italy; as he himſelf teſtified, by the eſteem he had for the Italian maſters, and by the avidity with which he copied the works of Titian, Paul Veroneſe, the Baſſani's, and the Caravagioes, whenever he met with any of them. What hindered him from making the tour of Italy, was his marriage, which he entered into very young, with the daughter of Van Ort, his maſter. Jordans's genius lay to the grand goût in large pieces, and his manner was ſtrong, true, and ſweet. He improved moſt under Rubens, for whom he worked, and from whom he drew his beſt principles; inſomuch that, it is ſaid, this great maſter, being apprehenſive leſt Jordans would eclipſe him by a ſuperior knowledge in colouring, employed him a long time to draw, in diſtemper or water-colours, thoſe grand deſigns in a ſuit of hangings for the king of Spain, after the ſketches which Rubens had done in proper colours; and, by this long reſtraint, he enfeebled that ſtrength and force, in which Jordans repreſented truth and nature ſo ſtrikingly. Our excellent artiſt finiſhed ſeveral pieces for the city of Antwerp, and all over Flanders. He worked alſo for both their majeſties of Sweden and Denmark. In a word, he was indefatigable; and, after he had worked without intermiſſion all day, uſed to recruit his ſpirits among his friends in the evening. He was an excellent companion, being of a chearful and pleaſant humour. He lived to about 84, and died at Antwerp in 1678.

De Piles.

JORTIN (Dr. JOHN), a learned Engliſh divine, was born in London, Oct. 23, 1698. His father Renatus was of Bretagne in France; came over to England about 1637, when Proteſtantiſm was no longer tolerated in that country; was made a gentleman of the privy-chamber in 1691; became afterwards ſecretary to lord Orford, Sir George Rooke, and Sir Cloudeſly Shovel; and was caſt away with the laſt, Oct. 22, 1707. His mother was Martha Rogers, of an ancient and reſpectable family in Bucks, which had produced ſome clergymen, diſtinguiſhed by their abilities and learning. He was trained at the Charter-houſe-ſchool, where he made a good proficiency in Greek and Latin: French he learned at home, and he underſtood and ſpoke that language well.

From Memorandums, communicated by his family.

May 1715, he was admitted of Jeſus-college, Cambridge; and, about two years after, recommended by his tutor Dr. Styan Thirlby, who was very fond of him, and always retained a friendſhip for him, to make extracts from Euſtathius for the uſe of Pope's "Homer." He was not em-

Anecdotes of Bowyer, by Nichols.

ployed

ployed directly by Pope, nor did it ever happen to him to ſee the face of that poet: for, being of a ſhy modeſt nature, he felt no impulſe to force his way to him; nor did the other make enquiry about him, though perfectly ſatisfied with what he had done for him. He took the degree of B. A. in 1718-19, and M. A. in 1722: he had been choſen fellow of his college, ſoon after the taking of his firſt degree. This year he diſtinguiſhed himſelf by the publication of a few Latin poems, intituled, "Luſus Poetici;" which were well received. Sept. 1723, he entered into deacon's orders, and into prieſt's the June following. Jan. 1726-7, he was preſented by his college to Swaveſey, near Cambridge; but, marrying in 1728, he reſigned that living, and ſoon after ſettled himſelf in London.

In this town he ſpent the next 25 years of his life: for though, in 1737, the earl of Winchelſea gave him the living of Eaſtwell in Kent, where he reſided a little time, yet he very ſoon quitted it, and returned to London. Here for many years he had employment, as a preacher in ſeveral chapels; with the emoluments of which, and a competency of his own, he ſupported himſelf and family in a decent, though private, manner: dividing his leiſure hours between his books and his friends, eſpecially thoſe of the literati, with whom he always kept up a cloſe and intimate connection. In 1730, he publiſhed "Four Sermons upon the Truth of "the Chriſtian Religion:" the ſubſtance of which was afterwards incorporated in a work, intituled, "Diſcourſes con-"cerning the Truth of the Chriſtian Religion, 1746," 8vo.

In 1731, he publiſhed "Miſcellaneous Obſervations upon "Authors, ancient and modern," in 2 vols. 8vo. This is a collection of critical remarks, of which however he was not the ſole, though the principal, author: Pearce, Maſſon, and others, were contributors to it. In 1751, Abp. Herring, unſolicited, gave him the living of St. Dunſtan in the Eaſt, London. This prelate had long entertained an high and affectionate regard for him; had endeavoured aforetime to ſerve him in many inſtances with others; and afterwards, in 1755, conferred upon him the degree of D. D. This ſame year, 1751, came out his firſt volume of "Remarks upon "Eccleſiaſtical Hiſtory," 8vo. This work was inſcribed to the earl of Burlington; by whom, as truſtee for the Boylean Lecture, he had, through the application of Bp. Herring and Bp. Sherlock, been appointed in 1749 to preach that lecture. There is a preface to this volume of more than 40 pages: a very pleaſing one; for, beſides much learning and

ingenuity diſplayed throughout, it is full of the ſpirit of liberty and candour. Theſe "Remarks upon Eccleſiaſtical "Hiſtory" were continued, in four ſucceeding volumes, down to the year 1517, when Luther began the work of Reformation: two, publiſhed by himſelf, in 1752 and 1754; and two, after his death, in 1773.

In 1755, he publiſhed "Six Diſſertations upon different "Subjects," 8vo. The ſixth Diſſertation is, "On the "ſtate of the dead, as deſcribed by Homer and Virgil;" and the remarks in this, tending to eſtabliſh the great antiquity of the doctrine of a future ſtate, interfered with Warburton in his "Divine Legation of Moſes," and drew upon him from that quarter a very ſevere attack. He made no reply; but I find in his "Adverſaria" the following memorandum, which ſhews, that he did not oppoſe the notions of other men, from any ſpirit of envy or contradiction, but from a full perſuaſion that the real matter of fact was, as he had repreſented it. "I have examined," ſays he, "the ſtate of "the dead, as deſcribed by Homer and Virgil; and upon "that diſſertation, I am willing to ſtake all the little credit "that I have as critic and philoſopher. I have there ob"ſerved, that Homer was not the inventor of the fabulous "hiſtory of the gods: he had thoſe ſtories, and alſo the "doctrine of a future ſtate, from old traditions. Many no"tions of the Pagans, which came from tradition, are con"ſidered by Barrow, Serm. viii. Vol. II. in which Sermon "the exiſtence of God is proved from univerſal conſent." See alſo Bibl. Choiſ. I. 356. and Bibl. Univ. IV. 433.

In 1758, appeared his "Life of Eraſmus," in one vol. 4to; and, in 1760, another vol. 4to, containing "Remarks "upon the Works of Eraſmus," and an "Appendix of Ex"tracts from Eraſmus and other Writers." In the preface to the former volume, he ſays, that "Le Clerc, while pub"liſhing the works of Eraſmus at Leyden, drew up his "Life in French, collected principally from his Letters, and "inſerted it in the 'Bibliotheque Choiſee;' that, as this Life "was favourably received by the public, he had taken it as "a groundwork to build upon, and had tranſlated it, not "ſuperſtitiouſly and cloſely, but with much freedom, and "with more attention to things than to words; but that he "had made continual additions, not only with relation to "the hiſtory of thoſe days, but to the Life of Eraſmus, "eſpecially where Le Clerc grew more remiſs, either wearied "with the taſk, or called off from theſe to other labours." After mentioning a few other matters to his *readers*, he turns

this

his diſcourſe to his *friends*; "recommending himſelf to their "favour, whilſt he is with them, and his name, when he "is gone hence; and intreating them to join with him in "a wiſh, that he may paſs the evening of a ſtudious and "unambitious life, in an humble but not a ſlothful obſcurity, "and never forfeit the kind continuance of their accuſtomed "approbation."

But, whatever he or his friends might wiſh, he was to live hereafter neither ſo ſtudiouſly nor ſo obſcurely, as his imagination had figured out to him: more public ſcenes, than any he had yet been engaged in, ſtill awaited him. For Hayter Bp. of London, with whom, by the way, he had been upon intimate terms, dying in 1762; and Oſbaldiſton, who was alſo his friend, ſucceeding to that ſee; he was made domeſtic chaplain to this biſhop in March, admitted into a prebend of St. Paul's the ſame month, and in Oct. preſented to the living of Kenſington; whither he went to reſide ſoon after, and there performed the office of a good pariſh-prieſt as long as he lived. In 1764, he was appointed archdeacon of London, and ſoon after had the offer of the rectory of St. James's, Weſtminſter; which however he refuſed, from thinking his ſituation at Kenſington more to his humour, as well as better adapted to his now advanced age. Here he lived, occupied (when his clerical functions permitted) amongſt his books, and enjoying himſelf with his uſual ſerenity, till Aug. 27, 1770: when, being ſeized with a diſorder in the breaſt and lungs, he grew continually worſe, in ſpite of all aſſiſtance; and, without undergoing much pain in the courſe of his illneſs, died Sept. 5, in his 72d year. He preſerved his underſtanding to the laſt; and, in anſwer to a female attendant who offered him ſomething, "No," ſays he, with much compoſure, "I have "had enough of every thing." He was buried in the new church-yard at Kenſington, as he had directed; and had a flat ſtone laid over him, with this inſcription dictated by himſelf:

Joannes Jortin
Mortalis eſſe deſijt,
Anno Salutis 1770,
Ætatis 72.

He left a widow, and two children: Rogers Jortin, of Lincoln's-inn, in the profeſſion of the law; and Martha, married to the Rev. Samuel Darby, late fellow of Jeſus-college in Cambridge, and now rector of Whatfield in Suffolk.

Beſides his principal works, which have already been mentioned, there are ſome other things of a ſmaller nature: as, "Remarks upon Spenſer's Poems, 1734," 8vo, at the end of which are ſome "Remarks upon Milton;" "Remarks "on Seneca," printed in the "Preſent State of the Repub-"lic of Letters," for Aug. 1734; "A Sermon, preached "at the Conſecration of Pearce, Biſhop of Bangor, 1747;" a few "Remarks on Tillotſon's Sermons," given to his friend Dr. Birch, and printed in the appendix to Birch's Life of that prelate, 1752; "Letter to Mr. Aviſon, con-"cerning the Muſic of the Ancients," ſubjoined to a ſecond edition of Aviſon's "Eſſay on Muſical Expreſſion, 1753;" and a few "Remarks on Phillips's Life of Cardinal Pole," printed in an Appendix to "Neve's Animadverſions" upon that Hiſtory, 1766. In 1771, the year after his death, four volumes of his "Sermons" in 8vo, were inſcribed by his ſon Rogers Jortin to his pariſhioners of St. Dunſtan's, at whoſe requeſt they were publiſhed; and theſe, being well received by the public, were reprinted in 1772, with the addition of three volumes more. At the end of the ſeventh volume are "Four Charges, delivered to the Clergy of the "Archdeaconry of London."

Beſides great integrity, great humanity, and other qualities, which make men amiable as well as uſeful, this learned perſon was of a very pleaſant and facetious turn; as his writings abundantly ſhew. He had, nevertheleſs, great ſenſibility, and could expreſs himſelf with warmth; yea, even with ſome degree of indignation, when he thought the occaſion warranted him ſo to do. For inſtance, he had a great reſpect and fondneſs for critical learning, which he ſo much cultivated; and, though he knew and allowed it to have been diſgraced by the manners of certain proud, faſtidious, and inſolent critics, ſuch as Salmaſius, Scaliger, Scioppius, &c. yet he thought the reſtoration of letters, and the civilization of Europe, ſo much indebted to it, that he could ill bear to ſee it contemptuouſly treated. Hence a little tartneſs ſometimes in his writings, when this topic falls in his way.

For the motto of his "Life of Erafmus," he choſe the following words of Erafmus himſelf: "illud certe præſagio, "de meis lucubrationibus, qualeſcunque ſunt, candidius ju-"dicaturam Poſteritatem; tametſi nec de meo ſeculo queri "poſſum." Yet it is certain, that he had very ſlight notions of poſthumous fame or glory, and of any real good which could ariſe from it; as appears from what he hath collected

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and written about it, in a note upon Milton, at the end of his "Remarks upon Spenſer." He would ſometimes complain, and doubtleſs with good reaſon, of the low eſtimation into which learning was fallen; and thought it diſcountenanced and diſcouraged, indirectly at leaſt, when ignorant and worthleſs perſons were advanced to high ſtations and great preferments, while men of merit and abilities were overlooked and neglected. Yet, he laid no undue ſtreſs upon ſuch ſtations and preferments, but entertained juſt notions concerning what muſt ever conſtitute the chief good and happineſs of man, and is himſelf believed to have made the moſt of them.

"Where," ſays he, (the following is tranſcribed from his "Adverſaria") "where is happineſs to be found? where "is her dwelling-place? Not, where we ſeek her, and "where we expect to find her. Happineſs is a modeſt re"cluſe, who ſeldom ſhews her lovely face, in the polite or "in the buſy world. She is the ſiſter and the companion of "religious wiſdom. Among the vanities and the evils, "which Solomon beheld under the ſun, one is, an acceſs "of temporal fortunes to the detriment of the poſſeſſor: "whence it appears, that proſperity is a dangerous thing, "and that few perſons have an head ſtrong enough, or an "heart good enough, to bear it. A ſudden riſe from a low "ſtation, as it ſometimes ſhews to advantage the virtuous "and amiable qualities, which could not exert themſelves "before; ſo it more frequently calls forth and expoſes to "view thoſe ſpots of the ſoul, which lay lurking in ſecret, "cramped by penury, and veiled with diſſimulation.

"An honeſt and ſenſible man is placed in a middle ſtation, "in circumſtances rather ſcanty than abounding. He hath "all the neceſſaries, but none of the ſuperfluities, of life; "and theſe neceſſaries he acquires by his prudence, his ſtu"dies, and his induſtry. If he ſeeks to better his income, "it is by ſuch methods, as hurt neither his conſcience nor "his conſtitution. He hath friends and acquaintances of "his own rank; he receives good offices from them, and "he returns the ſame. As he hath his occupations, he hath "his diverſions alſo; and partakes of the ſimple, frugal, "obvious, innocent, and chearful amuſements of life. By "a ſudden turn of things, he grows great; in the church "or in the ſtate. Now his fortune is made; and he ſays "to himſelf, 'The days of ſcarcity are paſt, the days of "plenty are come, and happineſs is come along with them.' "Miſtaken man! it is no ſuch thing. He never more

" enjoyed one happy day, compared with thoſe which once " ſhone upon him. He diſcards his old companions, " or treats them with cold, diſtant, and proud civility. " Friendſhip, free and open converſation, rational inquiry, " ſincerity, contentment, and the plain and unadulterated " pleaſures of life, are no more: they departed from him " along with his poverty. New connections, new proſpects, " new deſires, and new cares, take place, and engroſs ſo " much of his time and of his thoughts, that he neither im- " proves his heart nor his underſtanding. He lives ambi- " tious and reſtleſs, and dies—RICH."

Fabric. Bibl. Græc. lib. iv. c. 6.

JOSEPHUS (FLAVIUS), the ancient hiſtorian of the Jews, was born at Jeruſalem, of parents who belonged to the prieſthood, about A. D. 37. He diſcovered great acuteneſs and penetration early, and made ſo quick a progreſs in the learning of the Jews, that he was occaſionally conſulted by the chief prieſts and rulers of the city, at even the age of 16. He became of the ſect of the Phariſees, of which he was a very great ornament. A. D. 63, he went to Rome; where a Jew comedian, who happened to be in favour with Nero, ſerved him much at court, by making him known to Poppæa, whoſe protection was very uſeful to him. Upon returning to his country, where he found all things in tumult and confuſion, he had the command of ſome troops; and diſtinguiſhed himſelf at the ſiege of Jotapat, which he defended ſeven weeks againſt Veſpaſian and Titus. Upon the reduction of this place, Veſpaſian granted him his life, at the interceſſion of Titus; who had conceived a great eſteem for him, and carried him with him to the ſiege of Jeruſalem. After the taking of Jeruſalem, he attended Titus to Rome; where Veſpaſian gave him the freedom of the city, and ſettled a penſion upon him. At Rome, he cultivated the Greek language, and applied himſelf to write his hiſtory. He continued to experience favour under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was 56; for his books of "Antiquities" end there, and yet after that period he compoſed his books againſt Apion.

His "Hiſtory of the Jewiſh War and the Deſtruction of "Jeruſalem," in ſeven books, was compoſed at the command of Veſpaſian, firſt in the Hebrew language for the uſe of his own countrymen, and afterwards offered to Veſpaſian in the Greek. It is ſingularly intereſting and affecting, as the hiſtorian was an eye-witneſs of all he relates. With the very

very ſtrong colouring of an animated ſtyle and noble expreſſion, he paints to the imagination, and affects the heart: St. Jerome calls him "the Livy of the Greeks." His "Jewiſh Antiquities," in 20 books, and written in Greek, are alſo a very noble work: their hiſtory is deduced from the origin of the world to the 12th year of Nero, when the Jews began to rebel againſt the Romans. It has been obſerved, and very truly, that Joſephus in this work has acted the politician, rather than the good Iſraelite; inaſmuch as, for the ſake of keeping well with the Romans, he has weakened, or rather annihilated, the evidence for the miracles of the Old Teſtament; not to mention other accommodations, incompatible with the authority of the Revelation, and the truth of hiſtory. At the concluſion of the "Antiquities," he ſubjoined the "Hiſtory of his own Life," although, in the editions of his works, it has uſually been conſidered as a diſtinct production. He wrote alſo two books againſt Apion, a grammarian of Alexandria, and a great adverſary of the Jews. Theſe contain many curious fragments of ancient hiſtorians. We have alſo a diſcourſe of his "upon the "Martyrdom of the Maccabees," which is a maſter-piece of eloquence; for he was certainly a great orator, as well as a great hiſtorian. Epiſt. xxii. ad Euſtoch.

The works of Joſephus, with Latin verſions, have been often publiſhed; but the beſt edition is that by Havercamp at Amſterdam, 1727, in 2 vols. folio. They have alſo been tranſlated into modern languages; into Engliſh by L'Eſtrange, and again by Whiſton, in 2 vols. folio.

JOUBERT (LAURENCE), counſellor and phyſician in ordinary to the king of France, firſt doctor regent, and chancellor and judge of the univerſity of Montpelier, was born at Valence in Dauphiny, 1529 or 1530 [A]. Having made choice of phyſic for his profeſſion, he went to Paris, where he ſtudied that art under Sylvius; and, going thence to Italy, he attended the lectures of L'Argentier. After this he continued his ſtudies at Montbriſon, a city in the county of Forez. At laſt, going to Montpelier, he became the favourite diſciple of Rondelet [B], upon whoſe death he Bayle. Moreri.

succeeded

[A] Thus ſays La Croix du Maine, p. 285; but, in an inſcription round his picture in 1570, he is ſaid to die in his 50th year, and if ſo, he muſt have been born in 1520.

[B] This profeſſor, at his death, put his MSS. into the hands of Joubert, with a requeſt to him to reviſe, correct, and publiſh them. Accordingly he did ſo, and alſo wrote his friend's life.

ſucceeded to the regius profeſſorſhip of phyſic in that univerſity in 1567; having given abundant proofs of his merit, by the diſputations which he held for four days upon ſeveral theſes. Theſe were afterwards printed among ſome other of his tracts at Lyons in 1571. The fame of this phyſician was ſo prodigious, that nothing was deemed too difficult for his ſkill; inſomuch that Henry III. who paſſionately wiſhed to have children, ſent for him to Paris, to remove thoſe obſtacles that rendered his marriage fruitleſs: in which, however, the king was diſappointed. Joubert died in 1582. His writings, in Latin and French, are numerous: the Latin were printed at Frankfort, 1582. 1599. and 1645, in 2 vols. folio. They are all, or next to all, upon phyſic and ſurgery.

Much offence was taken, and many clamours were raiſed by one piece, which he publiſhed under the title of "Vulgar Errors;" wherein he treated the ſubject of virginity and generation in ſuch plain terms, as had never appeared before in the French language. He was even ſo free as to produce three affidavits of matrons, who, at the magiſtrates command, had examined, whether ſome maidens, who complained that they had been raviſhed, had ſufficient reaſon for that complaint. Joubert compares together the expreſſions, which theſe matrons made uſe of; yet he dedicated this book to the queen of Navarre, conſort to Henry IV. But all the clamours, inſtead of ſtopping the ſale of the book, as was intended, had a contrary effect; and helped conſiderably to make it ſell the more. It was printed at four different places within ſix months, Bourdeaux, Paris, Lyons, and Avignon; and not leſs than 1600 copies in each impreſſion: and, whereas the price at firſt was only 10d. or 12d. it was afterwards ſold for a crown, and even for four livres: juſt as, in a time of ſcarcity, the price of wheat raiſes daily. All this ſort of hungry curioſity in the public has been long ago well underſtood by literary traders, who have not failed to make great advantages of it.

JOVIAN. (See JULIAN).

JOVIUS (PAUL), in Italian Giovio, well known by his hiſtories, was born, 1483, at Como in Italy. Loſing his father in his infancy, he was educated by his eldeſt brother, Benedict Jovius; who, obſerving his excellent genius, took pains to ground him well in grammar and claſſical learning. Paul did not fail to make an extraordinary proficiency; and afterwards,

afterwards, leaving Como, went to Rome for the ſake of the Vatican library. Here he wrote his firſt piece, "De "Piſcibus Romanis," and dedicated it to cardinal Lewis of Bourbon; apparently determined therein by the favours he received from the French king, Francis I. who had given him a conſiderable penſion for many years. This attached him ſo zealouſly to that prince, that he repreſented him not as a captive but as a conqueror, when he was taken priſoner and carried into Spain. In reality, Francis was flattered by him ſo agreeably, and expreſſed ſo much kindneſs for him, that Paul, who was not of a temper to loſe any thing for want of aſking [A], tried his intereſt for other favours from the conſtable of France, Anne de Montmorency. But here he met with a rebuff; the conſtable was affronted with his forwardneſs, and even taxed him with impudence. On the other ſide, the refuſal was reſented as an injury, and Jovius had recourſe to the author's weapon to revenge it. The conſtable happening to be diſgraced ſome time after, our hiſtorian made the following remark upon it: that "when "the Grand Seignior, Solyman, turned his great favourite, "Ibrahim Baſhaw, out of his favour, and put him to death, "king Francis did, at the ſame time, turn his great favourite, "the conſtable, Anne de Montmorency, out of his favour; "but why," ſays Jovius, "did not he alſo put him to death? "It was not," adds he, "that he had not well deſerved it, "but becauſe that great king was good-natured and merci-"ful, whereas the Grand Seignior was a cruel tyrant." But Montmorency, after the death of Francis, being recalled to court, and made maſter of the palace to Henry II. ſettling the new king's houſhold, ſtruck Jovius's name out of the liſt of penſioners of the crown [B].

Jovius, however, did not let his ſpirits ſink under this misfortune: on the contrary, his ſoul ſeems to have biggened thereby; and, caſting about how to repair it, he reſolved upon ſomewhat that ſhould make himſelf large amends. His reputation in the learned world was grown to a great height

[A] No man ever aſked for preſents with leſs reſerve than he did. Balzac tells us, that, in one of his begging letters, he declared ſolemnly, that if the cardinal de Lorraine did not take care to have his penſion paid him, he would ſay that the cardinal was no longer deſcended from Godfrey, who promoted a pendant to the archbiſhopric of Tyre. In another, he aſks the marquis of Peſcara for two horſes; for which effect he deſires him to ſtrike the ground a little harder than Neptune did. In a third, he wiſhes a certain lady, who was his friend, would ſend him ſome ſweet-meats from Naples, becauſe he begins to be tired of new-laid eggs.

[B] "Brantome, Eloge des François "Memoirs," Vol. I. p. 228.

by his writings; and, taking his ſtand from that ground, he aimed his views at a biſhopric. He had always teſtified a great regard for the houſe of Medicis, on whoſe praiſes he had expatiated in his works: hence there was room to believe, that he ſtood well with the pontiff. Upon the ſtrength of that friendly diſpoſition towards him, added to his literary merit, he applied to Clement VII. and obtained the biſhopric of Nocera. It is ordinary to ſee one promotion ſerve as a ſtep to another. The ſee of Como, the place of our biſhop's birth, became vacant in 1548; and the flattering thoughts of figuring it among his own people, and in his own country, had irreſiſtible charms. Impatient to be ſo happily ſeated, he immediately addreſſed a petition for it to Paul III. but here he met with a ſecond rebuff; that pontiff giving him a peremptory denial. Great croſſes are generally obſerved to produce either rage or melancholy, according to the temper of the ſufferers. The latter of theſe did not enter into the compoſition of our hiſtoriographer: on the other hand, he was preſently all in a flame; and, to avoid the tormenting ſight of his own defeat in the promotion of his competitor, he reſolved to quit Rome, where he had reſided from his youth: happy, if his friends may be judges, in a golden mediocrity, to retire to Florence. Here he chiefly employed himſelf in finiſhing and printing his hiſtory; which had indeed been the chief buſineſs of his life from his younger days. He formed the plan of it in 1515, and continued working upon it to his death [c]; which happened in 1552, at Florence. He was interred in the church of St. Lawrence in that city, where there was a monument erected to his memory, with an inſcription [d].

Except in his literary character, in which he is allowed to be a man of wit as well as learning, and maſter of a bright and poliſhed ſtyle; it is agreed on all hands, that he was greatly cenſurable on account of his morals. He is ſaid to have been of ſo diſſolute a ſpirit, that, after he was old and a biſhop, he delighted to be reckoned among the young-

[c] This is our author's principal piece: it is a hiſtory of his own time throughout the world, beginning with 1494, and extending to 1544. It was firſt printed at Florence in 3 vols. fol. 1552, and again at Straſburg in 1556. It is very entertaining, but muſt be read with caution.

[d] There is the following diſtich upon it, celebrating him as the glory of the Latin language:

"Hic jacet, heu! Jovius Romanæ gloria linguæ,
"Par cui non Criſpus, non Patavinus, erat." Moreri.

men-

men who made love to the women. Cardan's remark is pleasant enough, "That he was an hermaphrodite, and even "like to be brought to bed in his old age [E]." He was also very credulous in astrological predictions, and had great faith in other arts of divination used by the heathens.

There was, also, another PAULUS JOVIUS, who was first a physician; and afterwards, in 1585, became bishop of Nocera. He was a man of letters and a poet, and has often been confounded with our Jovius.

[E] Cardan, in "Apologia Neronis."

JOUVENCY (JOSEPH), a French Jesuit, was born in 1643, professed the belles lettres at Caen first, then at Paris; and died in 1719 at Rome, whither his superiors had called him, to continue the history of the society. Jouvency had the confidence to make an apology for the Jesuit Guignard, whose inflaming writings had put John Chastel upon attempting the life of Henry IV. of France; and who, on that account, suffered as well as Chastel. Jouvency regarded the arret of parliament, which condemned his brother Jesuit, as an unjust determination; and he extolled to the very skies this *martyr of truth*, this *Christian hero*, this *imitator of the patience of Jesus Christ*, for refusing to ask pardon of the king and justice, when he made the *amende honorable*. The judges who condemned him, were in his eyes persecutors; and he made no scruple to compare the first president Harlay to Pilate, and the parliament to Jews. This continuation of Jouvency makes the fifth part of the "History of the Je-"suits, from 1591 to 1616:" it was printed at Rome in 1710, and condemned by two arrets of the Parliament of Paris in 1713. The last arret suppresses the work, and contains a declaration of the French Jesuits, touching the sovereignty of the king.

There are also of father Jouvency Latin "Orations," in 2 vols. 12mo; a treatise "de arte docendi & discendi;" "Appendix de Dijs & Heroibus Poeticis;" and notes, full of clearness and precision, upon Horace, Persius, Juvenal, Martial, and Ovid's "Metamorphosis." In all the writings of this Jesuit there is great purity, elegance, easiness as well as richness of expression; and he was, upon the whole, an excellent writer and a very learned man.

JOUVENET (JOHN), a French painter, was the son of Lawrence Jouvenet, another painter, who descended from a race

a race of painters originally of Italy. John was born at Rouen in 1614. The firſt elements of his art were taught him by his father, who afterwards ſent him to Paris, to improve thoſe excellent talents which he had for deſigning. In that city he became a very able painter in a ſhort time. Le Brun, firſt painter to the king of France, being ſenſible of his merit, employed him in the pieces which he did for Lewis XIV. and preſented him to the academy of painting, where he was received with applauſe; and gave them for his *chef d'œuvre* a picture of Eſther fainting before Ahaſuerus, which the academicians reckon one of their beſt pieces. After having paſſed through all the offices of the academy, he was elected one of the four perpetual rectors, nominated upon the death of Mignard. His genius lay to great works in large and ſpacious places: as may be ſeen in the chapel of Verſailles, where he painted a Pentecoſt in the church of the invalids, in which there are the 12 apoſtles of his painting in freſco; in the priory of St. Martin des Champs at Paris, where he did four large pieces of the life of our Saviour; and in ſeveral other churches, works which ſhew that he is to be ranked among the beſt maſters France hath produced. His pieces of the eaſel are not near ſo valuable as thoſe in the large way, the vivacity of his genius not ſuffering him to return to his work in order to finiſh it; and there are but few of theſe. Indeed he painted a great many portraits, ſome of which are in very good eſteem; though he was inferior in that way to ſeveral of his contemporaries, who attached themſelves particularly to it.

In the latter end of his life, he was ſtruck with a palſy on his right ſide; ſo that, after having tried, to no purpoſe, the virtue of mineral waters, he deſpaired of being able to paint any longer. However, giving a lecture to one of his nephews, he took the pencil into his left-hand; and, trying to retouch his diſciple's piece in ſome places, the attempt ſucceeded ſo well, that it encouraged him to make others: till at length he determined to finiſh, with his left-hand, a large cieling which he had begun in the grand hall of the parliament at Rouen, and a large piece of the Annunciation, which we ſee in the choir of the church of Paris. Theſe are his laſt works, and they are no ways inferior to any of his beſt. He died at Paris in 1717, leaving no ſons to inherit his genius; but, in default of ſons, he had a diſciple in his nephew, who after his death was received into the royal academy of painting and ſculpture.

Memoirs du Tenis.

JOYNER

JOYNER (WILLIAM, alias LYDE), ſecond ſon of William Joyner, alias Lyde [A], of Horſpath, near to, and in the county of Oxford, by Anne his wife, daughter and coheir of Edward Leyworth, M. D. of Oxford, was born in St. Giles's pariſh there, April 1622, educated partly in Thame, but more in Coventry free-ſchool, elected demy of Magdalen-college 1626, and afterwards fellow. But, "upon "a foreſight of the utter ruin of the church of England by "the Preſbyterians in the time of their rebellion," he changed his religion for that of Rome, renounced his fellowſhip 1644, and being taken into the ſervice of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cauſe declined in that country. He then accompanied that earl in his travels abroad, whereby he much improved himſelf. At length, being recommended to the ſervice of the Hon. Walter Montague, abbot of St. Martin near Pontoiſe, he continued ſeveral years in his family as his ſteward, eſteemed for his learning, ſincere religion, and great fidelity. At his return he lived very retired in London; till, on the breaking out of the Popiſh plot in 1678, he retired to Horſpath, where he continued ſome time, till, by John Nicholas, then vice-chancellor, he was ſeized for a Jeſuit or prieſt, and bound to appear at the quarter ſeſſions at Oxford. Being found to be a mere lay Papiſt and diſcharged, he went to Ickford, an obſcure village in Buckinghamſhire, near Thame, and there ſpent many years in a moſt obſcure and devout retirement. In 1687, he was reſtored to his fellowſhip by James II. but outed from it after a year's enjoyment, and retired to his former receſs, where his apparel, which was formerly gay, was then very ruſtical, little better than that of a day-labourer, and his diet and lodging ſuitable. In one of his letters to Wood, April 12, 1692, he told him, that "the preſent place of his reſidence is a poor thatcht-houſe, "where the roof is of the ſame ſtuff in the chamber where "he lodged, which he aſſured me was never guilty of pay-"ing chimney-tax. However, he hoped that all this would "not make a perſon neglected and deſpicable who had for-"merly ſlept in the royal palaces of France, under a roof "fretted and emboſſed with gold; whereas this here is dou-"bly and trebly interweaved only with venerable cobwebs, "which can plead nothing of rarity beſides the antiquity." This great devoto to retiredneſs and obſcurity has written

Gent. Mag. 1781, p. 72.

[A] In the Gent. Mag. for 1781, p. 38, is a curious Latin epitaph, taken from the pariſh church of St. Mary Magdalen, Oxford, on Edward Joyner, alias Lyde, who was probably the elder brother of William.

1. "The

1. "The Roman Empreſs, a Comedy, Lond. 1670," 4to. 2. "Some Obſervations on the Life of Cardinal Pole, 1686," 8vo. 3. Various Latin and Engliſh poems ſcattered in ſeveral books, eſpecially a large Engliſh copy in "Horti Carolini "Roſa altera, 1640." He died at Ickford, Sept. 14, 1706.

IRENÆUS (SAINT), biſhop of Lyons in France, was, undoubtedly, by birth a Greek, and, not improbably, born at or near the city of Smyrna. He was trained in the ſtudies of philoſophy and human learning: in the doctrines of Chriſtianity, two diſciples of St. John the apoſtle, Papias and Polycarp, were his maſters. The latter he is ſaid to have accompanied in his journey, about the Paſchal controverſy, to Rome: where, by his and Anicetus's perſuaſions, he was prevailed upon to go to France; great numbers of Greeks reſiding in ſome parts of that kingdom, eſpecially about Marſeilles, and the church there beginning to be diſturbed by ſeveral pernicious hereſies. In his journey, arriving at Lyons, he continued ſeveral years there, in the ſtation of a preſbyter, under the care and government of Pothinus, the biſhop of that city: and, by his behaviour, diſtinguiſhed himſelf ſo much, that about 177, he was pitched on to draw up the judgement and opinion of the churches of Lyons and Vienne, which were ſent to thoſe in Aſia, in order to compoſe the differences lately raiſed there by Montanus and his followers. In the ſame letter, they took occaſion alſo to give an account of the perſecution, which then raged peculiarly among them under Marcus Antoninus.

Upon the martyrdom of Pothinus at Lyons, Irenæus ſucceeded to that chair, in a troubleſome and tempeſtuous time, when the church was aſſaulted by enemies from without, and betrayed by heretics from within. Theſe circumſtances required both courage and conduct in the governors, and our new biſhop gave conſpicuous proofs of his qualifications in both reſpects. He is ſaid to have held a provincial ſynod at Lyons, where, by the aſſiſtance and ſuffrage of 12 other biſhops, he condemned the hereſies of Marcion, Valentinus, Baſilides, and the reſt of that antichriſtian crew. He had perſonally encountered ſome of theſe ringleaders among the Gnoſtics, and read the books of others; when, at the requeſt of many who importuned him, he ſet about the elaborate work "Againſt Hereſies," part of which is ſtill extant under his name. It was compoſed in the time of Eleutherius; upon whoſe deceaſe Victor, ſucceeding to the ſee of Rome, headed afreſh the diſpute about the time of celebrating Eaſter,

Eaſter, and endeavoured imperiouſly to impoſe the Roman cuſtom upon the Aſiatics. To heal the ſchiſm, ſynods were called in ſeveral places; and, among the reſt, Irenæus convened one of the churches of France under his juriſdiction: where, having determined the matter, he wrote a ſynodical epiſtle to Pope Victor, and told him, that they agreed with him in the main of the controverſy, but withal adviſed him to take heed how he excommunicated whole churches, for obſerving the cuſtom derived down to them from their anceſtors; that there was as little agreement in the manner of the preparatory faſt before Eaſter, as in the day itſelf, ſome thinking they were to faſt but one day, others two, others more, and ſome meaſuring the time by a continued faſt of 40 hours; and that this variety was of long ſtanding, and had crept into ſeveral places, while the governors of the church took leſs care about theſe different cuſtoms, than about maintaining a ſincere and mutual love and peace towards one another: putting him in mind of Anicetus and Polycarp, who, though they could not agree about their different uſages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. Irenæus wrote alſo, to the ſame effect, to ſeveral other biſhops, for allaying this unhappy difference.

The church had, for ſome years, enjoyed thoſe calm and quiet days from without, which had been abuſed by theſe animoſities and contentions from within, when the emperor Severus, hitherto favourable, began a bitter and bloody perſecution againſt the Chriſtians, and proſecuted them with great ſeverity in all parts of the empire. He had once governed the province of Lyons himſelf; and, probably, then taking peculiar notice of Irenæus, and the flouriſhing ſtate of the church in that city, might therefore give more particular orders for proceeding againſt them in this place. The perſecution, which in other parts picked out ſome few to make examples of, was general here; and in this general rage of their enemies, Irenæus, having been prepared by ſeveral torments, loſt his life by decollation. It is not eaſy to aſſign the certain date of his martyrdom, whether it was when the emperor publiſhed this edict, about A. C. 202; or in his expedition to Britain A. C. 208; when he took Lyons in his way.

Irenæus wrote ſeveral books, which were all loſt, except his five againſt hereſies; and the far greateſt part of the original Greek is wanting in theſe. They have been many times publiſhed: particularly by J. Erneſtus Grabe, at Oxford,

ford, 1702, fol. and there is prefixed an account of Irenæus, from which this is taken. Tertullian calls him "omnium "doctrinarum curiosissimus explorator," a most curious searcher into all kinds of doctrine.

IRNERIUS, called also WERNERUS, or GUARNERUS, a celebrated German lawyer in the 12th century. After studying the law at Constantinople, he taught it at Ravenna, where a dispute arising between him and his colleagues about the word 'al,' he sought for the meaning of it in the Roman law; and thence took a liking to it, applied to the study of it, and at last taught it publicly at Boulogne in 1128. He had a great number of disciples, became the father of the Glossators, and had the title of "Lucerna Juris." Thus he was the restorer of the Roman law, which had been destroyed by the invasion of the Barbarians. He had great credit in Italy with the princess Matilda; and having engaged the emperor Lotharius to order, by an edict, that Justinian's law should resume its ancient authority at the bar, and that the code and digest should be read in the schools, he was the first who exercised that profession in Italy: his method was to reconcile the "responsa jurisprudentum" with the "leges," when they seemed to clash.

It is also said, that he prevailed with Lotharius, whose chancellor he was, to introduce into the universities the creation of doctors, and that he drew up the form of that ceremony; so that, from this time, there were promoted to that degree, Bulgarus, Hugolin, Martin, Pileus, and some others, who, after Irnerius, began to interpret the Roman laws, and that which is called the Gloss. These ceremonies had their commencement at Boulogne, whence they spread into all other universities, and passed from the faculty of law to that of divinity; and, for instance, the university of Paris having adopted them, they were made use of, for the first time, in the person of Peter Lombard, master of the sentences, who was created, in this form, D.D. Irnerius died some time before 1150, and was interred at Boulogne.

ISAAC (KARO), a Rabbi, was one of those Jews, who left Spain on an edict of Ferdinand and Isabella, in 1492, which obliged the Jews to quit their dominions within four months, or else embrace Christianity. Karo went first to Portugal; and, travelling thence to Jerusalem, he lost his children and his books on the road. He lived in great solitude;

tude; and, to conſole himſelf, compoſed a book intituled, "Toledot Jiſkach, The Generations of Iſaac." It is a commentary upon the Pentateuch, partly literal and partly cabbaliſtical, in which he examines the ſentiments of other commentators. It has gone through ſeveral editions: the firſt was printed at Conſtantinople, in 1518; there is another of Mantua; and a third of Amſterdam, in 1708. Buxtorf aſcribes to our rabbi a ritual, intituled, "Even Haheſer, "The Rock of Support."

ISÆUS, a celebrated Greek orator, and native of Chalcis, in Syria; the ſcholar of Lyſias, and preceptor of Demoſthenes. He taught eloquence, with reputation, at Athens. There are aſcribed to him 64 orations; but he compoſed no more than 50, of which we have only 10 remaining, which were admirably tranſlated by Mr. (now Sir William) Jones in 1779. He took Lyſias for his model, and hath imitated him ſo well, that they might eaſily be confounded one for the other, but for the figures which Iſæus firſt made frequent uſe of. Our author was alſo the firſt who applied eloquence to ſtate-affairs, in which he was followed by his ſcholar Demoſthenes.

ISELIN (JAMES CHRISTOPHER), in Latin Iſelius, a German, learned in antiquities both eccleſiaſtical and profane, was born at Baſil, in 1681. He was made profeſſor of hiſtory and eloquence at Marpourg, in 1704; but was recalled to Baſil, to teach hiſtory and antiquity, in 1707, where he was alſo promoted to the divinity-chair in 1711. He went to Paris in 1717: his deſign was to make a viſit to Holland, and thence croſs the water to England; but, being nominated rector of the univerſity of Baſil, was obliged to return into his own country. Shortly after, the Academy of Inſcriptions and Belles Lettres at Paris made him an honorary foreign member, in the room of M. Cuper. Iſelin was alſo librarian at Baſil, where he died in 1737. He publiſhed a great number of books, of which the principal are, 1. "De Gallis Rhenum tranſeuntibus Carmen Heroicum." 2. "De Hiſtoricis Latinis melioris ævi diſſertatio." 3. Diſſertations and orations upon various ſubjects.

ISIDORE (SAINT), ſurnamed PELUSIOTA or DACIATE, from his retiring into a ſolitude near the town which bears both theſe names, was the moſt celebrated of the diſciples of John Chryſoſtom. He profeſſed the monaſtic life from his youth, and retired from the world; but was far from

from being uſeleſs to it. This appears by his letters, of which, Suidas ſays, he wrote no leſs than 3000; and Nicephorus aſſures us, that he compoſed ſeveral works, and mentions particularly ten chiliads of his epiſtles. Sixtus Senenſis alſo adds, that he ſaw, in the library of St. Mark at Venice, a MS. containing 1184 of ſuch epiſtles, which are not now extant. In a word, he acquired a great reputation for learning and piety, and flouriſhed in the time of the general council held in 421, as appears by his letters to St. Cyril of Alexandria. He died about 440. We have remaining 2012 of his letters, in five books: they are ſhort; but there are important things in them about many paſſages of Scripture, as well as theological queſtions, and points concerning eccleſiaſtical diſcipline: they are wrote in good Greek, and in an agreeable florid ſtyle. The beſt edition of St. Iſidore's works is that of Paris, 1638, folio, in Greek and Latin.

ISOCRATES, the Greek orator, was born at Athens, in the firſt year of the 86th Olympiad, i. e. 436 years before Chriſt. He was the ſon of Theodore, who having got money by making muſical inſtruments, was able to give him the beſt education. Hence he had Prodicus, Gorgias, and other Greek orators for his maſters, whom he ſurpaſſed preſently by his eloquence and learning. And firſt he tried to ſpeak in public; but, not ſucceeding, he applied himſelf to take diſciples, and ſpeak orations in private. He conſtantly teſtified the warmeſt affections for his country, and was ſo deeply affected at the loſs of the battle of Cheronæa, that he refuſed to eat any thing for the ſpace of four days, and died with grief at the age of 98. We have 21 orations of his compoſing, which have been tranſlated from the Greek into Latin by Wolfius, and of which a good edition was publiſhed by Dr. Battie in 1749, 2 vols. 8vo. Iſocrates particularly excelled in the harmony of his language, the juſtneſs of his thoughts, and the elegance of his expreſſions. There are alſo nine letters aſcribed to him.

*See Art. BATTIE.

ITTIGIUS (THOMAS), a learned profeſſor of divinity at Leipſic, was ſon of John Ittigius, profeſſor of phyſic in the ſame univerſity; and born there in 1644. He received the firſt part of his education at Leipſic; then went to Roſtock, and laſtly to Straſburg to perfect his ſtudies, after which he was admitted a profeſſor in philoſophy at Leipſic, and publiſhed a treatiſe upon burning mountains: after this he became a miniſter, and exerciſed that function in divers churches

churches in the ſame place. In 1680, he was made archdeacon, and licentiate in divinity; and, in 1691, profeſſor extraordinary in the ſame faculty, and ordinary profeſſor the enſuing year. He furniſhed ſeveral papers publiſhed in the Leipſic Acts: beſides which we have of his, "Diſſertatio "de hæreſiarchis ævi apoſtolici ejus proximi;" "Appendix "de hæreſiarchis;" "Prolegomena ad Joſephi opera;" "Bibliotheca patrum apoſtolicorum Græco-Latina;" "Hiſ"toria ſynodorum nationalium in Gallia à reformatis habi"tarum;" "Liber de bibliothecis & catenis patrum;" "Exhortationes theologicæ;" "Hiſtoriæ eccleſiaſticæ primi "& ſecundi ſeculi ſelecta capita." Some part of this laſt did not appear till after the death of the author, which happened in April 1710, at the age of 66.

JUDA HAKKADOSH, or the SAINT, a rabbi celebrated for his learning and riches; who, according to the Jewiſh hiſtorians, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince. Leo of Modena, a rabbi of Venice, tells us, that rabbi Juda, who was very rich, collected, about 26 years after the deſtruction of the temple, in a book which he called the "Miſna," the conſtitutions and traditions of the Jewiſh magiſtrates and doctors who preceded him, and divided his work into ſix parts: the firſt treating of the agriculture of ſeeds; the ſecond of feſtivals; the third of marriages, and every thing relating to women; the fourth of damages, intereſts, and all kinds of civil affairs; the fifth of ſacrifices; and the ſixth of legal cleanneſs and uncleanneſs: but as this book was ſhort, and hardly intelligible, and gave occaſion to ſeveral diſputes, two rabbis, Rabbena and Aſe, who lived at Babylon, collected all the interpretations, diſputes, and additions, that had been made till their time upon the "Miſna," and formed the book which is called the "Baby"loniſh Talmud or Gemara," divided into 60 parts, called "Maſſachot or Treaties." It is preferred to the Jeruſalem "Talmud," compoſed ſome years before by rabbi Jochanan of Jeruſalem, which is ſhort and in a rude ſtyle.

The "Miſna" is the text of the "Talmud," of which we have a good edition in Hebrew and Latin by Surenhuſius, with notes, in 3 vols. folio. It is to be wiſhed that the ſame was done to the "Gemara."

JUDEX (MATTHEW), one of the principal centuriators of Magdeburg, was born, 1528, at Tippolſwald in Miſnia.

His inclination lying ſtrongly to literature, he was ſent by his father to ſtudy at Dreſden: but he did not continue long there; for the college of Wittenberg being more to his mind, he removed thither, and afterwards was driven by neceſſity to Magdeburg. Here he ſupported himſelf by being tutor in the family of a lawyer, who ſent him with his ſon to Wittenberg in 1546. This gave him an opportunity of completing his own ſtudies; ſo that he obtained the degree of M. A. in this univerſity, 1548. He then returned to Magdeburg, and taught the ſecond form there for ſome years. In 1554, he was choſen miniſter of St. Ulric's church in the ſame city. He was now 26 years of age; and falling in love with a young maiden of 16, he married her, though ſhe had no fortune. He told his friends, who ſeemed concerned at the match, that from his youth he had always prayed to God, to give him for his wife a young girl of a good family, honeſtly educated, adorned with virtue and piety, on account of her tender age unacquainted with wickedneſs, and tractable; rather than a woman proud of her family, nicely and delicately bred, and haughty on account of her fortune: and ſince he had his wiſh, he ſubmitted and truſted to Providence. He lived above 10 years with his wife in an agreeable and religious manner, and had ſix children by her.

Mean while, he quitted his church at Magdeburg, being promoted to the divinity profeſſor's chair at Jena in 1559; but did not keep poſſeſſion of it above 18 months, being deprived by order of John Frederic duke of Saxony. However, he ſtayed ſix months longer at Jena, and thence returning to Magdeburg, was obliged, in ſix months more, to retire to Wiſmar. He ſuffered many perſecutions and vexations during this interval. He was alſo ſeverely abuſed in the libels which were made at Wittenberg againſt the Centuriator [A]. In ſhort, his life, after he was grown up, was a ſeries of vexations and perſecutions: and that perhaps may account for the ſhortneſs of it; for he died in 1564, aged not quite 36. He was a man of good morals, laborious, zealous, learned, and wrote a great many books. He underſtood muſic very well, and had ſome knowledge of mathematics. He had ſtudied the law for ſome time at Wittenberg. He could write verſes both in Latin and Greek, and had deſigned to write an eccleſiaſtical hiſtory of his own

[A] In theſe libels Judex was called a Judas, and the ſon of an aſs accuſtomed to the yoke. Scioppius, apud Crenium, Animad. part 4. p. 65.

time.

time. All the world knows what ſhare he had in the two firſt Centuries of Magdeburg, and that it was a very heavy taſk. He left five children with his wife.

IVES, or YVES, in Latin Ivo, the celebrated biſhop of Chartres, was born in the territory of Beauvais, 1035. He was raiſed to the ſee of Chartres in 1092 or 1093, under the pontificate of Urban XI. who had depoſed Geofroy, our author's predeceſſor in the ſee, for divers crimes whereof he was accuſed. Ives particularly ſignalized his zeal againſt Philip I. who had put away his wife Bertha of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. This divorce was contrary to the eccleſiaſtical law, and the affair would have been attended with bad conſequences, had not the prince been prudently managed by ſome about him. After this, the biſhop employed himſelf wholly in the functions of his miniſtry, made ſeveral religious foundations, and died in 1115, at the age of 80. His corpſe was interred in the church of St. John in the Vale, which he had founded. Pope Pius V. by a bull dated Dec. 18, 1570, permitted the monks of the congregation of Lateran to celebrate the feſtival of St. Ives. We have of his compiling "A Collection of Decrees;" "Exceptiones "eccleſiaſticarum regularum;" beſides "22 Sermons," and a "Chronicon:" all very important pieces, which were put together in 1647 by John Baptiſt Souciet, a canon of Chartres, in one vol. folio, divided into parts. The "Decrees" were printed in 1561, and there has been another edition ſince.

A collection of canons called the "Pannomia," or "Pa-"normia," and ſome other pieces printed in the "Biblio-"theca patrum," are alſo aſcribed to our biſhop; whoſe body, which the worms had ſpared, is ſaid to have been dug up and abuſed by the Proteſtants, during the rage of the civil wars in France.

His Life prefixed to his other works.

IVES (JOHN), was the only ſon of a gentleman now living (1784), who has for a conſiderable time been one of the moſt eminent merchants at Yarmouth. His grandfather, who was alſo a merchant, died Oct. 1, 1756, leaving a fortune of 70,000l. which the preſent gentleman has more than doubled, by ſhares of ſhips, banking, &c. He was entered of Caius-college, Cambridge, where he did not long reſide; but, returning to Yarmouth, became acquainted with that celebrated antiquary Thomas Martin of Palgrave, and caught from him that taſte for antiquities, which he purſued during

Anecdotes of Bowyer, by Nichols, p. 463.

the ſhort period of his life. He was elected F.S.A. 1771; and F.R.S. 1772; and, by favour of the earl of Suffolk, in him the honour of Suffolk Herald Extraordinary was revived; an office attended with no profit, but valuable to him by the acceſs it gave to the MSS. muniments, &c. of the Heralds College, of which he thereby became an honorary member. His firſt attempt at antiquarian publication was by propoſals (without his name), in 1771, for printing an account of Lothingland hundred in Suffolk; for which he had engraved ſeveral ſmall plates of arms and monuments in the churches of Friſton, Gorleſton, Lound, Loweſtoffe, and Somerliton, from his own drawings. His next eſſay was the ſhort preface to Mr. Swinden's "Hiſtory and Antiquities of Great Yarmouth in the County of Norfolk," 1772," 4to. Mr. Swinden, who was a ſchoolmaſter in Great Yarmouth, was a moſt intimate friend of Mr. Ives, who not only aſſiſted him with his purſe, and warmly patronized him, while living, but ſuperintended the book for the emolument of the author's widow, and delivered it to the ſubſcribers [A]. In 1772, he cauſed to be cut nine wooden plates of old Norfolk ſeals, intituled, "Sigilla antiqua Norfolcienſia. Impreſſit Johannes Ives, S. A. S." and a copper-plate portrait of Mr. Martin holding an urn. Aug. 16, 1773, by a ſpecial licence from the Abp. of Canterbury, he was married, at Lambeth church, to Miſs Kett (of an ancient family in Norfolk). This marriage, no otherwiſe imprudent than from a deficiency of fortune, was contrary to the father's wiſhes, who had ſome other lady in view; but he was in a very ſhort time reconciled, and fitted up a houſe at Yarmouth in an elegant ſtyle for their reception.

In imitation of Mr. Walpole (to whom the firſt number was inſcribed) Mr. Ives began in 1773 to publiſh "Select Papers [B]," from his own collection; of which the ſecond number was printed in 1774, and a third in 1775.

[A] "The author," ſays Mr. Ives, "cloſed his life and his work together. "The laſt ſheet was in the preſs at "the time of his deceaſe. To me he "committed the publication of it. A "ſhort, but uninterrupted, friendſhip "ſubſiſted between us. His aſſiduity, "induſtry, and application, will appear in the courſe of the work." Mr. Swinden was buried in the church of St. Nicholas at Yarmouth, in the north-aiſle, where a handſome mural monument is erected to his memory.

[B] Among theſe are, "Remarks "upon our Engliſh Coins, from the "Norman Invaſion down to the End "of the Reign of Queen Elizabeth," by Archbp. Sharp; Sir W. Dugdale's "Directions for the Search of Records, "and making uſe of them, in order "to an Hiſtorical Diſcourſe of the "Antiquities of Staffordſhire;" with "Annals of Gonvile and Caius-College, Cambridge;" the "Coronation of Henry VII. and of Queen "Elizabeth," &c. &c.

In

In 1774 he publiſhed, in 12mo, "Remarks upon the Gari-"anonum of the Romans: the Scite and Remains fixed and "deſcribed;" with the ichnography of Garianonum, two plates, by B. T. Pouncey; ſouth view of it, Roman antiquities found there, map of the river Yare, from the original in the corporation cheſt at Yarmouth, and an inſcription on the mantletree of a farm-houſe. He died of a deep conſumption, when he had juſt entered his 25th year, June 9, 1776. Conſidered as an antiquary, much merit is due to Mr. Ives, whoſe valuable collection was formed in leſs than five years. His library was ſold by auction, March 3—6, 1777, including ſome curious MSS. (chiefly relating to Suffolk and Norfolk) belonging to Peter Le Neve, T. Martin [C], and Francis Blomefield [D]. His coins, medals, ancient paintings, and antiquities, were ſold Feb. 13 and 14, 1777. Two portraits of him have been engraven. We cannot conclude our account of this extraordinary man, without inſerting the following note, tranſcribed from the original in his own hand in one of his printed books: "I "leave this ſtudy with the greateſt reluctance, becauſe in it "is contained ſo great a fund of curious and uſeful know-"ledge. I ſincerely wiſh the poſſeſſor all the happineſs that "he ſo truly doth deſerve. My heart overflows with grate-"ful acknowledgements for his kind communications to me "as an antiquary, and for the polite reception I met with, "both from him and his amiable ſpouſe, as a viſitor. Jo-"SEPH STRUTT.—This note I found in my ſtudy the day "after Mr. Strutt left me; he came upon a viſit, in order "to take ſome drawings, &c. Oct. 1, 1774, and went to "Norwich the 7th following. J. I."

[C] Many of theſe MSS. had been purchaſed by Mr. Ives in the life-time of Mr. Martin.

[D] Of which ſee more in Brit. Top. I. 192. II. 32, 33.

JULIAN the Roman emperor, commonly ſtyled the Apoſtate, was the younger ſon of Conſtantius, brother of Conſtantine the Great. He was the firſt fruit of a ſecond marriage of his father with the lady Baſilina, after the birth of Gallus, whom he had by Galla his firſt conſort. He was born, Nov. 6, 331, at Conſtantinople; and, according to the medals of him, named Flavius Claudius Julianus. During the life of Conſtantine, he was kept at the court in that city, and received the firſt rudiments of his education there; but, upon the death of this emperor, all his relations being

ſuſpected of criminal actions, Julian's father was obliged to ſeek his ſafety by flight; and his ſon Julian's eſcape was entirely owing to Marc, biſhop of Arethuſa, without whoſe care he had inevitably periſhed in the perſecution of his family. As ſoon as the ſtorm was over, and Conſtantius, the ſon of Conſtantine, quietly ſeated in the imperial throne, he ſent young Julian to Euſebius, biſhop of Nicomedia, who was related to him by his mother's ſide, and who took care to breed him up in the Chriſtian faith; but at the ſame time put him into the hands of an eunuch called Mardonius, to teach him grammar. This eunuch was a Pagan; and he had one Eulolius, a very unſteady Chriſtian, for his maſter in rhetoric. Julian made a very quick progreſs in learning; and, being ſent at length to Athens to complete his education, he became the darling of that capital nurſery of polite literature, and particularly commenced an acquaintance with St. Baſil and Gregory of Nazianzen. This laſt, however, obſerved ſomething in him which rendered his ſincerity in the Chriſtian faith ſuſpected: and it is certain, that, notwithſtanding all the care of his preceptor Euſebius, this young prince was entirely perverted by Maximus, an Epheſian philoſopher and magician. His couſin Conſtantius the emperor was advertiſed of his conduct; and Julian, to prevent the effects, and ſave his life, profeſſed himſelf a monk, and took the habit: but, under this figure in public, he ſecretly embraced Paganiſm. Some time before, his brother Gallus and he had taken orders, and executed the office of reader in the church; but the religious ſentiments of the two brothers were widely different.

As ſoon as Julian had attained the age of manhood, according to the Roman law, Conſtantius, at the ſolicitation of his conſort, the empreſs Euſebia, raiſed him to the dignity of Cæſar: this was done on his birth-day, Nov. 6, 355; and at the ſame time the emperor gave him his ſiſter Helena in marriage, and made him general of the army in Gaul. Julian filled his command with ſurprizing abilities, and ſhewed himſelf every way equal to the truſt; which was the more extraordinary, as, being bred to the church, he had never had any inſtructions in the military art. Alſo, the principal officers under him, from whom he was to expect aſſiſtance, were very backward in performing this ſervice; reſtrained apparently by the danger of ſeeming too much attached to him, and thereby incurring the emperor's diſpleaſure, whoſe jealouſy on this head was no ſecret. Under all theſe diſadvantages, our young warrior performed wonders;

ders: he was not afraid to undertake the enterprize of driving the Barbarians out of Gaul; and he completed the deſign in a very little time, having obtained one of the moſt ſignal victories of that age near Straſbourg. In this battle he engaged no leſs than ſeven German kings, one of whom was the famous Chrodomairus; who had always beaten the Romans till this time, but was now Julian's priſoner. The defeat of the Salii and Chamavi, French people, followed at the heels of this victory; and the Germans, being beaten again, were conſtrained to beg a peace. Our hero was crowned with theſe glorious laurels, when Conſtantius, who was hard preſſed by the Perſians, ſent for a detachment of troops from the army in Gaul to augment his forces. This order was ill reliſhed by the Gauls, who ſtomached much the going to fight out of their own country. Julian took advantage of this ill humour, and got himſelf declared emperor by the army; but, not being able to prevail with Conſtantius to recognize him as ſuch, he went with theſe troops to Illyria, where he continued till the death of Conſtantius, which happened Nov. 3, 361.

Julian no ſooner ſaw himſelf maſter of the world, than he threw off all the diſguiſe of his religion, expreſsly profeſſed himſelf a Pagan, ordered their temples to be ſet open, and re-eſtabliſhed their worſhip: he alſo aſſumed the character and ſtation of the ſovereign pontiff, and was inveſted therein with the whole Pagan ceremonial, reſolving to efface the mark of his baptiſm by the blood of the heathen ſacrifices. In ſhort, he reſolved to effect the utter ruin of Chriſtianity: and, having obſerved how ill violent meaſures had anſwered the purpoſe of his predeceſſors, inſomuch that, on the contrary, the blood of the martyrs had proved the ſeed of the Chriſtian church, he went to work the contrary way; and employed ſuch arms againſt it, as muſt probably have ended in its deſtruction, had it been a mere human invention, as he repreſented it. We find in this emperor all the great qualities which a projector could conceive, or an adverſary would require, to ſecure ſucceſs. He was eloquent and liberal, artful, inſinuating, and indefatigable; which, joined to a ſevere temperance, a love of juſtice, and a courage ſuperior to all trials, firſt gained him the affections, and ſoon after the peaceable poſſeſſion, of the whole empire. He was bred up in the Chriſtian religion from his infancy, and was obliged to profeſs it to the time he aſſumed the purple. His averſion to his uncle Conſtantine and his couſin Conſtantius, for the cruelties exerciſed on his family, had prejudiced him

againſt the Chriſtian religion; and his attachment to ſome Platonic ſophiſt, who had been employed in his education, gave him as violent a bias towards Paganiſm. He was ambitious; and Paganiſm, in ſome of its theurgic rites, had flattered and encouraged his views of the diadem. He was vain, which made him aſpire to the glory of re-eſtabliſhing the ancient rites. He was extremely knowing, and fond of Grecian literature, the very ſoul of which, in his opinion, was the old theology: but, above all, notwithſtanding a conſiderable mixture of enthuſiaſm, his ſuperſtition was exceſſive, and what nothing but the blood of hecatombs could appeaſe.

With theſe diſpoſitions he came to the empire, and conſequently with a determined purpoſe of ſubverting the Chriſtian and reſtoring the Pagan worſhip. His predeceſſors had left him the repeated experience of the inefficacy of downright force. The virtue of the paſt times then rendered this effort fruitleſs, the numbers of the preſent would have made it now dangerous: he found it neceſſary therefore to change his ground. His knowledge of human nature furniſhed him with arms; and his knowledge of the faith he had abandoned, enabled him to direct thoſe arms to moſt advantage. He began with re-eſtabliſhing Paganiſm by law, and granting a full liberty of conſcience to the Chriſtians. On this principle he reſtored thoſe to their civil rights, who had been baniſhed on account of religion, and even affected to reconcile to a mutual forbearance the various ſects of Chriſtianity. Yet he put on this maſk of moderation for no other purpoſe, than to inflame the diſſenſions in the church. He then fined and baniſhed ſuch of the more popular clergy, as had abuſed their power, either in exciting the people to burn and deſtroy Pagan temples, or to commit violence on an oppoſite ſect: and it cannot be denied, but that their turbulent and inſolent manners deſerved all the ſeverity of his juſtice. He proceeded to revoke and take away thoſe immunities, honours, and revenues, which his uncle and couſin had granted to the clergy. Neither was his pretence for this altogether unreaſonable. He judged the grants to be exorbitant; and, beſides, as they were attendant on a national religion, when the eſtabliſhment came to be transferred from Chriſtianity to Paganiſm, he concluded they muſt follow the religion of the ſtate. But there was one immunity he took away, which no good policy, even under an eſtabliſhment, ſhould have granted them; and this was an exemption from the civil tribunals. He went ſtill farther: he diſqualified the Chriſtian

laity

laity for bearing office in the ſtate; and even this the ſecurity of the eſtabliſhed religion may often require. But his moſt illiberal treatment of the Chriſtians, was his forbidding the profeſſors of that religion to teach humanity and the ſciences in the public ſchools [A]. His more immediate deſign in this, was to hinder the youth from taking impreſſions to the diſadvantage of Paganiſm; his remoter view, to deprive Chriſtianity of the ſupport of human literature. Not content with this, he endeavoured even to deſtroy what was already written in defence of Chriſtianity. With this view he wrote to the governor and treaſurer-general of Egypt, to ſend him the library of George biſhop of Alexandria, who, for his cruelty and tyranny, had been torn in pieces by the people: nay, to ſuch a length did his averſion to the name of Chriſt carry him, as to decree, by a public edict, that his followers ſhould be no longer called Chriſtians, but Galileans; well knowing the efficacy of a nick-name to render a profeſſion ridiculous. Mean while, the quarrels and animoſities between the different ſects of Chriſtianity furniſhed him with the means of carrying on theſe projects. Thus, being well aſſured that the Arian church of Edeſſa was very rich, he took advantage of their oppreſſing and perſecuting the Valentinians, to ſeize every thing belonging to that church, and divided the plunder among his ſoldiers; ſcornfully telling the Edeſſians, he did this to eaſe them of their burthens, that they might proceed more lightly, and with leſs impediment, in their journey to heaven. He went farther ſtill, if we may believe the hiſtorian Socrates, and, in order to raiſe money to defray the extraordinary expence of his Perſian expedition, he impoſed a tax or tribute on all who would not ſacrifice to the Pagan idols. The tax, it is true, was proportioned to every man's circumſtances; however, no doubt, it was ſome infringement upon his act of toleration. And though he forbore perſecuting to death by law, which would have been a direct contradiction to that act, yet he connived at the fury of the people, and the brutality of the governors of provinces, who, during his ſhort reign, brought many martyrs to the ſtake. He put ſuch into governments, whoſe inhumanity and blind zeal for their country ſuperſtitions were moſt diſtinguiſhed. And when the ſuffering churches preſented their complaints to him, he diſmiſſed them with cruel ſcoffs, telling them, their religion directed them to ſuffer without murmuring.

[A] Amm. Marcellinus cenſures this part of his conduct, as a breach in his general character of humanity. Lib. xx. c. 10.

Theſe

Theſe were Julian's efforts to ſubvert Chriſtianity; and it cannot be denied, that the behaviour of the Chriſtians furniſhed pretence enough for moſt of the proceedings againſt them in the view of ſtate-policy. Beſides that they branded the ſtate religion, and made a merit of affronting the public worſhip, it is well known that they were continually guilty of ſeditions; and did not ſcruple to aſſert, that nothing hindered them from engaging in open rebellion, but the improbability of ſucceeding in it for want of numbers. Mean while, his projects to ſupport and reform Paganiſm went hand in hand with his attempts to deſtroy Chriſtianity. He wrote, and he preached, in defence of the Gentile ſuperſtition, and has himſelf acquainted us with the ill ſucceſs of his miniſtry at Berœa. Of his controverſial writings his anſwerer, Cyril, hath given us a large ſpecimen, by which we ſee he was equally intent to recommend Paganiſm and to diſcredit revelation. In his reformation of the Gentile ſuperſtition, he endeavoured to hide the abſurdity of its traditions by moral and philoſophical allegories. Theſe he found provided for him principally by philoſophers of his own ſect, the Platoniſts. For they, not without the aſſiſtance of the other ſects, had, ever ſince the appearance of Chriſtianity, been refining the theology of Paganiſm, to oppoſe it to that of Revelation; under pretence, that their new invented allegories were the ancient ſpirit of the letter, which the firſt poetical divines had thus conveyed to poſterity. He then attempted to correct the morals of the Pagan prieſthood, and regulate them on the practice of the firſt Chriſtians. In his epiſtle to Arſacius, he not only requires of them a perſonal behaviour void of offence, but that they reform their houſehold on the ſame principle: he directs, that they who attend at the altar, ſhould abſtain from the theatre, the tavern, and the exerciſe of all ignoble profeſſions; that in their private character they be meek and humble; but that, in the acts and offices of religion, they aſſume a character conformable to the majeſty of the immortal gods, whoſe miniſters they are. And, above all, he recommends to them the virtues of charity and benevolence. With regard to diſcipline and religious policy, he eſtabliſhed readers in divinity; planned an eſtabliſhment for the order and parts of the divine offices; deſigned a regular and formal ſervice, with days and hours of worſhip. He had alſo decreed to found hoſpitals for the poor, monaſteries for the devout; and to preſcribe and enjoin initiatory and expiatory ſacrifices; with inſtructions for converts,

converts, and a courſe of penance for offenders; and, in all things, to imitate the church diſcipline at that time.

But the indifference and corruptions of Paganiſm, joined to the inflexibility and perſeverance of the Chriſtians, keeping his project from advancing with the ſpeed he deſired, he grew chagrined, and even threatened, after his return from the Perſian expedition, effectually to ruin the Chriſtian religion. He had before, in purſuance of his general ſcheme of oppoſing revelation to itſelf, by ſetting one ſect againſt another, written to the body or community of the Jews; aſſuring them of his protection, his concern for their former ill uſage, and his fixed purpoſe to ſcreen them from future oppreſſion, that they might be at liberty, and in a diſpoſition, to redouble their vows for the proſperity of his reign; and concluded with a promiſe, that if he came back victorious from the Perſian war, he would rebuild Jeruſalem, reſtore them to their poſſeſſions, live with them in the holy city, and join with them in their worſhip of the great God of the univerſe. The rebuilding of the temple at Jeruſalem was a ſure means of deſtroying Chriſtianity, ſince the final deſtruction of that temple had been foretold both by Chriſt and his apoſtles; if therefore the lye could be given to their predictions, their religion would be no more. This ſcheme, therefore, he ſet about immediately. The completing of ſuch an edifice would be a work of time, and he pleaſed himſelf with the glory of atchieving ſo bold an enterprize. Accordingly, the attempt was made, and what was the conſequence will be ſeen by the following account of it from Ammianus Marcellinus. "Julian, having been already "thrice conſul, taking Salluſt præfect of the ſeveral Gauls "for his colleague, entered a fourth time on this high ma- "giſtracy. It appeared ſtrange to ſee a private man aſſo- "ciated with Auguſtus; a thing which, ſince the conſulate "of Diocleſian and Ariſtobulus, hiſtory afforded no exam- "ple of. And although his ſenſibility of the many and "great events, which this year was likely to produce, made "him very anxious for the future, yet he puſhed on the va- "rious and complicated preparations for this expedition with "the utmoſt application; and, having an eye in every quar- "ter, and being deſirous to eternize his reign by the great- "neſs of his atchievements, he projected to rebuild, at an "immenſe expence, the proud and magnificent temple of "Jeruſalem, which, after many combats, attended with "much bloodſhed on both ſides, during the ſiege by Veſpa- "ſian, was, with great difficulty, taken and deſtroyed by

" Titus. He committed the conduct of this affair to Aly-
" pius of Antioch, who formerly had been lieutenant in
" Britain. When, therefore, this Alypius had ſet himſelf
" to the vigorous execution of his charge, in which he had
" all the aſſiſtance that the governor of the province could
" afford him, horrible balls of fire breaking out near the
" foundations, with frequent and reiterated attacks, render-
" ed the place from time to time inacceſſible to the ſcorched
" and blaſted workmen; and the victorious element conti-
" nuing in this manner obſtinately and reſolutely bent, as
" it were, to drive them to a diſtance, Alypius thought beſt
" to give over the enterprize. In the mean time, though
" Julian was ſtill at Antioch when this happened, yet he
" was ſo wholly taken up by the Perſian expedition, that he
" had not leiſure to attend to it. He ſet out ſoon after upon
" that expedition, in which he ſucceeded very well at firſt;
" and taking ſeveral places from the Perſians, he advanced
" as far as Cteſipho without meeting with any body to op-
" poſe him. However, there paſſed ſeveral engagements in
" this place, in which it is ſaid the Romans had almoſt al-
" ways the advantage; but the diſtreſſed condition of their
" army, for want of neceſſaries, obliged them to come to a
" deciſive battle. This was begun June 26, 363, and vic-
" tory appeared to declare itſelf on their ſide; when Julian,
" who was engaged perſonally in the fight without his helmet,
" received a mortal wound upon his head, which put a pe-
" riod to his life the following night."

We have, in the courſe of this memoir, had occaſion to exhibit ſome qualities to the diſadvantage of Julian; yet we muſt in juſtice add, that he was ſober and vigilant, free from the debaucheries of women, and, to ſum up all, remarkably mild, merciful, good-natured, and, in general, moſt amiable; excepting but what was owing to his averſion to Chriſtianity. Beſides his anſwer to St. Cyril, and Miſopogon, he wrote ſome other diſcourſes, epiſtles, &c. which are ſo many proofs of a genius and erudition extraordinary; and written in ſo elegant a ſtyle, that his letters have been introduced into the grammar ſchools among the Greek claſſics. And his reſcripts in the Theodoſian code ſhew, that he made more good laws in the ſhort time of his reign, than any emperor either before or after him. His works were publiſhed in Greek and Latin by Spanheim in 1696, 2 vols. folio.—" Select Works of the Emperor Julian, and ſome
" Pieces of the Sophiſt Libanius, tranſlated from the Greek,
" with Notes from Petau, La Bleterie, Gibbon, &c. To
" which is added, The Hiſtory of the Emperor Jovian,

" from

" from the French of the Abbé de la Bleterie," have been juſt very ably publiſhed, 1784, by the Rev. John Duncombe, M. A. in two vols. 8vo.

JULIO ROMANO, an Italian painter, the diſciple of Raphael, with whom he was a particular favourite. He followed his maſter's goût, not only in the execution of the deſigns he gave him, but alſo in thoſe he made himſelf. Raphael treated him as his ſon, and left him his heir jointly with Giovanni Franceſco Penni. After Raphael's death, theſe two painters finiſhed ſeveral pictures, which their maſter had left imperfect. Julio's genius was not wholly abſorbed in the art of painting, he likewiſe underſtood architecture perfectly. The cardinal Medicis, afterwards Clement VII. employed him to build the palace, which at this day is called la Vigne Madame; and, having finiſhed the architecture, he did the painting, and other decorations. The death of Leo X. was a blow to Julio; for had his ſucceſſor, Adrian VI. reigned above a year, the fine arts would have been extinct in Rome, and all the artiſts ſtarved: but both revived under his ſucceſſor Clement VII. who, as ſoon as he was Pope, ſet Julio to paint the hall of Conſtantine, where Raphael had begun the hiſtory of that emperor. This work being finiſhed, he drew ſeveral pictures for churches and private perſons. At length he left Rome, and went to Mantua, being invited to that city by Frederico di Gonzaga. This invitation was very lucky; for, having made the deſigns of 20 lewd prints, which were engraved by Marc Antonio, with inſcriptions in verſe compoſed by Aretine, he had been ſeverely puniſhed had he ſtayed at Rome: for Antonio was thrown into a gaol, where he ſuffered a great deal of miſery, and would certainly have died under it, had not the intereſt of the cardinal of Medicis and Baccio Bandinelli ſaved him. Mean while, Julio followed his buſineſs at Mantua, where he left immortal proofs of his great abilities. He built the palace T. and made the city of Mantua finer, ſtronger, and healthier than before. As to his painting, we may affirm, it was at Mantua chiefly that his genius took wing, and that he ſhewed himſelf to be what he was. However, his manner began to change at laſt, his colouring into black and red, and his deſign into the ſevere; and held ſo till his death, which happened at Mantua, 1546, to the great grief of the marquis, who loved him as his brother. He was a married man, and was ſurvived by two children.

De Piles gives us the following critique upon his works. Julio Romano, he ſays, was the firſt, the moſt learned, and the

the moſt perſevering diſciple of Raphael. His imagination, which was as it were buried in the execution of the deſigns of his maſter, as long as he was his diſciple, when ſhe found herſelf free, took wing at once; or rather, as a torrent, that being penned up, breaks over its banks, and ruſhes with an impetuous courſe: ſo Julio Romano, after having produced ſeveral eaſel-pieces, and painted great works in the Vatican-hall, from Raphael's deſigns, before and after Raphael's death, preſently changed his manner, when his genius was at liberty, and ſuffered it to take its rapid courſe, as is to be ſeen in his paintings at Mantua: however, it was not that graceful vein, nor that ſoft fire of fancy, which, though borrowed before, yet made it doubtful whether ſome of the pictures were his or his maſter's. When he was entirely free, and the piece all his own, he animated it with ideas more ſevere, more extraordinary, and even more expreſſive, but leſs natural, than the works of Raphael. His inventions were adorned by poeſy, and his diſpoſitions uncommon and of a good goût. His ſtudies in polite learning were of great ſervice to him in his painting; for, in deſigning the antique ſculptures, he drew thoſe proofs of learning which we obſerve in his pictures. It ſeems by his works, that his thoughts were wholly taken up with the grandeur of his poetical ideas; and that, to execute them with the ſame fire that he conceived them, he contented himſelf with the practice of deſign, which he had choſen without varying the airs of his heads or his draperies. It is viſible alſo, that his colouring, which was never very good, became worſe at laſt; for his local colours [A], which were compoſed of brick colour and black, were not ſupported by any intelligence of the claro-obſcuro [B]. His fierce way of deſigning, and his terrible expreſſions, became ſo habitual to him, that his works are eaſy to be known. This manner is very great, it is true, being formed after the antique baſſo-relievos, which he had carefully ſtudied, and eſpecially the Trajan and Antonine pillars, which he deſigned throughout: yet, theſe fine things, which are ſufficient of themſelves to make a ſkilful ſculptor, muſt be accompanied with the varieties of nature to form a great painter. The draperies, which commonly contribute to the majeſty of figures, are the ſhame of his, being poor and of an ill goût.

[A] The local colour is that which is natural to each object in whatever place it is found; which diſtinguiſhes it from others, and perfectly marks its character.

[B] This is the art of diſtributing lights and ſhadows advantageouſly, as well on particular objects as on a picture: on particular objects, to give them a convenient relievo and roundneſs; and in the picture in general, to expoſe the objects with pleaſure to the view of the ſpectators, by giving the eye an occaſion to reſt.

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There is little variety to be ſeen in the airs of his heads; that which is to be found in his works, conſiſts only in the different kinds of objects, of which his compoſitions are full, and in the adjuſtments which enrich them, and proceeds from the univerſality of his genius for all ſorts of painting: he did all well alike, landſchapes and animals; by which means his productions, for what they contain, will always be admired by the judicious.

JULIUS II. called before Julian de la Ruvere, was born at Arbizuola about 1440, being the ſon of Raphael de la Ruvere, brother to Pope Sixtus IV. He had been ſucceſſively biſhop of Carpentras, Albano, Oſtia, Bologna, and Avignon. He had alſo been dean of the college of cardinals; and was created one himſelf in 1471, by his uncle Sixtus, who had likewiſe given him the command of the eccleſiaſtical troops againſt ſome rebels in Ombria: an employ, which exactly ſuited his genius. In 1480, he was ſent legate into France; was afterwards at the head of a party in four conclaves; and, at laſt, had the addreſs of raiſing himſelf to the pontificate. There was a very ſingular circumſtance in his election; for he may be ſaid to have been made Pope, before the cardinals entered the conclave: he was ſure of it, and was Pope at his coming into it, in defiance of the proverb, that he who is Pope at his entering into the conclave, comes out a cardinal. This ſudden election was the more extraordinary, as, having always ſhewed himſelf of a turbulent and formidable diſpoſition, he muſt neceſſarily have created himſelf enemies among perſons of high diſtinction. But money and intrigue will effect all things; and he was actually elected the very night of their firſt entrance into the conclave, between the laſt of October, and the firſt of November, 1503.

As no man was ever formed with a more martial ſoul than he, ſo it is ſaid, that he took the name of Julius in memory of Julius Cæſar. Moreover, we are told, that, contrary to the cuſtom of his predeceſſors, he wore his beard long, in order to give himſelf a more venerable aſpect. One of the firſt exerciſes of his ſovereignty was the bull of diſpenſation for the marriage of Henry then prince of Wales, with Catharine of Arragon, his brother's widow; the bull was granted Dec. 12, 1503. However, when the Engliſh ambaſſadors arrived the following year at Rome, to do homage to the Pope for their kingdoms, and preſented their letters of credence, beginning in theſe terms, "Henry, by the "grace of God, king of England and France, and lord of "Ireland;"

"Ireland;" Robert, biſhop of Rouſillon, ambaſſador of France, being preſent, immediately fell on his knees, and begged the Pope not to receive the Engliſh ambaſſadors in that quality; which was granted by his holineſs; accordingly, the words "and France" were expunged. And the French ambaſſador cauſed an act thereof to be entered in proper form.

Notwithſtanding the notorious ſimony which raiſed Julius to the popedom, he publiſhed a bull in 1505, by which it was ordained, that in caſe of ſimony in the election of the Popes, either practiſed by the elected or the electors, the election ſhould be deemed null; that an action might be brought againſt the elected, as againſt an heretic, and the aſſiſtance of the ſecular arm implored, to puniſh him by depoſition: that both himſelf and all that had concurred in his election ſhould be deprived of the cardinalate, and of every benefice, fief, dignity, and eſtate, that they poſſeſſed; and, laſtly, that thoſe cardinals who had not conſented to this ſimony, might elect another Pope, and call a general council upon the occaſion. This was a very good bull: he ſummoned alſo, in 1512, a council to meet at the Lateran, and eſtabliſhed a congregation conſiſting of eight cardinals, in order to reſtore the diſcipline, to reform the manners, to ſuppreſs the licentiouſneſs of the court of Rome, and to take away other abuſes that had crept into the church: he made a ſpeech upon the ſcandal of theſe corruptions in that court, which ought to be the manſion of virtue and the centre of holineſs; whence the whole univerſal church might draw, as from a pure fountain, their rules and maxims of good manners, as well as the principles of religion. The ſovereign pontiff, continued he, ought to ſanctify thoſe whom he prefers, and none but ſaints ought to be preferred by him, &c. All this notwithſtanding, he troubles himſelf little about the reformation of manners: his predominant paſſion was war; and accordingly we find him figuring under the banner of Bellona, much more than that of Chriſt.

As he entered upon the pontificate in an ill humour with the Venetians, who had conquered and taken a great number of places, which the Pope laid claim to, he ſtruck up a formidable league with the emperor and the French king againſt that republic [A]; ſo that the Venetians were threatened with imminent ruin. But they found their ſafety in the ſlowneſs of the emperor Maximilian, and in the incon-

[A] The Pope's pretenſions were conſiderable; for he laid claim to Ravenna, Cervia, Faenza, Rimini, Imola, Caſena, with all the cities and demeſnes belonging to them.

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ſtancy, not to ſay perfidy of the Pope, who, ſeeing the powerful army which was ſent into Italy by Lewis XII. preſently grew jealous of that monarch, as deſigning to reduce a great part of the country under his dominion. In this diſpoſition, he ſet the emperor againſt Lewis, who thereupon diſbanded his army, and had returned immediately to France, had not he been ſtopped by Ferdinand of Arragon, who deſired to have a conference with him. The two monarchs had accordingly an interview at Savona, where it is ſaid they entered into meaſures for depoſing Julius by a council; and Maximilian entered into the ſame deſign. Mean while, the Pope had raiſed an army; and, putting himſelf at the head of it, had begun to execute his deſigns, by taking Baglioni, Bologna, and Perouſa. He then proceeded directly againſt the Venetians: that republic, beſides Cervia, which they had held for almoſt two centuries, and Ravenna from 1441, were ſtill maſters of many places in Romagna. At firſt, Julius demanded theſe demeſnes in a civil manner, but that proving ineffectual, he had recourſe to arms; and being unable to ſuſtain the whole weight of the war by himſelf, he laid aſide his reſentments againſt Maximilian, Lewis, and Ferdinand, and even projected an alliance with theſe three princes. A vaſt deſign! yet he found means to effect it; and the league was concluded at Cambray in 1508, whence it took its name.

The emperor and Lewis immediately ſigned the treaty; but the Pope, though the cardinal d'Amboiſe had ſigned in his name, ſhewed, by his conduct, that he had no intention to go on ſo faſt. He feared the conſequences of the emperor's obtaining an eſtabliſhment in Italy; nor did he enough affect Lewis XII. to increaſe his power. He choſe rather to recover the demeſnes of the eccleſiaſtical ſtate, without favouring either of the two ſovereigns. Wherefore, as the Venetians ſeemed to be alarmed by the league, he firſt ſounded their ambaſſadors, to know if their maſters were diſpoſed to give any ſatisfaction to the holy ſee by ſurrendry, at leaſt of Faenza and Rimini. But, this being rejected by that ſenate, the Pope accepted and ratified the famous league of Cambray, March 22, 1509: and, as ſoon as he underſtood the French were drawing their cannon againſt the republic, he began to lance his thunderbolts the ſame way; and publiſhed a monitory in form of a bull, admoniſhing them to reſtore the uſurped demeſnes of the church, with all the profits they had received from them, upon pain of putting the city of Venice itſelf, with all its territories, un-

der an interdict. The Venetians, on their ſide, avoided this ſtroke by appealing, as uſual, to a general council: upon which the Pope publiſhed a ſecond bull, July 1, 1509, wherein he actually interdicted the whole country of Venice and all its inhabitants.

It is foreign to our plan to enter into a detail of the ſeveral conqueſts made by the king of France, the emperor, and the Pope, over the Venetians. It is ſufficient to obſerve, that the Pope became maſter of the citadel of Ravenna; and the doge wrote to him in the moſt ſubmiſſive language, leaving him to make his own terms without reſerve, provided he would receive ſix ambaſſadors, to beg abſolution from the cenſures they had incurred, and admit them to kiſs his feet. The Pope was ſo much ſoftened by this ſubmiſſion, that, in ſpite of all oppoſition from the princes in league with him, he propoſed in the conſiſtory to receive theſe ambaſſadors, to which the cardinals conſented. Thus Julius reunited himſelf with the Venetians: he ſtruck up alſo a new treaty with Lewis XII. by which the latter yielded to the Pope the nomination of all the biſhoprics then vacant in his dominions, without comprehending thoſe which ſhould hereafter become vacant; but this article of the vacant biſhoprics created new broils between them; and though this affair was accommodated, yet the Pope, little regarding the crime of perfidy, raiſed all his forces againſt Lewis. Upon this, the emperor, who had recovered all his ancient demeſnes by the aſſiſtance of France, made a new treaty with Lewis againſt the Venetians; which threw them into ſuch a conſternation, that they put themſelves abſolutely under the Pope's direction, who, in return, projected a league againſt France, into which he actually engaged the Swiſs cantons. This was in 1510. The ſhort remainder of this Pope's reign was little elſe but a ſeries of ſieges and campaigns, in which the Pope himſelf did not heſitate to undergo all the labours and hardſhips of the loweſt officers under him. Hence, at the ſiege of Mirandola, as Monſtrelet remarks, "Julius abandoned "St. Peter's chair, to aſſume the title of Mars, the god of "war, to diſplay his three crowns in the field, and to ſleep "in a watch-tower; and God knows, what a charming "figure theſe mitres, croſſes, and croſiers made, fluttering "up and down the fields. The devil was not ſo ſilly as to "be there, for benedictions were too cheap."

He died, Feb. 23, 1513, aged above 70. The martial humour of this Pope gave occaſion to many writers to aſſert, that he one day threw St. Peter's keys into the Tiber, in order

order to make uſe only of St. Paul's ſword: and it may be ſaid, that if he was not endowed with the qualities which form the good biſhop, he had at leaſt thoſe of a conquering prince. He had great courage, and a head well turned for politics, by which he formed alliances, or broke them, as it ſuited his intereſt. He was a lover of wine and women, ſoldier-like, and is even accuſed of ſporting with his own ſex. There is not a ſingle crime he eſcapes being accuſed of, in a ſatire intituled, "Julius Excluſus, or, A Dialogue "of Pope Julius with St. Peter at Paradiſe-gate;" where he is alſo charged as eaten up with a filthy diſeaſe [B]. However, he did not fail to copy his predeceſſors in the ſpirit of enlarging the power and dominion of the papal ſee [C]: and this will always atone for a multitude of ſins.

[B] This ſatire, become exceedingly ſcarce, hath lately been reprinted by Dr. Jortin, in the Appendix to his "Life of Eraſmus." It hath uſually been aſcribed to Eraſmus; and, ſays Jortin, "I do not wonder at it: for it "is very elegant and ingenious, and "very much in his manner and ſtyle. "At leaſt, I know of no perſon in his "days, beſides himſelf, who can be "ſuppoſed to have been both able and "willing to write it." Yet Eraſmus always diſowned it in the moſt peremptory and ſolemn manner.

[C] See more of this Pope's hiſtory in Bembo's "Hiſtory of Venice."

JUNIUS (ADRIAN), a learned Hollander, was born, 1511, or 1512, at Horn, of which place his father had not only been ſecretary, but five times burgomaſter. Having paſſed through his firſt ſtudies at Haerlem and Louvain, he fixed upon phyſic for his profeſſion; and, for his improvement therein, reſolved to travel abroad. Accordingly, going firſt to France, he put himſelf under the care of James Houlier, a celebrated phyſician at Paris. From thence he went to Bologna in Italy, where he was admitted M. D. and afterwards, paſſing through ſeveral parts of Germany, croſſed the Channel into England. Here he became phyſician to the duke of Norfolk in 1543, and was afterwards retained in that quality by a certain great lady. He continued in England ſeveral years, and wrote many books there; among others, a Greek and Latin Lexicon. He dedicated this work, in 1548, to Edward VI. with the title of king. Edward not being acknowledged ſuch by the Pope, our author, who was of that religion, fell under the diſpleaſure of the court of Rome, for his dedication, and was proſecuted for it a long time after. His works were put into the "Index Expurgatorius," where he was branded as a Calviniſt, and an author "damnatæ memoriæ," of condemned memory; a diſgrace which gave him great uneaſi-

neſs and concern: and, in order to be freed from it, having laid his caſe before cardinal Granville, he applied, by the advice of Arias Montanus, directly to the Pope, and prepared an apology, ſhewing the indiſpenſable neceſſity he was under of giving Edward the title of king, and at the ſame time proteſting he had always been a good Catholic.

Before the death of Edward, he returned to his own country, and led a ſedentary life, ſticking cloſely to his ſtudy: but, upon the acceſſion of queen Mary, he returned thither; and, being a very good poet, he publiſhed, in 1554, an epithalamium on the marriage of Philip II. with that queen. This addreſs was well judged, and could not fail of making an eclat, and introducing him in a favourable light to that court; whence he would probably have made a conſiderable fortune, had not the turbulent ſtate of thoſe times driven him home again. He confined himſelf ſome time in Horn, but after a while ſettled at Haerlem; and repaired the diſappointment he met with, reſpecting his finances in England, by marrying a handſome young gentlewoman, who brought him a good fortune: which he knew how to improve by making the moſt of the dedications to his books, of which he publiſhed three at Haerlem in 1556. Some years after he accepted an offer from the king of Denmark, to be his phyſician, with a conſiderable ſalary, and removed to Copenhagen; but, neither liking the climate nor genius of the inhabitants, he left the country very abruptly, without even taking leave of the king. This was probably in 1564. Returning to Haerlem, he practiſed phyſic, and was made principal of the college or great ſchool in that town. He continued there till the place was beſieged by the Spaniards in 1573, when he found means to get out of it, by obtaining leave to attend the prince of Orange, who deſired his aſſiſtance as a phyſician: but the rifling and plundering of his library, when the city was taken, threw him into the utmoſt grief. He had left a great many works in it, which had coſt him much pains and labour; and the loſs was aggravated by this circumſtance, that they were almoſt fit for the preſs. In this exigency he went to Middleburgh, where the prince had procured him a public ſalary to practiſe phyſic: but the air of the country did not agree with his conſtitution; and he fell into ſome diſorders, which, with the grief he felt for the loſs of his library, put an end to his life in 1575. There was a deſign to have given him a profeſſorſhip at Leyden, which univerſity was but juſt riſing when he died. He had a prodigious memory, which enabled him to treaſure up a

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vaſt ſtock of learning. Beſides his ſkill in phyſic, which was his profeſſion, he was an hiſtorian, poet, philoſopher, and underſtood perfectly eight languages. His works make up 24 articles, among which are, "Lexicon Græco-Latinum, 1548;" "Adagiorum ab Eraſmo omiſſorum centuriæ octo & dimidia, 1558; Batavia, 1588:" which laſt was publiſhed after his death, as others of his pieces were.

JUNIUS or DU JON (FRANCIS), profeſſor of divinity at Leyden, was deſcended of a noble family; and born at Bourges, in 1545. At 13, he began to ſtudy the law; and afterwards went to Geneva, to ſtudy the languages; but, being reſtrained and defeated in his purſuits, for want of a proper ſupport from his family, he reſolved to get his bread by teaching ſchool. He followed this way of life in Geneva, till 1565; when he was made miniſter of the Walloon-church at Antwerp. But this was both a troubleſome and dangerous poſt, on account of the tumultuous conflicts between the Papiſts and Proteſtants at that time: and he was ſoon obliged to quit it, and to withdraw into Germany. He went firſt to Heidelberg, where the elector, Frederic III. received him very graciouſly. He then made a viſit to his mother, who was ſtill living at Bourges; after which, returning to the Palatinate, he was made miniſter of the church of Schoon there. This was but a ſmall congregation; and, while he held it, he was ſent by the elector to the prince of Orange's army, during the unſucceſsful expedition of 1568. He continued chaplain to that prince, till the troops returned into Germany; when he reſumed his church in the Palatinate, and reſided upon it till 1579. This year his patron, the elector, appointed him to tranſlate the Old Teſtament, jointly with Tremellius: and this employ brought him to Heidelberg. He afterwards read public lectures at Neuſtadt, till prince Caſimir, adminiſtrator of the electorate, gave him the divinity profeſſor's chair at Heidelberg. He returned into France with the duke de Buillon; and paying his reſpects to Henry IV. that prince ſent him upon ſome employ to Germany. Returning to give an account of the diſcharge of his commiſſion, and paſſing through Holland, he was invited to be divinity profeſſor at Leyden; and, obtaining the permiſſion of the French ambaſſador, he accepted the offer: this was in 1592. He had paſſed through many ſcenes of life, and he wrote an account of them himſelf this year: after which, he filled the chair at Leyden, with great repu-

tation, for the ſpace of ten years, when he was ſnatched off the ſtage of life by the plague in 1602 [A].

He was married no leſs than four times, and by his third wife had a ſon, who is the ſubject of the next article. The titles of his works are 64 in number; ſo that he ſhould ſeem to have known no other pleaſures, than what aroſe from labour. What he is chiefly, and almoſt only known for now, is his Latin verſion of the Hebrew text of the Bible, jointly with Tremellius. Scaliger, according to his cuſtom, abuſed him while living, but extolled him when dead. Du Pin ſays, that he was certainly a good grammarian, but no very great divine. Bayle calls him a learned and an honeſt man, and ſo far from running into extremes with religious zealots, as to believe that good men might be ſaved in any communion. In the account of his own life, he relates of himſelf two very extraordinary things: one, that, though in his youth he had a moſt ſingular averſion to love, gallantry, or any connection whatever with females, he yet lived to marry four wives; the other, that he was in that ſeaſon of his life ſeduced into Atheiſm, from which he repreſents himſelf as almoſt miraculouſly redeemed.

[A] This plague made dreadful havock in Holland. Among numberleſs others, Tremellius was alſo carried off by it.

Vita per Græviuum, prefixed to his De Pictura Veterum. Rot. 1694.

JUNIUS (FRANCIS) or FRANÇOIS DU DON, ſon of the preceding, was born at Heidelberg in 1589; and received the firſt elements of his education at Leyden, apparently with a view to letters: but, upon the death of his father in 1602, reſolving to go into the army, in the ſervice of the prince of Orange, he applied himſelf particularly to ſuch branches of the mathematics as are neceſſary to make a figure in the military life. He had made a good progreſs in theſe accompliſhments at 20 years of age; when the war, being concluded by a truce for 12 years in 1609, put him upon a different courſe. He determined to fall in with the ſtate of the times, and cultivate the arts of peace by a cloſe application to ſtudy. At this time he collected, digeſted, and publiſhed ſome of his father's writings. After ſome years ſpent thus in his own country, he reſolved, for further improvement, to travel abroad. With that view, he went firſt to France, and then croſſed the water to England, in 1620. He recommended himſelf, by his learning and the ſweetneſs of his manners, to the literati there; and being taken into the family of Thomas earl of Arundel, he continued

tinued in it for the ſpace of 30 years. During his abode there, he made frequent excurſions to Oxford, chiefly for the ſake of the Bodleian and other libraries: where, meeting with ſeveral Anglo-Saxon books, he reſolved to make an advantage of them, and to ſtudy the language, which was here neglected. He perceived, by the knowledge he acquired in the Anglo-Saxon tongue, that it would be of ſervice to him, for diſcovering many etymologies neceſſary to clear up the Flemiſh, Belgic, German, and Engliſh languages; and therefore devoted himſelf wholly to that ſtudy. He afterwards learnt the ancient language of the Goths, Francs, Cimbri, and Friſons; whereby he diſcovered the etymology of ſeveral Italian, French, and Spaniſh words: for the Goths, Vandals, French, Burgundians, and Germans, ſpread their language in the provinces they conquered, of which ſome veſtiges are ſtill left.

After he had applied himſelf ſufficiently for the acquiring of theſe languages, he diſcovered, as he declared both privately and publicly, that the Gothic was the mother of all the Teutonic tongues: whence ſprung the old Cimbrian, tranſmitted to poſterity by the remains of the Runic, as likewiſe the Swediſh, Daniſh, Norwegian, Icelandiſh; in which the inhabitants of the country expreſſed their thoughts at that time. From the Anglo-Saxon, which itſelf is either a branch of the Gothic, or its ſiſter, and daughter of the ſame mother, ſprung the Engliſh, Scotch, Belgic, and the old language of Frieſland. From the Gothic and Saxon languages, ſprung that of the Francs, which is the mother-tongue of Upper-Germany. He was ſo paſſionately fond of this ſtudy, that, after 30 years chiefly ſpent upon it in England, being informed there were ſome villages in Frieſland, where the ancient language of the Saxons was preſerved, he went thither, and lived two years among them. Then, returning into Holland, he met with the old Gothic MS. called the Silver One; becauſe the four Goſpels are written there in ſilver Gothic letters. He devoted his whole ſtudy in the explication of it, which he completed in a little time; and publiſhed it, with notes of Dr. Marſhal, in 1665 [A]. He returned into England in 1674, in order to peruſe ſuch Engliſh-Saxon books as had hitherto eſcaped his diligence, eſpe-

[A] The title is, "Gloſſarium Gothicum in quatuor evangelia Gothica, "Dordrac. 166c," 4to. Dr. Marſhall's performance is intituled, "Obſervationes in evangeliorum verſiones "per antiquas duas, Gothicam ſc. & "Anglo-Saxonicam, &c." ibid. See ſome account of Dr. Marſhall in Ath. Oxon. Vol. II. col. 782, 783.

cially thoſe in the Cottonian library. Oct. 1676, he retired to Oxford. He was now 87; and intended not to leave that beloved univerſity any more. At firſt, he had lodgings oppoſite to Lincoln-college, for the ſake of Dr. Marſhall, rector of that ſociety; who had been his pupil in the ſtudy of the Northern languages, and was then a great critic, as well as Junius, in them. Afterwards, he intended to put ſome of his notes and collections into order; and, to avoid the interruption of frequent viſits, he removed to an obſcure houſe in St. Ebbe's pariſh, where he digeſted ſome things for the preſs, and made a deed of gift of all his MSS. and collections to the public library [B].

Aug. 1677, upon the invitation of his nephew, Dr. Iſaac Voſſius, canon of Windſor, he went to his houſe; and there was ſeized with a fever, which carried him off Nov. 19th following. His corpſe was interred in St. George's chapel, within the caſtle; and the following year a table of white marble was fixed to the wall, near his grave, with an inſcription in Latin. He was not only maſter of great erudition, but likewiſe led an excellent life, being free from any vicious habit. He did not thirſt after riches or honours, his books were his only care; and perhaps no one ever ſtudied more, without prejudicing his health. He uſed to riſe at four in the morning, both winter and ſummer, and ſtudy till dinner-time, which was at one: after dinner he uſed himſelf, for his health's ſake, till three, in ſome bodily exerciſe, walking, or running: he returned to his ſtudies at three, and did not leave them till eight, when he went to ſupper, and then to bed. He very ſeldom ſtirred abroad, and never but when ſome buſineſs obliged him. Notwithſtanding this, he enjoyed a perfect ſtate of health, and was never once ſick. Though he ſpent ſo long a ſeries of years in this ſolitary manner, poring upon barbarous books and wild words, and making five Gothic or Teutonic lexicons, yet it did not any ways leſſen the gaiety of his temper, not even in his extreme old age. He was free from peeviſhneſs, and affable to thoſe who viſited him, though he did not like to be interrupted. We ſhall ſpeak of his printed works below [C].

[B] There is a liſt of them in Ath. Oxon. under this article. The chief is his Glo ſary, in five languages, explaining the origin of the Northern languages. It contains nine volumes, which biſhop Fell cauſed to be tranſcribed for the preſs. His "Etymologicon "Anglicanum" was publiſhed in 1743, in folio, by Edward Lye, M. A. vicar of Little Houghton in Northamptonſhire.

[C] Beſides the "Gloſſarium Go- "thicum," mentioned in the text, they are but few; the chief of which is that intituled, "De pictura veterum, "163-," 4to. and again, with large additions, 1694, at Rotterdam, in folio.

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He printed likewiſe an Engliſh tranſlation, intituled, "The Painting of the "Ancients;" in three books, with additions and alterations, Lond. 1638. To the folio edition was prefixed his life, written by Grævius. 2. "Obſervationes in Willerami Francicam "paraphraſin Cantici canticorum, "Amſt. 1655," 8vo. 3. Several letters in "Ger. Joh. Voſſii & clarorum "virorum ad eum epiſtolæ. London, "1690," fol. where Voſſius ſtyles our author, "Vir omnifaria doctrina & "generis ſplendore ornatiſſimus." De orig. & prog. idolatr. lib. 3. c. 5.

JURIEU (PETER), a French Proteſtant divine, ſometimes called the Goliah of the Proteſtants [A], was born Dec. 24, 1637. His father, Daniel Jurieu, was miniſter of the Reformed religion at Mer; his mother, the daughter of Peter du Moulin, miniſter and profeſſor at Sedan. He was ſent, after the firſt rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finiſhed his theological ſtudies, he took orders in that church: but, upon the death of his father, being called home to ſucceed him at Mer, and finding what he had done in England diſliked by the Reformed in his own country, he ſubmitted to a re-ordination by preſbyters, in the form of the foreign Proteſtants. After ſome time, he officiated in the French church of Vitri; where the people were ſo much pleaſed with him, that they did all in their power to obtain him for their proper miniſter: and it was here, that he compoſed his "Treatiſe of Devotion [B]." Before this, in 1670, he had brought himſelf into the notice of the public, by refuting a project for re-uniting all the ſects of Chriſtianity, wrote by d'Huiſſeau, miniſter of Saumur. He was afterwards invited to Sedan, where he diſcharged the office of profeſſor in divinity and Hebrew with great reputation. In 1673, he wrote his "Preſervative againſt "Popery [C]," which he oppoſed to the expoſition of the doctrine of the Catholic church by M. de Meaux, biſhop of Condom: and, in 1675, that prelate had diſguiſed the firſt part of his work, intituled, "A Vindication of the "Morality of the Proteſtants againſt the Accuſations of "Mr. Arnauld, &c." [D]. In 1681, the univerſity of

[A] This title was given him ironically by the Papiſts. See Bayle's Dict. rem. (L) under the article of Arnauld Anthony, who is called his armour-bearer by the ſame party.

[B] The title is, "Traité de la Dev"otion."

[C] The title is, "Preſervatif con"tre le changement de religion;" and that of M. de Meaux, "Expoſition de "la doctrine de l'Egliſe Cathólique." This biſhop was anſwered alſo by Mr. (afterwards Abp.) Wake.

[D] The title is, "La juſtification "de la morale des Reformez contre les "accuſations de M. Arnauld, &c." The whole work appeared in 1685.

Sedan

Sedan being taken from the Proteſtants [E], our profeſſor reſolved to accept an invitation ſent to him from that of Rouen; but diſcovering, mean while, that the French court knew the author of "La Politique du Clergé," he was apprehenſive of coming into trouble on that account, and therefore retired haſtily into Holland. He was no ſooner arrived in this country, than he received an offer of the divinity-chair in the univerſity of Groningen; but his friends having founded ſuch a profeſſorſhip for him at Rotterdam, he preferred this reſidence to the other: and he was alſo appointed miniſter of the Walloon church in the ſame town. He had not been long in this happy ſituation, when he produced to the public "Les dernier Efforts de l'Innocence "affligé."

He was now in a place of liberty; and, having nothing to fear, gave full ſcope to his imagination, naturally too warm and ſanguine. In this temper, he applied himſelf to ſtudy the book of "The Revelations," and thought he had certainly diſcovered the true meaning of it by a kind of inſpiration: which ſhewed him, that France was the place of the great city, where the witneſſes mentioned in the Apocalypſe lay dead, but not buried; and that they were to riſe to life again in three years and a half, namely, in 1689. He was unalterably fixed and confirmed in this perſuaſion, by the revolution which happened in England in 1688; inſomuch, that he addreſſed a letter upon that ſubject to king William, whom he looked on as the inſtrument intended by God to carry his deſigns into execution. In the mean time, this was charged upon him as an artifice, only to prepare people for a much greater revolution: and he was ſuſpected to harbour no other deſign therein, than that of exciting people to take up arms, and ſetting all Europe in a flame. The foundation of this belief was, his not ſhewing any ſigns of confuſion, after the event had given the lye to his prophecies: they built likewiſe on this, that, after the example of Comenius, he had attempted to reunite the Lu-

[E] The principality of Sedan had been a ſovereign ſtate till 1642; when the duke of Bouillon yielded it up to Lewis XII. on condition that every thing ſhould continue in the ſtate in which it then was. Lewis XIV. ratified the ſame treaty; and promiſed, that the Proteſtant religion ſhould be there maintained, with all the rights and privileges which it then enjoyed: yet all this could not ſave the univerſity: the king even ordered, that it ſhould be ſuppreſſed before any other: the decree was made July 9, 1681, and notified to the univerſity the 14th of the ſame month. Des Maizeaux, "Life of "Bayle."

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therans and Calviniſts, in hopes of increaſing the number of troops to attack Antichriſt. But theſe accuſations were brought only by the Romaniſts, his conſtant enemies [F]. Thoſe who were nearer him ſaw very plainly, that his prophecies were the effect of enthuſiaſm, and what he called conviction; and that, under this prepoſſeſſion, he gave into the belief of a great number of prodigies, which he vouched for ſo many preſages or forerunners of the accompiſhment of the prophecies [G].

His chagrin upon this occaſion was great; and it was not a little heightened, when he thought himſelf inſulted upon the falſehood of his interpretations. He was ſo unfortunate as to quarrel with his beſt friends, becauſe they oppoſed his ſentiments. This drew him into violent diſputes, and particularly with Mr. Bayle [H], who wrote againſt him. The oppoſition of Bayle was the more reſented by him, as he had been a friend to him, and was inſtrumental in procuring him the philoſophical chair at Sedan in 1675. They ſeem to have been very intimately connected: for, after the ſuppreſſion of that univerſity, they were preferred together to different profeſſorſhips at Rotterdam in 1681; and they both wrote againſt Maimbourg's "Hiſtory of Calviniſm" in 1682. But here, it is ſaid, the firſt ſeeds of the quarrel between them were ſown. Both the pieces excelled in different ways. Jurieu's was more complete and full than Bayle's, and he anſwered Maimbourg with a great deal of ſtrength; but then the reader did not meet there with that eaſy and natural ſtyle, thoſe lively and agreeable reflections, which diſtinguiſhed the latter. The preference given to Bayle, was obſerved by Jurieu with diſdain: he began to look upon Bayle as his competitor, conceived a jealouſy and hatred for him; and to what length it was carried afterwards, may be ſeen in the article of Bayle. In ſhort, it muſt not be diſſembled, that our author's conduct was far from being commendable in regard to Bayle, or any of his antagoniſts. Even thoſe ſynods where his authority was the greateſt, engaged in the conteſts, and juſtified Mr. Saurin paſtor of Utrecht, and other perſons of merit, whom Jurieu had not ſpared to accuſe of heterodoxy: nay, the matter was carried ſo far, that,

[F] Bayle's Dict. in the article Koterus Chriſtopher, Rem. (H).

[G] The title of this book was, "L'accompliſhment des prophetiés. Rotterdam, 1686."

[H] See the article of Zuerius Boxhornius in the laſt volume of his Dict. Rem. (O), where there is a particular account of the proceedings in ſome ſynods againſt our author, upon information of his having maintained, that it was lawful to hate one's enemies.

in ſome of theſe church parliaments, there paſſed decrees, wherein, though his name was not mentioned, yet the opinions he had advanced upon baptiſm, juſtification, and the new ſyſtem of the church, were abſolutely condemned [I]. Theſe troubles continued as long as he lived, and at length threw him into a lowneſs of ſpirits, under which he languiſhed for ſeveral years before his death: for he did not die till 1713, at Rotterdam, in his 76th year. Some other of his writings are mentioned below [K].

[I] It is obſervable, that the Walloon ſynod was always very favourable to him. Bayle, in the article Zuerius, Rem. (o).

[K] Theſe are as follows: "Hiſtoire du Calviniſme & du Papiſme miſe en parallele, &c. 1683;" "Lettres paſtorales, trois tomes," Theſe Letters are upon the ſubject of the accompliſhment of the prophecies. In one of them, for Jan. 1695, having quoted, as proof of the favourable intentions of the allies, a propoſal for peace, drawn up by the diet of Ratiſbon, which had been forged by a ſpeculative politician in Amſterdam, he was ſo vaſtly aſhamed of his having been impoſed upon by this fictitious piece, that he inſtantly printed another edition of his letter, in which he omitted that article. "Parallele de trois "Lettres paſtorales de Mr. Jurieu, &c. "1696," quoted in a "Diſſertation "concerning defamatory Libels," at the end of Bayle's Dict. "Traité de "l'unité de l'egliſe, &c. 1688;" "Le "vray ſyſteme de l'egliſe & la veritable "analyſe de la foi, &c. 1686;" "L'eſprit de Mr. Arnauld, 1684;" "Abrégé de l'hiſtoire du concile de "Trente, &c. 1683;" "Les pre"jugez legitimes contre le papiſme, "1685;" "Le Janſeniſte convaincu "de vaine ſophiſtiquerie;" "Le philoſophe de Rotterdam accuſé, atteint, & convaincu;" "Traité hiſtorique contenant le jugement d'un "Proteſtant ſur la theologie myſtique, "&c. 1700;" "Jugement ſur les "methodes rigides & relachées, &c. "1686;" "Traité de la nature & la "grace;" "Apologie pour l'accompliſſement de prophecies, 1687;" "Quelque Sermons, &c."

JURIN (Dr. JAMES), a diſtinguiſhed perſon, who cultivated medicine and mathematics with equal ſucceſs. He was ſecretary of the Royal Society in London, as well as preſident of the College of Phyſicians there. He had great diſputes with Michellotti upon the moment of running-waters, with Robins upon diſtinct viſion, and with the partizans of Leibnitz upon moving bodies. A treatiſe of his "upon Viſion" is printed in Smith's "Optics." He died in 1750.

Eulogy in Hiſt. de l'Acad. R. tranſlated by Mr. Mary, in his Review, Vol. III. p. 329.

JUSSIEU (JOSEPH de), M. D. of the learned family of the Juſſieus, born at Lyons in 1704, went to Peru in 1735, in the capacity of a botaniſt, with the academicians ſent there to meaſure a degree. After continuing in that country 36 years, he returned to France in very bad health, and almoſt in a ſtate of childhood, and died in 1779. Mr. de Juſſieu his nephew is preparing a journal of his voyage, together

gether with ſuch of his MSS. as have eſcaped the number of various, ſtrange accidents, to which he was expoſed. What we learn in the mean time from the academical eulogium, is to the following purpoſe:

During the firſt part of his ſtay in America, M. de Juſſieu employed himſelf in obſervations on the different ſpecies of barks, the extracts of which he was of opinion might in future be ſent from America inſtead of the plant itſelf.

Having travelled over a great part of Peru, and being detained in the country againſt his will, by the breaking out of an epidemical diſtemper, he had an opportunity of obſerving and committing to papers (preſerved, and to be publiſhed) accounts of the ſmall-pox at Peru, of the epidemical diſtempers of the country, and of a particular diſtemper, which, coming after the eruption of the Cotopaxi, took the name of that Volcano.

A journey undertaken in 1747, furniſhed an opportunity of leaving us drawings of the ſeveral bridges which the ſavages uſe to paſs torrents. The journey through the countries about Paraguay, very curious and very intereſting, both to the antiquary and the botaniſt, being unfortunately loſt, we can only commemorate the following diſcoveries. Mr. de Juſſieu deſcribed the ſpecies of cinamon, which grows upon the mountain of Los Canelos. He alſo ſaw upon the mountains of Peru the immenſe foſſil bones ſo common in that country; but he obſerved that they were only to be found at a certain height, beyond which he conjectured the empire of the ſea had not extended. From all that remains, it appears that M. de Juſſieu, who likewiſe drew maps of the country, would, had not his diary been loſt, have made us better acquainted with Peru, than what we now are with ſeveral parts of Europe.

JUSTEL (CHRISTOPHER), counſellor and ſecretary to the French king, was born at Paris, 1580. Having excellent parts, and a ſtrong bent to letters, he made a great progreſs therein: and, as ſoon as he left the college, applying himſelf to the ſtudy of the councils and eccleſiaſtical hiſtory, he publiſhed the "Code of Canons of the Church univerſal, "and the Councils of Africa, with Notes." He held a literary correſpondence with the moſt learned men of his time, as Uſher, Salmaſius, Blondel, Sir Henry Spelman, and others, till his death, which happened at Paris in 1649. He had the character of knowing more of the middle age, than any man of his time. Beſides the Code already mentioned,

tioned, he publiſhed in 1645, "The genealogical Hiſtory "of the Houſe of Auvergne;" and divers collections of Greek and Latin canons, from ſeveral MSS. which formed the "Bibliotheca juris canonici veteris," publiſhed at Paris, 1661, in 2 vols. folio, by William Voet and our author's ſon: concerning whom, ſee the next article.

JUSTEL (HENRY), born at Paris in 1620, and ſecretary and counſellor to the king, was a man of diſtinguiſhed learning himſelf, as alſo a remarkable encourager of it in others. His houſe was the uſual reſort of men of letters, among whom we find Mr. Locke and Dr. Hickes; which ſhews, that it was open to men of all complexions and principles [A]. In reality, Mr. Juſtel always profeſſed a particular reſpect for the Engliſh nation, and had an acquaintance with many great men there. He foreſaw the revocation of the edict of Nantz, ſeveral years before it happened; and foretold the time to Dr. Hickes [B]. He ſent by Dr. Hickes the original MS. in Greek of the "Canones eccleſiæ uni-"verſalis," publiſhed by his father, and other choice MSS. to be preſented to the univerſity of Oxford: upon the receipt of which beneſaction, that learned body conferred on him the degree of LL.D. June 23, 1675 [C]. He left Paris in 1681, upon the perſecution of the Proteſtants there; and, coming to London, was, ſome time after, made keeper of the king's library at St. James's, to which is annexed a

[A] Locke's Life, by Le Clerc.

[B] There is ſomething ſo remarkable in this affair, that the reader muſt needs be pleaſed with the following account of it, from a letter of Dr. Hickes to a friend. This gentleman, who, upon his travels abroad, made a conſiderable ſtay at Paris, ſet apart one day in the week for viſiting Mr. Juſtel. In one of theſe viſits, after ſome diſcourſe about the Proteſtant churches, obſerved by Dr. Hickes to be in many places demoliſhed, notwithſtanding the edict of Nantz, "Alas, Sir," ſays Mr. Juſtel, "as I am wont to talk in confi-"dence with you, ſo I will tell you a "ſecret, that almoſt none of us know "beſides myſelf: our extirpation is "decreed; we muſt all be baniſhed "our country, or turn Papiſts. I tell "it you, becauſe I intend to come into "England, where I have many friends; "and that, when I come to ſee you "among the reſt, you may remember "that I told it you. Upon this, I "aſked him, how long it would be, "before this ſad perſecution would be "put in execution? He anſwered, "within four or five years at moſt; "and remember, ſays he again, that "I foretold the time.—After he had "been ſome time in London, he made "a viſit to the doctor at his houſe on "Tower-hill; where, preſently after "the common forms of congratulating "one another [it was about the time "that the bill of excluſion was thrown "out of the houſe of lords], he ſaid, "Sir, don't you remember what I told "you of the perſecution we have ſince "ſuffered, and of the time when it "would begin? and now you ſee all "has accordingly come to paſs."

[C] Wood's Faſti, Vol. II. under that year. Dr. Hickes returned from Paris in 1674.

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ſalary of 200l. per annum. He held this place till his death, Sept. 1693, and was then ſucceeded by Dr. Richard Bentley.

Our author wrote ſeveral books, the titles whereof may be ſeen in the Catalogue of the Bodleian Library.

JUSTIN, an ancient Latin hiſtorian, who abridged the large work of Trogus Pompeius, and by that abridgement has (they ſay) occaſioned the loſs of the original. But we ſuſpect, that they miſtake the cauſe for the effect: for it is much more probable, that the neglect of the original occaſioned the abridgement; as commonly happens in the decline of letters. Who Juſtin was, and when he lived, is altogether uncertain: certainly not in the reign of Antoninus Pius, as ſome have imagined. The abridgement is in 44 books, comprizing a hiſtory of the world from Ninus to Auguſtus Cæſar; and is written with great purity and elegance, excepting here and there a word, which ſavours of encroaching barbariſm. La Mothe le Voyer thinks "his "manner of writing ſo excellent, as to be worthy the age "of Auguſtus, rather than that of the Antonines." There are editions of him in all ſizes; and the beſt critics, particularly Grævius, have written notes upon him. Voſſius de Hiſt. Latin. Fabric. Bibl. Latin.

JUSTIN (ſurnamed the MARTYR), one of the earlieſt writers of the Chriſtian church, was born at Neapolis, the ancient Sichem of Paleſtine, in the province of Samaria. His father Priſcius, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philoſophy. To complete his ſtudies, he travelled to Egypt; the uſual tour on this occaſion, as being the ſeat of the more myſterious and recondite literature at this time: he was ſhewn, as he tells you, at Alexandria, the remains of thoſe cells, where the Seventy Tranſlators of the Bible performed what is ſtill called the Septuagint Verſion. He had, from his firſt application to philoſophy, diſliked the Stoic and Peripatetic; and choſe the ſect of Plato, with whoſe ideas he was greatly taken, and of which he reſolved to make himſelf maſter. He was proſecuting this deſign in contemplation and ſolitary walks by the ſea-ſide, when there met him one day a grave and ancient perſon of a venerable aſpect, who, falling into diſcourſe upon the ſubject of his thoughts, turned the converſation, by degrees, from the fancied excellence of Platoniſm to the ſuperior perfection of Chriſtianity: and performed his part ſo well, as to raiſe

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an ardent curioſity in our Platoniſt, to inquire into the merits of that religion. He gives this account himſelf, in his "Dialogue with Trypho;" and the reſult of that inquiry was his converſion, which happened about the 16th year of Trajan's reign, A. C. 132.

Several of his old friends among the Heathens were not a little troubled at the loſs of ſo eminent a perſon: for their ſatisfaction, therefore, he drew up an account of his conduct; with the reaſons of it, in the view of bringing them into the ſame ſentiments. However, in laying down his former profeſſion, he ſtill retained the ancient dreſs; preaching and defending the Chriſtian religion under his old philoſophic garb, the pallium or cloak of the Grecian philoſophers. About the beginning of Antoninus Pius's reign, he went to Rome, and there he ſtrenuouſly ſet himſelf to defend and promote the Chriſtian cauſe: in which ſpirit finding the heretic Marcion very buſy in propagating his pernicious principles, he reſolved particularly to oppoſe him. This heretic was the ſon of a biſhop born in Pontus, and, for deflowering a virgin, had been excommunicated. Upon this, he fled to Rome, where he broached his errors: the chief of which was, "That there are two Gods, one the creator of the "world, whom he ſuppoſed to be the God of the Old Teſta-"ment, and the author of evil; the other a more ſovereign "and ſupreme being, creator of more excellent things, the "father of Chriſt, whom he ſent into the world to diſſolve the "law and the prophets, and to deſtroy the works of the other "Deity, whom he ſtyled the God of the Jews." Juſtin encountered this heretic both in word and writing, and compoſed a book againſt his principles, which he alſo publiſhed. In the ſame ſpirit, when the Chriſtians came to be more ſeverely dealt with, traduced, defamed, and perſecuted, by virtue of the ſtanding laws of the empire, Juſtin drew up his firſt apology about the year 160; and preſented it to the emperor, with a copy of his predeceſſor Adrian's reſcript, commanding that the Chriſtians ſhould not be needleſsly and unjuſtly vexed. This addreſs was not without its ſucceſs: the emperor, being in his own nature of a merciful and generous diſpoſition, was moved to give orders, that the Chriſtians ſhould be treated more gently, and more regularly proceeded againſt.

Not long afterwards, Juſtin made a viſit into the Eaſt; and among other parts, went to Epheſus. Here he fell into the company and acquaintance of Trypho, a Jew of great note; with whom he engaged in a diſpute, that held for two days:

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an account whereof he afterwards wrote in a piece intituled his "Dialogue with Trypho." By the concluſion we learn, he was then ready to ſet ſail to Epheſus. He returned at laſt to Rome, where he had frequent conferences with one Creſcens, a philoſopher of ſome repute in that city; a man, who had endeavoured to traduce the Chriſtians, and repreſent their religion under the moſt infamous character. Mean while, he preſented his ſecond apology to Marcus Antoninus on the following occaſion: A woman at Rome had, together with her huſband, lived in all manner of wantonneſs; and, from a vicious courſe of life, had been converted to Chriſtianity; but, being reclaimed herſelf, ſought alſo to reclaim her huſband, till at length, finding him quite obſtinate, ſhe procured a bill of divorce. The man, enraged thereat, accuſed her to the emperor of being a Chriſtian: but, ſhe putting in a petition for leave to anſwer it; he relinquiſhed that proſecution; and, falling upon her converter, one Ptolomeus, procured his impriſonment and condemnation. On that occaſion, Lucius, a Chriſtian, being preſent, preſumed to repreſent, how hard it was, that an innocent and virtuous man, charged with no crime, ſhould be adjudged to die, merely for bearing the name of a Chriſtian: a procedure, that muſt certainly be a reflection upon the government; which words were no ſooner out of his mouth, than he, together with a third perſon, were ſentenced to the ſame fate. The ſeverity of theſe proceedings awakened Juſtin's ſolicitude and care for the reſt of his brethren, and he immediately drew up his ſecond apology; wherein, among other things, he made heavy complaints of the malice and envy of his antagoniſt Creſcens. The philoſopher, nettled at this charge, ſet himſelf to turn the emperor's diſfavour againſt Juſtin; and, whether or no through the influence of Creſcens, he was ſoon after, with ſix of his companions, apprehended and brought before the præfect of the city. After their examination, this ſentence was pronounced, that "They who refuſe to ſacrifice to the gods, and to obey the "imperial edicts, be firſt ſcourged and then beheaded, ac-"cording to the laws:" which was put in execution upon Juſtin and the reſt. This happened, according to Baronius, A. C. 165, not long after Juſtin had preſented his ſecond apology; which is ſaid, therefore, in the language of thoſe times, to have procured him the crown of martyrdom.

JUSTINIAN, the firſt Roman emperor of his name, was nephew of Juſtin I. and ſucceeded his uncle in the imperial throne, Aug. 1, 527. He began his reign in the

character of a moſt religious prince, publiſhing very ſevere laws againſt heretics, and repairing ruined churches; in this ſpirit, he actually declared himſelf protector of the church. While he was thus re-eſtabliſhing Chriſtianity at home, he carried his arms againſt the enemies of the empire abroad with ſo much ſucceſs, that he reinſtated it in its ancient glory. He was very happy in having the beſt general of the age. Beliſarius conquered the Perſians for him in 528, 542, and 543. The ſame general exterminated the Vandals, and took their king Gillimer priſoner in 533. He alſo recovered Africa to the empire by a new conqueſt: vanquiſhed the Goths in Italy, taking captive their king Vitiges; and laſtly, defeated the Moors and the Samaritans. But, in the midſt of theſe glorious ſucceſſes without doors, the emperor was near ſinking under a potent faction within. Hypalius, Pompeius, and Probus, three nephews of the emperor Anaſtaſius, who was the immediate predeceſſor of Juſtin, combining together, raiſed a moſt dangerous inſurrection, in order to dethrone Juſtinian. The conſpirators made two parties, one called the Varti, and the other Veneti: and at length they grew ſo ſtrong, that the emperor, in deſpair of being able to reſiſt them, began to think of quitting the palace; and had certainly ſubmitted to that foul diſgrace, had not the empreſs Theodoſia, his conſort, vexed at his betraying ſo much tameneſs, and reproaching him with his puſillanimity, put new ſpirits into him. In fine, ſhe prevailed ſo far, that he fortified himſelf againſt the rebels, and ſucceeded. Beliſarius and Mundus defended him ſo well, that the conſpiracy was broken, and the juſt-mentioned ringleaders capitally puniſhed.

The empire being now in the full enjoyment of a profound peace and tranquillity, Juſtinian made the beſt uſe of it, by collecting the immenſe variety and number of the Roman laws into one body. To this end, he ſelected ten of the moſt able lawyers in the empire; who, reviſing the Gregorian, Theodoſian, and Hermogenian codes, compiled one body, called "The Code," out of them, to which the emperor gave his own name. This may be called the ſtatute law, as conſiſting of the reſcripts of the emperors; but the reduction of the other part was a much more difficult taſk. It was made up of the deciſions of the judges and other magiſtrates, together with the authoritative opinions of the moſt eminent lawyers; all which lay ſcattered, without any order, in no leſs than 2000 volumes and upwards. Theſe were reduced to the number of 50; but ten years were ſpent

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in the reduction. However, the deſign was compleated in 533, and the name of Digeſts or Pandects given to it [A]. Beſides theſe, for the uſe chiefly of young ſtudents in the law, Juſtinian ordered four books of Inſtitutes to be drawn up, containing an abſtract or abridgement of the text of all the laws: and laſtly, the laws of modern date, poſterior to that of the former, were thrown into one volume in the year 541, called the "Novellæ," or "New Code."

Every one is ſenſible of the prodigious advantage, which ſuch a regulation of the law muſt be to the public: we need not obſerve, that it is this moſt important tranſaction in the ſtate, which has rendered Juſtinian's name immortal. His conduct in eccleſiaſtical affairs was raſh and inconſiderate. For inſtance, Theodotus, king of Italy, had obliged Pope Agapetus to go to Conſtantinople, in order to ſubmit and make peace with the emperor. Juſtinian received him very graciouſly; but, withal, injoined him to communicate with Anthenius, patriarch of Conſtantinople. That patriarch being deemed a heretic at Rome, the pontiff refuſed to obey the command [B]; and, when the emperor threatened to puniſh his diſobedience with baniſhment, he anſwered, without any emotion, "I thought I was come before a Chriſtian prince, "but I find a Diocletian." The reſult was, that the hardineſs and reſolution of the Pope brought the emperor to a ſubmiſſion. Accordingly Anthenius was deprived, and an orthodox prelate put into his place.

After this, Juſtinian, reſolving to take cognizance of the difference between the three chapters, publiſhed a reſcript for that purpoſe, in form of a conſtitution, which created great diſturbances in the empire. He alſo exerted his authority againſt the attempts of the Popes Sylverius and Vigilius, both before and after the celebration of the fifth general council held in 553. Towards the latter end of his life, he fell into an erroneous opinion concerning Chriſt's body; which he maintained had never been corruptible, nor ſubject to the natural infirmities of a human body. He carried it ſo far as to prepare an edict againſt thoſe who maintained the contrary opinion, and intended to publiſh it; but was prevented by his death, which happened ſuddenly, in 565, at the age of 83, and after a reign of 39 years. It was this emperor who aboliſhed the conſulate. He built a great number

[A] Trebonian was the name of the lawyer, who had the chief hand in this matter.

[B] The diſpute between the two ſees, concerning preferences, had commenced before this time.

of churches, and particularly the famous Sancta Sophia, at Conſtantinople, eſteemed a maſter-piece of architecture.

JUSTINIANI (St. LAWRENCE), the firſt patriarch of Venice, was deſcended of a noble family, and born there 1381. He took the monks habit in the monaſtery of St. George in Alga, before he was a deacon; and, in 1424, became general of that congregation, to whom he gave an excellent ſet of rules, which were afterwards obſerved, and made him looked on as one of their founders. Pope Eugenius IV. gave him the biſhopric of Venice, of which he was the firſt patriarch, from the year 1451. This holy prelate died in 1455, and was canonized in 1690 by Alexander VIII. He left ſeveral works of piety, which were printed together at Lyons in 1568, and again at Venice 1755, folio; to which is prefixed his life, by his nephew.

Moreri.

JUSTINIANI (BERNARD), nephew of the above, was born at Venice, 1407-8. He made his firſt ſtudies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithſtanding he put on the ſenator's robe at the age of 19, yet he ſtill proſecuted his ſtudies under Francis Philelphi and George de Trebiſonde, whom he took into his houſe and retained there, till Pope Calixtus III. ſent for him to Rome, and employed him in ſeveral commiſſions. Upon his return to Venice, he was ſent ambaſſador to Lewis XI. of France, who made him a knight in 1461. He went afterwards ſeveral times ambaſſador to Rome from the republic; and, in 1467, was made commandant of Padua. He afterwards became a member of the council of ten, and bore the dignity of Sage Grand no leſs than 20 times. In 1474, he was elected procurator of St. Mark, a poſt next to that of doge. He died in 1489, leaving ſeveral works in Latin; the principal of which is "De Origine urbis Venetiarum," 1492, and 1534, fol.

Moreri, from Niceron and others.

JUSTINIANI (AUGUSTIN), biſhop of Nebo, one of the moſt learned men of his time, was deſcended from a branch of the ſame noble family with the former; and born at Genoa in 1470. After having reſided ſome time at Valencia in Spain, he entered into the order of St. Dominic at Paris in 1488; when he took the name of Auguſtin, in the room of Pantaleon, which he received at his baptiſm. Soon after, he diſtinguiſhed himſelf by his learning, and knowledge in the languages, which he acquired in a very ſhort time;

time; ſo that Leo X. named him to the biſhopric of Nebo, in the iſland of Corſica: in which capacity he aſſiſted in the fifth council of Lateran, where he oppoſed ſome articles of the concordat between France and the court of Rome. The ſmall revenue of his dioceſe made him deſire a better, and he petitioned the Pope for that purpoſe: but Francis I. who was a patron of learned men, drew him to France, by making him his almoner, with a good penſion; and he was alſo regius profeſſor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confuſion, by the ſedition of the Adornes; whereupon he went to viſit his dioceſe, and diſcharged all the duties of a good prelate, till the year 1531. In a voyage from Genoa to Nebo, he periſhed, together with the veſſel in which he was embarked, 1536. By his laſt will, he left his library to the republic of Genoa.

He compoſed ſome pieces, the moſt conſiderable of which is, "Pſalterium Hebræum, Græcum, Arabicum, & Chaldæum, cum tribus Latinis interpretationibus & gloſſis." This was the firſt pſalter of the kind which had appeared in print, and it is commended by Huetius. There came out alſo "Annales de republica Genoenſi," at Genoa, in 1537; but this was poſthumous, and imperfect. There is likewiſe aſcribed to him a tranſlation of Maimonidis "Moreh Nevochim."

JUVENAL (DECIUS JUNIUS), the Roman ſatiriſt, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania; ſince made famous by the birth of Thomas (thence ſtyled) Aquinas, the much-famed founder of the ſcholaſtic philoſophy. His father was probably a freed man, who, being rich, gave him a liberal education; and, agreeably to the taſte of the times, bred him up to eloquence. In this he made a great progreſs, firſt under Fronto the grammarian, and then, as is generally conjectured, under Quintilian; after which he attended the bar, and made a diſtinguiſhed figure there for many years[A]. In this profeſſion he had improved his fortune and intereſt at Rome, before he turned his thoughts to poetry; the very ſtyle of which, in his ſatires, ſpeaks a long habit of declamation: "ſubactum redolent declamatorem," ſay the cri-

[A] Martial, with whom our ſatiriſt contracted an early acquaintance, had addreſſed three epigrams to him, viz. Ep. 23, and 91, lib. 7, and Ep. 118, lib. 12; in the ſecond of which he gives him the title of eloquent, and ſpeaks of him as attending the bar.

tics. He is ſuppoſed to have been above 40 years of age, when he recited his firſt eſſay to a ſmall audience of his friends; but, being encouraged by their applauſe [B], he ventured a greater publication. This reaching the ears of Paris, Domitian's favourite at that time, though but a pantomime player, whom our ſatiriſt had ſtrictured, that minion complained to the emperor, who ſent him thereupon into baniſhment; under pretence of giving him the command of a cohort in the army, which was quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. Juvenal was not idle during his ſtay there, but made ſuch obſervations upon the ridiculous ſuperſtitions of that blinded people, as he afterwards wrought up into a ſatire [C]. After Domitian's death, he returned to Rome, ſufficiently cautioned, not only againſt attacking the characters of thoſe in power under arbitrary princes, but againſt all perſonal reflections upon the great men then living; and therefore he thus wiſely concludes the debate, he is ſuppoſed to have maintained for a while, with a friend, on this head, in the firſt ſatire:

"Experiar quid concedatur in illos,
"Quorum Flaminia tegitur cinis atque Latina."

His 13th ſatire is addreſſed to Calvinus, who, he ſays, had then completed the 60th year of his age, and was born under the conſulſhip of Fonteius Capito [D]; that is, A. U. C. 811, and the 6th of Nero. If ſo, this ſatire was written anno U. C. 871, in the 3d year of Adrian, when Juvenal was above 70 years old, ſuppoſing him born in the middle or 6th year of Claudius; and hence, as it is agreed that he attained to his 80th year, he muſt have died about the 11th year of Adrian.

In his perſon he was of a large ſtature, which made ſome think him of Gallic extraction [E]. We meet with nothing concerning his morals and way of life; but, by the whole tenor of his writings, he ſeems to have been a true generous-ſpirited Roman, and a friend to liberty and virtue. A ſtrong relievo has been given to his character, as a ſatiriſt, by Mr. Cruſius, in his "Lives of the Roman Poets;"

[B] Quintilian is thought to have commended ſome of his firſt ſatires, though without naming him; where he ſays, Inſtit. lib. x. c. 1. ſpeaking of the Roman ſatire, "Sunt clari hodie "quoque, & qui olim nominabuntur."

[C] Viz. the 15th, in the order they are now publiſhed.

[D] "—— Qui jam poſt terga reliquit
"Sexaginta annos, Fonteio conſule natus."

[E] Petrus Pithœus, in notis ad Juvenalis ſatiras.

wherein,

wherein, comparing it with that of Horace and Perſius, he tells us, that "the deſign of the former was to be agreeable "rather than bitter, to be familiar, inſinuating, and in- "ſtructive; and that therefore he affected a ſtyle that ſhould "be plain, witty, and elegant. Perſius, on the other hand, "agreeably to the dignity of the Stoic philoſophy, which "he profeſſed, choſe to inſtruct and reform, rather than "pleaſe, and wrote in a higher ſtyle; but his ſeverity is too "great, and his character ſo ſerious, that wit miſbecomes "him whenever he ſeems to aim at it. Juvenal has un- "doubtedly improved on both: he is elegant and witty "with Horace, great and ſublime with Perſius, and to both "their characters has added the pomp of his own eloquence; "which makes the moſt entertaining, as well as the cloſeſt "writer, of the three." He was the firſt ſatiriſt who raiſed the ſtyle of that poem to the height of tragedy. This he tells us himſelf [F]; yet not out of vanity, but led to it from the nature of the ſubject. He even undervalues his poetry, when he inſinuates that the wickedneſs of the times would provoke a man to write ſatires, though he had no genius for poety:

"Si natura negat, facit indignatio verſum
"Qualemcunque poteſt, quales ego vel Cluvienus."

To balance theſe perfections, he is charged with a licentious boldneſs in his expreſſions; with expoſing men's perſons and names, as well as their vices; with running into ſubjects not decent to be mentioned; and with calling things too plainly by their ordinary names. As to the firſt part of this charge, Cruſius obſerves, that the names, for the moſt part, are of perſons ſo loſt to all honour and virtue, that it was a piece of juſtice to lay open their characters, thereby, if poſſible, to deter others from imitating their abominable vices; and he was encouraged in it by the example of Lucilius, who, as he obſerves, by thus cutting to the quick, actually awakened the criminals [G]. As to the latter part of this charge, ſome excuſe might be offered, from the general practice of the ancients, which was too licentious in this

[F] In theſe words:
"Fingimus hæc altum ſatira fumente cothurnum,
"Scilicet, & finem egreſſi legemque priorum,
"Grande Sophocleo carmen bacchamur hiatu,
"Montibus ignotum Rutulis cæloque Latino."

[G] "Enſe velut ſtricto quoties Lucilius ardens
"Infremuit, &c."

particular. He might be further juſtified by the authority of ſome of the fathers of the Chriſtian church, who thought themſelves obliged, in direct terms, to expoſe the obſcene ceremonies and lewd mythology of the heathens. But, after all, this licentiouſneſs is not juſtifiable, even when placed in the beſt light poſſible; nor will any polite writer, to ſay no more, attempt to imitate it.

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## K.

KEBLE (JOSEPH), an Engliſh lawyer, was the ſon of a lawyer of eminence, during Cromwell's uſurpation, and born in London, 1632. After a proper preparation, he was ſent to Jeſus-college, Oxford; whence he ſhortly removed to All-ſouls, of which he was made fellow by the parliament viſitors in 1648. He took the degree of LL. B. in 1654; and, not long after, went and ſettled at Gray's-inn, London, where he had been admitted ſtudent, and became a barriſter about 1658. The following year he went to Paris. After the Reſtoration, he attended the King's-bench bar with extraordinary aſſiduity, continuing there as long as the court ſat, in all the terms from 1661 to 1710; which is the more remarkable, ſince he was hardly ever known to be retained in any cauſe, or ſo much as to make a motion there. He died ſuddenly, under the gate-way of Gray's-inn, Aug. 1710, juſt as he was going to take the air in a coach. He was a man of incredible induſtry. He publiſhed ſeveral books in his life-time; beſides which, he left above 100 large folios, and more than 50 thick quartos in MS. He employed all his time in writing; which faculty was ſo habitual to him, that he continually laboured with his pen, not only to report the law at the King's-bench Weſtminſter, but all the ſermons at Gray's-inn chapel, both forenoon and afternoon, amounting to above 4000. This was the mode of the times, when he was young; and there is a mechaniſm in ſome natures, which makes them fond of jogging on in the manner they have ſet out.

The firſt work he undertook for the public, was making a new table, with many new references, to the ſtatute-book, in 1674. 2. "An Explanation of the Laws againſt Recuſants, &c. abridged, 1681," 8vo. 3. "An Aſſiſtance to "Juſtices of the Peace, for the eaſier Performance of their "Duty, 1683," folio; licenſed by all the judges. 4. "Reports,

" ports, taken at the King's-bench at Weſtminſter, from " the 12th to the 30th year of the Reign of our late Sove- " reign Lord King Charles II. 1685," 3 vols. folio. This work was alſo licenſed by the judges; but, not being digeſted in the ordinary method of ſuch collections, and having no table of references, it was not ſo well received as was expected; and the credit of it, being once ſunk, could not be retrieved, though the table was added in 1696. 5. Two eſſays, one " On Human Nature, or the Creation of Man- " kind;" the other " On Human Actions." Theſe were pamphlets.

KECKERMANNUS (BARTHOLOMÆUS), a very learned man, was born at Dantzick in Pruſſia, 1571. He received the firſt rudiments of learning under James Fabricius, ſo diſtinguiſhed by his zeal againſt Papiſts, Anabaptiſts, and other heretics; and, at 18 years of age, was ſent to the univerſity of Wirtemberg, where he applied himſelf to the ſtudies of philoſophy and divinity. Two years after, he removed to the univerſity of Leipſic; whence, after half a year's ſtay, he went, in 1592, to that of Heidelberg. Here he took a maſter's degree, and approved himſelf to the governors of the univerſity ſo highly, that he was firſt made a tutor, and afterwards Hebrew profeſſor there. In 1597, the ſenate of Dantzick, moved with the high reputation and merit of their countryman, ſent him a formal and honourable invitation by letter, to come and take upon him part of the management of the academy there. He refuſed to go then; but, upon a repetition of this invitation, in 1601, conſented, after having firſt received the degree of D. D. from the learned David Pareus at Heidelberg. As ſoon as he was ſettled at Dantzick, he propoſed to lead the youth through the very penetralia of philoſophy, by a newer and more compendious method than had hitherto been found out; laying his plan ſo, that, within the compaſs of three years, they might finiſh a complete courſe. For this purpoſe he purſued the ſcheme he had begun at Heidelberg, and drew up a great number of books and ſyſtems upon all ſorts of ſubjects; upon logic, rhetoric, œconomics, ethics, politics, phyſics, metaphyſics, geography, aſtronomy, &c.: and in this indefatigable manner he went on till 1609, when, fairly worn out with mere ſcholaſtic drudgery, he died at no more than 38 years of age. Melchior Adam, de vitis, &c.

Bayle tells us, that " his books are full of plagiariſms;" but adds, that " they have alſo been well pillaged by plagia- " ries," See Art. KECKERMAN.

" ries," which, we will hope, may be ſome atonement for the ſin. Gerard Voſſius, in his account of Diogenes Laertius, takes occaſion to ſpeak in this manner of Keckerman: " Keckerman, a man in other reſpects learned, but more " converſant in modern writers than in antiquity, paſſes a " very wrong judgement upon Diogenes Laertius. For in " his treatiſe concerning hiſtory, he ſays, that Laertius has " written languidly and coldly, but often not unuſefully; " which, in truth, is a very cold commendation of a moſt uſeful " and valuable work: ſince we may learn from it many par- " ticulars relating to hiſtory, and excellent apophthegms of " the ancients; for which Keckerman, ſetting a very ill " example, choſe to quote and commend Eraſmus, rather " than Plutarch, Laertius, and other writers of that rank."

De Hiſt. Græc. p. 223. L. B. 1653.

Gent. Mag. Vol. XLI. p. 343.

KEENE (EDMUND), was a native of Lynn in Norfolk, and a younger brother of the late Sir Benjamin Keene, K. B. formerly ambaſſador to Spain, who left him his fortune. He received his academical education at Caius-college, Cambridge. In 1738, he was appointed one of his majeſty's preachers at Whitehall chapel. In 1740, he was made chaplain to a regiment of marines; and in the ſame year, by the intereſt of his brother with Sir Robert Walpole, he ſucceeded Bp. Butler in the valuable rectory of Stanhope, in the biſhopric of Durham. In 1748, he preached and publiſhed a Sermon at Newcaſtle, at the anniverſary meeting of the ſociety for the relief of the widows and orphans of clergymen; and in December following, on the death of Dr. Whalley, he was choſen maſter of St. Peter's-college. In 1750, being vice-chancellor, under the auſpices of the late duke of Newcaſtle, he verified the concluding paragraph in his ſpeech on being elected, " Nec tardum nec timidum ha- " bebitis procancellarium," by promoting, with great zeal and ſucceſs, the regulations for improving the diſcipline of the univerſity. This expoſed him to much obloquy from the younger and patriotic part of it, particularly in the famous " Fragment" wherein Dr. Keene was ridiculed (in proſe) under the name of Mun, and to that of the " Capitade" (in verſe), in which he figured under that of Acutus, but at the ſame time juſtly endeared him to his great patron, ſo that in Jan. 1752, ſoon after the expiration of his office, which he held for two years, he was nominated to the ſee of Cheſter, vacant by the death of Bp. Peploe. With this he held in commendam his rectory, and, for two years, his headſhip, when he was ſucceeded, much to his ſatisfaction, by the preſent

See them in Gent. Mag. Vol. XX. p. 311.

ſent maſter, Dr. (now biſhop) Law. In May following his lordſhip married the only daughter of Lancelot Andrews, Eſq; of Edmonton, formerly an eminent linen-draper in Cheapſide, a lady of conſiderable fortune. In 1770, on the death of Bp. Mawſon, he was tranſlated to the valuable ſee of Ely. Receiving large dilapidations, his lordſhip procured an act of parliament for alienating the old palace in Holborn, and building a new one, by which the ſee has been freed from a great incumbrance, and obtained ſome increaſe alſo of annual revenue. "The biſhopric," it has been humorouſly obſerved, "though ſtripped of the Strawberries which Shak-"ſpeare commemorates to have been ſo noted in Holborn, "has, in lieu of them, what may very well conſole a man "not over-ſcrupulous in his appetites, viz. a new manſion "of Portland ſtone in Dover-ſtreet, and a revenue of "5000l. a year to keep it warm and in good repute." Bp. Keene ſoon followed his friend Dr. Caryl, "whom," he ſaid, "he had long known and regarded, and who, though "he had a few more years over him, he did not think would "have gone before him," ſurviving him juſt long enough to appoint him a moſt eligible ſucceſſor in the headſhip of Jeſus-college. His lordſhip's ſon, Benjamin Keene, Eſq; was member in the laſt two parliaments for the town of Cambridge, and was married, in 1780, to Miſs Ruck. The biſhop has alſo left a daughter, unmarried.—"Bp. Keene," it is obſerved by Bp. Newton, "ſucceeded to Ely, to his "heart's deſire, and happy it was that he did ſo; for few "could have borne the expence, or have diſplayed the taſte "and magnificence, which he has done, having a liberal "fortune as well as a liberal mind, and really meriting the "appellation of a builder of palaces. For he built a new "palace at Cheſter, he built a new Ely-houſe in London, "and, in a great meaſure, a new palace at Ely, left only the "outer walls ſtanding, formed a new inſide, and thereby "converted it into one of the beſt epiſcopal houſes, if not "the very beſt, in the kingdom. He had indeed received "the money which aroſe from the ſale of old Ely-houſe, "and alſo what was paid by the executors of his predeceſſor "for dilapidations, which, all together, amounted to about "11,000l.; but yet he expended ſome thouſands more of "his own upon the buildings, and new houſes require new "furniture."

KEILL (JOHN), an eminent mathematician and philoſopher, was born Dec. 1, 1671, at Edinburgh, where he received

ceived the firſt rudiments of learning; and, being educated in that univerſity, continued there till he took the degree of M. A. His genius leading him to the mathematics, he made a great progreſs under David Gregory the profeſſor there, who was one of the firſt that had embraced the Newtonian philoſophy; and, in 1694, followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is ſaid to have been the firſt who taught Newton's principles by the experiments on which they are grounded; and this he did, it ſeems, by an apparatus of inſtruments of his own providing, and got himſelf by that means a great reputation. The firſt public ſpecimen he gave of his ſkill in mathematical and philoſophical knowledge, was his "Examination of Burnet's "Theory of the Earth," which appeared in 1698. It was univerſally applauded by the men of ſcience, and allowed to be deciſive againſt the doctor's "Theory." To this piece he ſubjoined "Remarks upon Whiſton's New Theory of the "Earth;" and theſe theories, being defended by their reſpective inventors, drew from Keill, in 1699, another performance, intituled "An Examination of the Reflections "of the Theory of the Earth, together with A Defence "of the Remarks on Mr. Whiſton's New Theory." Dr. Burnet was a man of great humanity, moderation, and candor; and it was therefore ſuppoſed, that Keill had treated him too roughly, conſidering the great diſparity of years between them. Keill however left the doctor in poſſeſſion of that which has ſince been thought the great characteriſtic and excellence of his work: and, though he diſclaimed him as a philoſopher, yet allowed him to be a man of a fine imagination. "Perhaps," ſays he, "many of his readers will "be ſorry to be undeceived about his Theory; for, as I "believe never any book was fuller of miſtakes and errors "in philoſophy, ſo none ever abounded with more beautiful "ſcenes and ſurprizing images of nature. But I write only "to thoſe who might expect to find a true philoſophy in it: "they who read it as an ingenious romance, will ſtill be "pleaſed with their entertainment."

Biog. Brit. Art. KEILL.

Examinat. at the end.

The following year Dr. Millington, Sedleian profeſſor of natural philoſophy in Oxford, who had been appointed phyſician in ordinary to king William, ſubſtituted Keill as his deputy, to read lectures in the public ſchools. This office he diſcharged with great reputation; and, the term of enjoying the Scotch exhibition at Baliol-college now expiring, he accepted an invitation from Dr. Aldrich, dean of Chriſt-church,

Præfat. ad introduct. ad ver. phyſic.

church, to reſide there. In 1701, he publiſhed his celebrated treatiſe, intituled "Introductio ad veram phyſicam," which is ſuppoſed to be the beſt and moſt uſeful of all his performances. In the preface he inſinuates the little progreſs that Sir Iſaac Newton's "Principia" had made in the world; and ſays, that "though the mechanical philoſophy "was then in repute, yet, in moſt of the writings upon this "ſubject, ſcarce any thing was to be found but the name." The firſt edition of this book contained only 14 lectures; but to the ſecond, in 1705, he added two more. About 50 years ago, when the Newtonian philoſophy began to be eſtabliſhed in France, this piece was in great eſteem there, being looked on as the beſt introduction to the "Principia;" and a new edition in Engliſh was printed at London in 1736, at the inſtance of M. Maupertuis, who was then in England.

About this time he was made fellow of the Royal Society; and, in 1708, publiſhed, in the "Philoſophical Tranſac-"tions," a paper "of the Laws of Attraction, and its Phy-"ſical Principles." At the ſame time, being offended at a paſſage in the "Acta Eruditorum" at Leipſic, wherein Sir Iſaac Newton's claim to the firſt invention of the method of fluxions was called in queſtion, he communicated to the Royal Society another paper, in which he aſſerted the juſtice of that claim. In 1709, he was appointed treaſurer to the Palatines, and in that ſtation attended them in their paſſage to New England; and, ſoon after his return in 1710, was choſen Savilian profeſſor of aſtronomy at Oxford. In 1711, being attacked by Leibnitz, he entered the liſts againſt that mathematician, in the diſpute about the invention of fluxions. Leibnitz wrote a letter to Dr. Hans Sloane, then ſecretary to the Royal Society, dated March 4, 1711, wherein he required Keill, in effect, to make him ſatisfaction for the injury he had done him in his paper, relating to the paſſage in the "Acta Eruditorum" at Leipſic. He proteſted, that he was far from aſſuming to himſelf Sir Iſaac Newton's method of fluxions; and deſired, therefore, that Keill might be obliged to retract his falſe aſſertion. Keill deſired, on the other hand, that he might be permitted to juſtify what he had aſſerted. He made his defence to the approbation of Sir Iſaac, and other members of the ſociety; and a copy of it was ſent to Leibnitz; who, in a ſecond letter, remonſtrated ſtill more loudly againſt Keill's want of candor and ſincerity: adding, that it was not fit for one of his age and experience to enter into a diſpute with an upſtart,

who

who acted without any authority from Sir Iſaac Newton; and deſiring, that the Royal Society would enjoin him ſilence. Upon this, a ſpecial committee was appointed: who, after examining the facts, concluded their report with "reckoning Mr. Newton the inventor of fluxions; and "that Mr. Keill, in aſſerting the ſame, had been no ways "injurious to Mr. Leibnitz." In the mean time, Keill behaved himſelf with great firmneſs and ſpirit; which he alſo ſhewed afterwards in a Latin epiſtle, written in 1720, to Bernoulli, mathematical profeſſor at Baſil, on account of the ſame uſage ſhewn to Sir Iſaac Newton: in the title-page of which he put the arms of Scotland, viz. a thiſtle, with this motto, "Nemo me impune lacceſſit."

About 1711, ſeveral objections were urged againſt Sir Iſaac Newton's philoſophy, in ſupport of Des Cartes's notions of a plenum; which occaſioned Keill to draw up a paper, which was publiſhed in the "Philoſophical Tranſac-"tions," "On the Rarity of Matter, and the Tenuity of "its Compoſition." But while he was engaged in this controverſy, queen Anne was pleaſed to appoint him her decypherer; a poſt he was, it ſeems, very fit for. His ſagacity was ſuch, that, though a decypherer is always ſuppoſed to be moderately ſkilled in the language in which the paper given him to decypher is written; yet he is ſaid once to have decyphered a paper written in Swediſh, without knowing a word of the language. The univerſity conferred on him the degree of M. D. at the public act in 1713; and, two years after, he put out an edition of Commandinus's "Euclid," with additions of his own. In 1717, he was married to ſome lady, who recommended herſelf to him, it is ſaid, purely by her perſonal accompliſhments: but what ſort of a lady, the biographer, to whom we are obliged for theſe informations concerning him, has left us to divine. In 1718, he publiſhed his "Introductio ad veram aſtronomiam:" which treatiſe was afterwards, at the requeſt of the ducheſs of Chandos, tranſlated by himſelf into Engliſh; and, with ſeveral emendations, publiſhed in 1721, under the title of, "An Introduction to the true Aſtronomy, or, Aſtronomical "Lectures read in the Aſtronomical Schools of the Uni-"verſity of Oxford." This was his laſt gift to the public; for he was ſeized this ſummer with a violent fever, which put an end to his life, Sept. 1, when he was not quite 50 years old.

KEILL (JAMES), an eminent phyſician, and younger brother of John Keill, was alſo born in Scotland, March 27, 1673. He received part of his education there, and completed it in travels abroad. He applied himſelf early to diſſections, and the ſtudy of anatomy; made himſelf known by reading anatomical lectures in both univerſities; and had the degree of M. D. conferred upon him at Cambridge, having ſome time before publiſhed his "Anatomy of the "Human Body," for the uſe of his pupils. In 1703, he ſettled at Northampton, as a phyſician; and, in 1706, publiſhed a paper in the "Philoſophical Tranſactions, Numb. "306," containing "An Account of the Death and Diſſec-"tion of John Bayles, of that Town; reputed to have been "130 Years old." He was alſo well ſkilled in mathematical learning; and, in 1708, gave the world a proof of it, in a book, intituled, "An Account of Animal Secretion, "the Quantity of Blood in the Human Body, and Muſcu-"lar Motion." He afterwards publiſhed the ſame treatiſe in Latin, with the addition of a "Medicina Statica;" and, in 1717, printed a ſecond edition of this work in Engliſh, having added an eſſay "concerning the Force of the Heart "in driving the Blood through the whole Body." This drew him into a controverſy with Dr. Jurin upon that ſubject, which was carried on, in ſeveral papers printed in the "Philoſophical Tranſactions," to the time of our author's death. He had now for ſome time laboured under a moſt painful diſorder, namely, a cancer in the roof of his mouth; and in order, if poſſible, to procure ſome relief, had applied the cautery with his own hands to the part; but in vain, for he died July 16, 1719, in the vigour of his age, and was buried at St. Giles's church at Northampton. An handſome monument and inſcription were placed over him by his brother, John Keill, to whom he left his eſtate, being never married; but who ſurvived him, as we have ſeen, little more than two years.

KEITH (JAMES), field marſhal in the king of Pruſſia's ſervice, was born in 1696; and was the younger ſon of William Keith, earl marſhal of Scotland. He had his grammar-learning under Thomas Ruddiman, author of the "Rudi-"ments;" his academical under biſhop Keith and William Meſton, in the college of Aberdeen. He was deſigned by his friends for the profeſſion of the law; but the bent of his genius inclined him to arms, which they wiſely complied with. The firſt occaſion of drawing his ſword was but an

unhappy

unhappy one. When he was 18, the rebellion broke out in Scotland. Through the inſtigations of the counteſs his mother, who was a Roman Catholic, he joined the pretender's party, and was at the battle of Sheriffmuir. The pretender's army was routed, Keith was wounded, yet able to make his eſcape to France. Here he applied to thoſe branches of education, which are neceſſary to accompliſh a ſoldier. He ſtudied mathematics under M. De Maupertuis; and made ſuch proficiency, that he was, by his recommendation, admitted a fellow of the Royal Academy of Sciences at Paris. He afterwards travelled through Italy, Switzerland, and Portugal; with uncommon curioſity examined the ſeveral productions in architecture, painting, and ſculpture; and ſurveyed the different fields where famous battles had been fought. In 1717, he had an opportunity of making an acquaintance with Peter czar of Muſcovy at Paris, who invited him to enter into the Ruſſian ſervice. This offer he declined, becauſe the emperor was at that time at war with the king of Sweden, whoſe character Keith held in great veneration. He left Paris, and went to Madrid; where, by the intereſt of the duke of Liria, he obtained a commiſſion in the Iriſh brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Liria, when he was ſent ambaſſador extraordinary to Muſcovy. By him Keith was recommended to the ſervice of the Czarina, who promoted him to the rank of lieutenant-general, and inveſted him with the order of the Black Eagle.

The Turks at this time invaded the Ukrain on the ſide of Ruſſia, and the empreſs ſent two numerous armies to repel the invaders; one of which marched for Ocrakow, under the command of count Munich, which place was inveſted and taken by the valour and conduct of Keith, to whom the ſucceſs was chiefly attributed. In the war with the Swedes, he had a command under Marſhal Lacey, at the battle of Willmanſtrand; which he gained by fetching a compaſs about a hill, and attacking the Swedes in flank, at a time when victory ſeemed to declare in their favour. He likewiſe, by a ſtratagem, retook from them the iſles of Aland in the Baltic, which they had ſeized by treachery. It muſt be remembered too, that he had no inconſiderable ſhare in the bringing about that extraordinary revolution, when the empreſs Elizabeth, the daughter of Peter, was raiſed to the throne. He ſerved the Ruſſians in peace alſo, by ſeveral embaſſies: but finding the honours of that country no better than a ſplendid ſervitude, and not meeting with thoſe rewards,

wards, which his long and faithful ſervices deſerved, he left that court for one where merit is better known, and better rewarded.

The king of Pruſſia received him with all poſſible marks of honour, made him governor of Berlin, and field-marſhal of the Pruſſian armies; to which places he annexed additional ſalaries. He likewiſe diſtinguiſhed him ſo far by his confidence, as to travel with him in diſguiſe over a great part of Germany, Poland, and Hungary. In buſineſs he made him his chief counſellor, in his diverſions his conſtant companion. The king was much pleaſed with an amuſement, which the marſhal invented in imitation of the game of cheſs. The marſhal ordered ſeveral thouſand ſmall ſtatues of men in armour to be caſt by a founder: theſe he would ſet oppoſite to each other, and range them in battalia, in the ſame manner as if he had been drawing up an army: he would bring out a party from the wings or centre, and ſhew the advantage or diſadvantage reſulting from the ſeveral draughts which he made. In this manner the king and the marſhal often amuſed themſelves, and at the ſame time improved their military knowledge.

This brave and experienced general, after having greatly diſtinguiſhed himſelf in the late memorable wars of that illuſtrious monarch, was killed in the unfortunate affair of Hohkerchen, and died in the bed of glory in 1758.

KELLEY (EDWARD), a famous Engliſh necromancer, was born at Worceſter in 1555, and educated at Oxford. Wood ſays, that, when his nativity was calculated, it appeared that he was to be a man of moſt acute wit, and great propenſity to philoſophical ſtudies and myſteries of nature. He had ill luck, however, at the ſetting out, as well as the ending, of his life; for, leaving Oxford abruptly, and rambling about the kingdom, he committed certain foul matters in Lancaſhire, which deprived him of both his ears at Lancaſter. He became afterwards an aſſociate with the famous Dr. Dee, travelled into foreign countries with him, and was his reporter for what paſſed between him and the ſpirits, with whom the doctor held intelligence. Mr. Elias Aſhmole, the famous Roſicrucian, relates, that Kelley and Dee had the good fortune to find a large quantity of the elixir, or philoſopher's ſtone, in the ruins of Glaſtonbury abbey: which elixir was ſo ſurprizingly rich, that they loſt a great deal in making projections, before they diſcovered the force of its virtue. This author adds, that, at Trebona in Bohemia,

Ath. Oxon. Vol. I.

See DEE.

Aſhmole, Theatrum Chymicum Britannicum. Lond. 1652.

Bohemia, Kelley tried a grain of this elixir upon an ounce and a quarter of common mercury, which was preſently tranſmuted into almoſt an ounce of fine gold. At another time he made a projection upon a piece of metal, cut out of a warming-pan; which, without handling it, or melting the metal, was turned into very good ſilver, only by warming it at a fire. This warming-pan, and the piece taken out of it, were ſent to queen Elizabeth by her ambaſſador, then reſiding at Prague. Kelley, afterwards behaving indiſcreetly, was impriſoned by the emperor Rodolphus II. by whom he had been knighted; and, endeavouring to make his eſcape out of the window, hurt himſelf to that degree by a fall, that he died ſoon after in 1595. His works are, "A Poem of "Chymiſtry," and, "A Poem of the Philoſopher's Stone;" both inſerted in the book laſt mentioned "De lapide philoſo- "phorum, Hamb. 1676," 8vo. but it is queſtioned whether or no he was the author of this. "A true and faithful "Relation of what paſſed for many Years between Dr. John "Dee and ſome Spirits, &c. Lond. 1659," folio, publiſhed by Dr. Meric Caſaubon. There are "Ed. Kelleii epiſtola ad "Edvardum Dyer," and other little things of Kelley, in MS. in Biblioth. Aſhmol. Oxon.

Du Pin, Cave, &c.

KEMPIS (THOMAS à), famous for tranſcendent piety and devotion, was born at Kempen, a city in the dioceſe of Cologn, about 1380. He was educated at Daventer, where he learned to write, to read the Bible, and to underſtand treatiſes of piety. After this, he went in 1399 to Zwol, to obtain the indulgences which Pope Boniface IX. had granted to the church of this place; and there he deſired to be admitted into the monaſtery of the Mount of St. Agnes, where, after a ſix years ſtate of probation, he made his profeſſion in 1406. It is ſaid that, the firſt year of his entrance, he endured great hunger and trials, and conſiderable pains. He was ordained prieſt in 1423. One of the chief employments of theſe canons regulars of St. Auguſtine, was to tranſcribe the Bible, the works of the fathers, and treatiſes of piety. Thomas à Kempis applied himſelf with vigour to this labour, copied out the whole Bible, a miſſal, and a multitude of other works; and, in performing this office, he practiſed the advice of one of the ancients, who, in writing out books, did not only ſeek by the labour of his hands to gain food for his body, but alſo to refreſh his ſoul with heavenly nouriſhment. He was humble, meek, ready to give conſolation; fervent in his exhortations and prayers, ſpiritual, contem-

plative. His ſtyle and writings are full of unction, as the Papiſts ſpeak; however, to do him juſtice, he is much freer from that high-flowing, myſtical, unintelligible jargon, than the generality of writers of his ſeraphic turn. He died, 1471, in his 92d year. The largeſt edition of his works, which conſiſt of ſermons, ſpiritual treatiſes, and lives of holy men, is that of Cologn, 1660, in three volumes, folio. The famous and well-known book, "De imitatione Chriſti," which has been tranſlated into almoſt all the languages in the world, though it has always been inſerted among the works of Thomas à Kempis, is found alſo printed under the name of Gerſon; and has ſince been aſcribed, upon the credit of ſome MSS. to the abbot Gerſon, who is pretended to have been of the order of St. Benedict. This has occaſioned a moſt violent diſpute between the canons regular of St. Auguſtine and the Benedictines; which, however, is of little conſequence to devout Chriſtians, who need not quarrel about the name of its author, while they reap juſt the ſame ſpiritual conſolation from the book. Bellarmine, in his account of eccleſiaſtical writers, gives it peremptorily to Thomas à Kempis, and at the ſame time beſtows the higheſt elogium upon it. "I have read this little work," ſays he, "and read it again, from my youth to my old age; and "every time of reading, there always appeared ſomething "new, always ſomething to enlighten the head, and com-"fort the heart." M. de Voltaire, it ſeems, would have hard work to credit this declaration of Bellarmine. "It "is reported," ſays he, "that Peter Corneille's tranſla-"tion of the 'Imitation of Jeſus Chriſt' has been printed "32 times: it is as difficult to believe this, as it is to read "the book once." Such different conſtitutions, opinions, taſtes, complexions, are to be found among the human ſpecies. Age of Lewis XIV. Vol. XI.

KEN (THOMAS), the deprived biſhop of Bath and Wells, was deſcended from an antient family, ſeated at Ken-Place in Somerſetſhire, and born at Berkhampſtead in Hertfordſhire, July 1637. At 13, he was ſent to Wincheſter-ſchool; and thence removed to New-college in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and purſued his ſtudies cloſely for many years; and, in 1666, he removed to Wincheſter-college, being choſen fellow of that ſociety. Not long after this, he was appointed domeſtic chaplain to Morley, biſhop of that ſee, who preſented him firſt to the rectory of Brixton in the Iſle Short account of the life of biſhop Ken, by Will. Hawkins. Lond. 1713.

of Wight, and afterwards to a prebend in the church of Weſtminſter, 1669. In 1674, he made a tour to Rome, with his nephew Mr. Iſaac Walton, then B. A. in Chriſt-church in Oxford; and, after his return, took his degrees in Divinity, 1679. Not long after, being appointed chaplain to the princeſs of Orange, he went to Holland. Here his prudence and piety gained him the eſteem and confidence of his miſtreſs: but, in the courſe of his office, he happened to incur the diſpleaſure of her conſort, by obliging one of his favourites to perform a promiſe of marriage with a young lady of the princeſs's train, whom he had ſeduced by that contract. This zeal in Ken ſo offended the prince, afterwards king William, that he very warmly threatened to turn him away from the ſervice; which Ken as warmly reſenting, begged leave of his miſtreſs, and gave notice to quit: nor would he conſent to ſtay, till intreated by the prince in perſon. About a year longer, he returned to England; and was appointed, in quality of chaplain, to attend lord Dartmouth with the royal commiſſion to demoliſh the fortifications of Tangier. The doctor returned with this lord, April 1684; and was immediately advanced to be chaplain to the king, by an order from his majeſty himſelf. Not only the nature of this poſt, but the gracious manner of conferring it, evidently ſhewed that it was intended as a ſtep to future favours; and this was ſo well underſtood, that, upon the removal of the court to paſs the ſummer at Wincheſter, the doctor's prebendal houſe was pitched upon for the uſe of Mrs. Eleanor Gwyn. But Ken was too pious even to countenance vice in his royal benefactor; and therefore poſitively refuſed admittance to the royal miſtreſs, who was forced to look out for lodgings elſewhere. His majeſty, however, did not take it at all amiſs, for he knew the ſincerity of the man, and loved him for it; but, previous to any application, nominated him, ſoon after, to the biſhopric of Bath and Wells. A few days after this, the king was ſeized with that illneſs of which he died; during which, the doctor thought it his duty to attend him very conſtantly, and thereupon delayed his admiſſion to the temporalities of the ſee of Wells: ſo that, when king James came to the crown, new inſtruments were prepared for that purpoſe.

Short account, &c. P. 7.

Ibid. p. 9.

Ibid. p. 12.

When he was ſettled in his ſee, he attended cloſely to his epiſcopal function. He publiſhed "An Expoſition of the "Church Catechiſm" in 1685, and alſo, the ſame year, "Prayers for the Uſe of the Bath." Nor was he leſs zealous

lous as a guardian of the national church in general, in oppoſing the attempts to introduce Popery. He did not indeed take part in the famous Popiſh controverſy then agitated ſo briſkly, for his temper was not turned to diſpute; but he was far from being idle, and what others did from the preſs, he did as watchfully from the pulpit. There he frequently took occaſion to mark and confute the errors of Popery; nor did he ſpare, when his duty to the Church of England more eſpecially called for it, to take the opportunity of the royal pulpit, to ſet before the court their injurious and unmanly politics, in projecting a coalition of the ſectaries with it. Yet he held, in appearance, the ſame place in the favour of king James, as he had held in the former reign; and ſome attempts were made to gain him over to the intereſt of the Popiſh party at court. But theſe were vain; for, when the declaration of indulgence was ſtrictly commanded to be read, by virtue of a diſpenſing power claimed by the king, this biſhop was one of the ſeven who openly oppoſed the reading of it; for which he was ſent, with the other ſix, to the Tower. But, though he ventured to diſobey his ſovereign, for the ſake of his religion; yet, he would not violate his conſcience, by transferring his allegiance from him. When the prince of Orange therefore came over, and the Revolution took place, the biſhop retired; and, as ſoon as king William was ſeated on the throne, and the new oath of allegiance was required, he, by his refuſal, ſuffered himſelf to be deprived. After his deprivation, he reſided at Longleate, a ſeat of the lord viſcount Weymouth, in Wiltſhire; whence he ſometimes made a viſit to his nephew, Mr. Iſaac Walton, at Saliſbury, who was a prebendary of that church. He was with him when the great ſtorm happened, in 1703, which blew down a ſtack of chimneys, that paſſed through his bed-chamber, without doing him any hurt; at the ſame time that his ſucceſſor at Wells, Dr. Kidder, was killed by the fall of a ſtack of chimneys into his bed-chamber, blown down by the ſame ſtorm: which event, we ſuppoſe, would be conſidered, by the diſaffected party, as not merely accidental, but of the judicial kind.

Short account, &c. P. 57.

In this retirement he compoſed many pious works, ſome of the poetical kind; for he had naturally a turn for poetry, and had, many years before, written an epic poem of 13 books, intituled "Edmund," which was not publiſhed till after his death. He did not mix in any of the diſputes or attempts of his party, though, it is very probable, he was earneſtly ſolicited to it; ſince we find the deprived biſhop

of Ely, Dr. Turner, his particular friend, with whom he had begun an intimacy at Wincheſter-ſchool, ſo deeply engaged therein. But Ken, it ſeems, cared for none of thoſe things; and probably never ſpake truth from his heart more ſincerely, than we ſee it expreſſed in theſe lines of his.

Stanza VIII. Dedication of his Poems to lord Weymouth.

" I gladly wars eccleſiaſtic fly,
" Where'er contentious ſpirits I deſcry;
" Eas'd of my ſacred load, I live content,
" In hymns, not in diſputes, my paſſion vent."

Though he did not concur in opinion with thoſe Nonjurors who were for continuing a ſeparation from the eſtabliſhed church by private conſecrations among themſelves, yet he looked on the ſpiritual relation to his dioceſe to be ſtill in full force, during the life of his firſt ſucceſſor, Dr. Kidder; but, after his deceaſe in 1703, upon the nomination of Dr. Hooper to the dioceſe, he requeſted that gentleman to accept it, and afterwards ſubſcribed himſelf "late Biſhop of Bath " and Wells." The queen, however, ſettled upon him a penſion of 200l. per annum, which was punctually paid out of the Treaſury, as long as he lived. He had been afflicted from the year 1696, with ſevere colicky pains, and at length was obſerved to make bloody water. This ſymptom being aſcribed to an ulcer in his kidneys, he went to Briſtol in 1710, for the benefit of the hot well, and there continued till Nov. when he removed to Leweſton near Sherborne in Dorſetſhire, a ſeat belonging to the Hon. Mrs. Thynne. There he was ſeized with a dead palſy on one ſide, which confined him to his chamber till about the middle of March; when being, as he thought, able to take ſuch a journey, he reſolved for the Bath. He died at Longleate, in his way thither, March 19, 1710-11. It is ſaid, that he had travelled for many years with his ſhroud in his portmanteau; and that he put it on as ſoon as he came to Longleate, giving notice of it the day before his death, to prevent his body from being ſtripped.

His works were publiſhed, 1721, in four volumes; and conſiſt of devotional pieces in verſe and proſe. Various reports having been induſtriouſly ſpread, that he was tainted with Popiſh errors, and not ſtedfaſt to the doctrine of the church of England, it was thought proper to publiſh the following paragraph, tranſcribed from his will: " As for " my religion, I die in the holy catholic and apoſtolic faith, " profeſſed by the whole church, before the diſunion of Eaſt " and Weſt; more particularly, I die in the communion of

" the

" the Church of England, as it ſtands diſtinguiſhed from " all Papal and Puritan innovations, and as it adheres to the " doctrine of the croſs."

KENNEDY (JOHN, M. D.) a native of Scotland, who reſided ſome time at Smyrna, and died at an advanced age, Jan. 26, 1760, had a collection of about 200 pictures, amongſt which were two heads of himſelf by Keyſing; he had alſo a very valuable collection of Greek and Roman coins, which, with the pictures, were ſold by auction in 1760. Amongſt the Roman coins, were 256 of Carauſius, nine of them ſilver, and 89 of Alectus; theſe coins of Carauſius and Alectus were purchaſed by P. C. Webb, Eſq; the 256 for 70l. and the 89 for 16l. 10s. They were afterwards bought by Dr. Hunter, who added to the number very conſiderably. Dr. Kennedy, in his " Diſſertation on " the Coins of Carauſius," aſſerted that Oriuna was that emperor's guardian goddeſs. Dr. Stukeley, in his " Palæo- " graphia Britannica, N° III. 1752," 4to, affirmed ſhe was his wife; to which Dr. Kennedy replied in " Further Ob- " ſervations, &c. 1756," 4to; and, upon his antagoniſt's ſupporting his opinion in his " Hiſtory of Carauſius, 1757, " 1759," he abuſed him in a ſixpenny 4to letter. Anecdotes of Bowyer, by Nichols, p. 113.

" Oriuna, on the medals of Carauſius," ſays an elegant writer, " uſed to paſs for the *Moon*; of late years it is become " a doubt whether ſhe was not his *conſort*. It is of little im- " portance whether ſhe was moon or empreſs; but how little " muſt we know of thoſe times, when thoſe land-marks to " certainty, royal names, do not ſerve even that purpoſe! " In the cabinet of the king of France are ſeveral coins of " ſovereigns, whoſe country cannot now be gueſſed at." Walpole. Preface to Hiſtoric Doubts.

KENNET (WHITE), an Engliſh writer, and biſhop of Peterborough, was the ſon of a clergyman, and born at Dover, Aug. 10, 1660. He was called White, from his mother's father, one Mr. Thomas White, a wealthy magiſtrate at Dover, who had formerly been a maſter ſhipwright there. When he was a little grown up, he was ſent to Weſtminſter-ſchool, with a view of getting upon the foundation; but, being unluckily ſeized with the ſmall-pox at the time of the election, it was thought adviſeable to take him away. June 1678, he was entered of St. Edmund-hall in Oxford, where he applied hard to ſtudy, and commenced an author in politics, even while he was an under-graduate; for, in 1680, he publiſhed " A Letter from a Student at Ox- Life of the Rt. Rev. Dr. White Kennet, with ſeveral original letters, &c. p. 1. London, 1730, 8vo. Ath. Oxon.

" ford to a Friend in the Country, concerning the approach-
" ing Parliament, in Vindication of his Majeſty, the Church
" of England, and the Univerſity:" with which the Whig-party, as it then began to be called, in the houſe of commons, were ſo much offended, that inquiries were made after the author, in order to have him puniſhed. March 1681, he publiſhed, in the ſame ſpirit of party, " a Poem," that is, " a Ballad," addreſſed " to Mr. E. L. on his Ma-
" jeſty's diſſolving the late Parliament at Oxford," which was printed on one ſide of a ſheet of paper, and begun, " An
" Atheiſt now muſt a monſter be, &c." He took his bachelor's degree, May 1683; and publiſhed, in 1684, a tranſlation of Eraſmus's " Moriæ encomium," which he intituled, " Wit againſt Wiſdom, or a Panegyric upon Folly." He proceeded M. A. Jan. 22, 1684; and, the ſame year, was preſented by Sir William Glynne, bart. to the vicarage of Amerſden in Oxfordſhire: which favour was procured him by his patron's eldeſt ſon, who was his contemporary in the hall. To this patron he dedicated " Pliny's Panegyric," which he tranſlated in 1686, and publiſhed with this title, " An Addreſs of Thanks to a good Prince, preſented in the
" Panegyric of Pliny upon Trajan, the beſt of the Roman
" Emperors." It was reprinted in 1717; before which time ſeveral reflections having been made on him for this performance, he gave the following account of it, in a " Poſtſcript" to the tranſlation of his " Convocation Ser-
" mon," in 1710. " The remarker ſays, the doctor dedi-
" cated Pliny's Panegyric to the late king James: and,
" what if he did? Only it appears he did not. This is an
" idle tale among the party, who, perhaps, have told it till
" they believe it: when the truth is, there was no ſuch de-
" dication, and the tranſlation itſelf of Pliny was not de-
" ſigned for any court addreſs. The young tranſlator's
" tutor, Mr. Allam, directed his pupil, by way of exerciſe,
" to turn ſome Latin tracts into Engliſh. The firſt was a
" little book of Eraſmus, intituled, 'Moriæ encomium;'
" which the tutor was pleaſed to give to a bookſeller in Ox-
" ford, who put it in the preſs while the tranſlator was but
" an under-graduate. Another ſort of taſk required by his
" tutor was this 'Panegyric of Pliny upon Trajan,' which
" he likewiſe gave to a bookſeller in Oxford, before the
" tranſlator was M. A. deſigning to have it publiſhed in the
" reign of king Charles; and a ſmall cut of that prince, at
" full length, was prepared, and afterwards put before ſeve-
" ral of the books, though the impreſſion happened to be

" retarded

" retarded till the death of king Charles; and then the ſame " tutor, not long before his own death, adviſed a new pre- " face, adapted to the then received opinion of king James's " being a juſt and good prince. However, there was no " dedication to king James, but to a private patron; a wor- " thy baronet, who came in heartily to the beginning of the " late happy Revolution. This is the whole truth of that " ſtory, that hath been ſo often caſt at the doctor; not that " he thinks himſelf obliged to defend every thought and ex- " preſſion of his juvenile ſtudies, when he had poſſibly been " trained up to ſome notions, which he afterwards found " reaſon to put away as *childiſh things*."

In 1689, as he was exerciſing himſelf in ſhooting, he had the misfortune to be dangerouſly wounded in the forehead by the burſting of the gun. Both the tables of his ſkull were broken, which occaſioned him conſtantly to wear a black velvet patch on that part. He lay a conſiderable time under this accident; and it is ſaid, that while he was in great diſ- order both of body and brain, juſt after he had undergone the ſevere operation of trepanning, he made a copy of Latin verſes, and dictated them to a friend at his bed-ſide. The copy was tranſmitted to his patron, Sir William Glynne, in whoſe ſtudy it was found, after the author had forgot every thing but the ſad occaſion: and the writer of his life tells us, that " it was then in his poſſeſſion, and thought by good " judges to be no reproach to the author." He was too young a divine to engage in the famous Popiſh controverſy; but he diſtinguiſhed himſelf by preaching againſt Popery. He likewiſe refuſed to read the declaration for liberty of con- ſcience in 1688, and went with the body of the clergy in the dioceſe of Oxford, when they rejected an addreſs to king James, recommended by Bp. Parker the ſame year. While he continued at Amerſden, he contracted an acquaintance with Dr. George Hickes, whom he entertained in his houſe, and was inſtructed by him in the Saxon and Northern tongues; though their different principles in church and ſtate afterwards broke the friendſhip between them. Sept. 1691, he was choſen lecturer of St. Martin's in Oxford, having ſome time before been invited back to Edmund-hall, to be tutor and vice-principal there; where he lived in friendſhip with the learned Dr. Mill, the editor of the New Teſtament, who was then principal of that houſe. Feb. 1692, he addreſſed a letter from Edmund-hall to the editors of Somner's " Treatiſe of the Roman Ports and Forts in " Kent,"

Life, &c. p. 7.

Ath. Oxon.

" Kent," containing an account of the life of that famous antiquary; which gave him an opportunity of diſplaying his knowledge in the hiſtory of the Saxon language in England. Feb. 1693, he was preſented to the rectory of Shotteſbrook, in Berkſhire; but ſtill reſided at Oxford, where he diligently purſued and encouraged the ſtudy of antiquities. We have a ſtrong atteſtation to this part of his character from Gibſon, afterwards biſhop of London, who publiſhing, in 1694, a tranſlation of Somner's treatiſe, written in anſwer to Chifflet, concerning the ſituation of the Portus Iccius on the coaſt of France, oppoſite to Kent, where Cæſar embarked for the invaſion of this iſland, introduced it into the world with a dedication to Mr. Kennet. He begins thus, " Eximio viro " Whito Kennetto:" and, after obſerving that " the ſtudy " of antiquities is very much diſcouraged, by being repre- " ſented as dry and barren, and the bane of all delicacy and " politeneſs," he remarks, that, " by this means, thoſe who " applied themſelves to it would be wholly diſcouraged, but " that they were kept in countenance by his example and " authority; and that there cannot be a more effectual an- " ſwer to the reproaches that are caſt on this ſort of learn- " ing, than that quickneſs of parts, that ſtrength and deli- " cacy of underſtanding, ſo remarkable in him. That, " from his politeneſs of mind, eaſineſs and affability of man- " ners, and perfect maſtery in all parts of genteel learning, " joined with the exacteſt knowledge in antiquities, the " world might ſee, that this kind of ſtudy does by no means " cramp the genius, or ſour the temper; and from his ſound- " neſs and ſtrength of judgement might be learned, that the " more unguarded flights and ſallies of imagination were, " by this means, beſt of all kept under and corrected." He concludes in this manner: " Go on, therefore, Sir, to be " the ornament of the church by your exemplary piety, and " of our univerſity by your extraordinary learning; and re- " member at the ſame time, that yours is the glory of ſup- " porting and encouraging the ſtudy of antiquities." He did ſo; and confirmed his title to this glory, by publiſhing the year following, his celebrated treatiſe, intituled, " Paro- " chial Antiquities, attempted in the Hiſtory of Ambroſden, " Burcheſter, and other adjacent Pariſhes in the Counties of " Oxford and Bucks:" which work, from its firſt appear- ance, was, and ſtill continues to be, in the higheſt eſteem among the learned in ſuch matters.

May 5, 1694, he took the degree of B. D; that of D. D. July 19, 1699; and in the year 1700, was appointed miniſ- ter

ter of St. Botolph Aldgate in London, without any ſolicitation of his own. In 1701, he engaged againſt Dr. Atterbury, in the diſputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon; to which dignity he was advanced the ſame year, by Dr. Gardiner, Bp. of Lincoln. He now grew into great eſteem by thoſe of his party in the church, and particularly with Teniſon, the Abp. of Canterbury. He preached a ſermon at Aldgate, Jan. 30, 1703, which expoſed him to great clamour, and occaſioned many pamphlets to be written againſt it: and, in 1705, when Dr. Wake was advanced to the ſee of Lincoln, was appointed to preach his conſecration ſermon; which was ſo much admired by lord chief juſtice Holt, that he declared, "it had more in it to "the purpoſe of the legal and Chriſtian conſtitution of this "church, than any volume of diſcourſes." About the ſame time, ſome bookſellers, having undertaken to print a collection of the beſt writers of the Engliſh hiſtory, as far as to the reign of Charles I. in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which ſhould carry the hiſtory down to the then preſent reign of queen Anne. This, being finiſhed with a particular preface, was publiſhed with the other two, under the title of, "A com-"plete Hiſtory of England, &c." in 1706. The two volumes were collected by Mr. Hughes, who wrote alſo the general preface, without any participation of Dr. Kennet: and, in 1719, there was alſo publiſhed the ſecond edition with notes, ſaid to be inſerted by Mr. Strype, and ſeveral alterations and additions. Not long after this, he was appointed chaplain to her majeſty; and, by the management of Bp. Burnet, preached the funeral ſermon on the death of the firſt duke of Devonſhire, Sept. 5, 1707. This ſermon gave great offence, and made ſome ſay, that "the preacher "had built a bridge to heaven for men of wit and parts, "but excluded the duller part of mankind from any chance "of paſſing it." This charge was grounded on the following paſſage; where, ſpeaking of a late repentance, he ſays, that "this rarely happens but in men of diſtinguiſhed ſenſe "and judgement. Ordinary abilities may be altogether "ſunk by a long vicious courſe of life: the duller flame is "eaſily extinguiſhed. The meaner ſinful wretches are com-"monly given up to a reprobate mind, and die as ſtupidly "as they lived; while the nobler and brighter parts have "an advantage of underſtanding the worth of their ſouls, "before

Life, &c. p. 28.

Ibid. p. 50.

" before they reſign them. If they are allowed the benefit " of ſickneſs, they commonly awake out of their dream of " ſin, and reflect, and look upward. They acknowledge " an infinite being; they feel their own immortal part; they " recollect and reliſh the holy Scriptures; they call for the " elders of the church; they think what to anſwer at a " judgement-ſeat. Not that God is a reſpecter of perſons, " but the difference is in men; and the more intelligent " nature is, the more ſuſceptible of the divine grace."

Sermon, p. 34.

But, whatever offence this ſermon might give to others, it did not offend the ſucceeding duke of Devonſhire, to whom it was dedicated: on the contrary, it pleaſed him ſo much, that he recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he publiſhed " A Vindication of the Church and Clergy of Eng- " land from ſome late Reproaches rudely and unjuſtly caſt " upon them;" and, " A true Anſwer to Dr. Sacheverell's " Sermon before the Lord-Mayor, Nov. 5, of that year." In 1710, he was greatly reproached, for not joining in the London clergy's addreſs to the queen. When the great point in Sacheverell's trial, the change of the miniſtry, was gained, and very ſtrange addreſſes made upon it, there was to be a like artful addreſs from the biſhop and clergy of London; and they who would not ſubſcribe it, were to be repreſented as enemies to the queen and her miniſtry. Dr. Kennet fell under this imputation; and advice was ſent of it through the kingdom, by Mr. Dyer, in his " Letter" of Aug. 4, 1710. " The addreſs of the biſhop and clergy of " London," ſays that news-writer, " was inſerted in this " day's Gazette, by order of the queen, as a diſtinguiſhing " favour to them. The clergymen who refuſed to ſign it, " were Dr. Barton and Mr. Baker; and thoſe who did not " anſwer to the biſhop's ſummons, were Dr. Kennet, Dr. " Bradford, Dr. Hancock, and Mr. Hoadly. And there- " fore, as they have no ſhare in the queen's thanks, ſo, I " hope, they will have as little in her favours." This zealous conduct in Kennet, in favour of his own party, raiſed ſo great an odium againſt him, and made him ſo very obnoxious to the other, that very uncommon methods were taken to expoſe him; and one, in particular, by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to repreſent Chriſt and his twelve apoſtles eating the paſſover and the laſt ſupper, Judas, the traitor, was drawn ſitting in an elbow chair, dreſſed in a

black

black garment between a gown and a cloak, with a black ſcarf and a white band, a ſhort wig, and a mark in his forehead between a lock and a patch, and with ſo much of the countenance of Dr. Kennet, that under it, in effect, was written "the dean the traitor." It was generally ſaid, that the original ſketch was deſigned for a biſhop under Dr. Welton's diſpleaſure, which occaſioned the elbow-chair, and that this biſhop was Burnet: but the painter being apprehenſive of an action of *Scandalum Magnatum*, leave was given him to drop the biſhop, and make the dean. Multitudes of people came daily to the church to admire the ſight; but it was eſteemed ſo inſolent a contempt of all that is ſacred, that, upon the complaint of others, for the dean never ſaw, or ſeemed to regard it, the biſhop of London obliged thoſe who ſet the picture up to take it down again.

But theſe arts and contrivances to expoſe him, inſtead of diſcouraging, ſerved only to animate him; and he continued to write and act as uſual in the defence of that cauſe which he had eſpouſed and puſhed ſo vigorouſly hitherto. In the mean time, he employed his leiſure hours in things of a different nature; but which, he thought, would be no leſs ſerviceable to the public good. In 1713, he made a large collection of books, charts, maps, and papers, at his own expence, with a deſign of writing "A full Hiſtory of the "Propagation of Chriſtianity in the Engliſh American Co-"lonies;" and publiſhed a catalogue of all the diſtinct treatiſes and papers, in the order of time as they were firſt printed or written, under this title, "Bibliothecæ Americanæ "primordia." About the ſame time he founded "an anti-"quarian and hiſtorical library" at Peterborough; for which purpoſe he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth's reign. In the rebellion of 1715, he publiſhed a Sermon upon "the Witchcraft of the preſent Rebellion;" and, the two following years, was very zealous for repealing the acts againſt occaſional conformity, and the growth of ſchiſm. He alſo warmly oppoſed the proceedings in the convocation againſt Hoadly, then biſhop of Bangor; which was thought to hurt him ſo, as to prove an effectual bar to his farther advancement in the church: nevertheleſs, he was afterwards promoted to the ſee of Peterborough, Nov. 1718. He continued to print ſeveral things after his laſt promotion, which he lived to enjoy ſomething above ten years; and then died in his houſe in James-ſtreet, Weſtminſter, Dec.

19,

Life, &c. p. 140. 19, 1728. His numerous and valuable MS. collections, which were once in the collection of Mr. Weſt, were purchaſed by the earl of Shelburne; among theſe are two volumes in a large Atlas folio, which were intended for publication under the following comprehenſive title:

"DIPTYCHA ECCLESIÆ ANGLICANÆ: ſive TABULÆ SACRÆ; in quibus facili ordine recenſentur ARCHIEPISCOPI, EPISCOPI, eorumque SUFFRAGANEI, VICARII GENERALES, & CANCELLARII; Eccleſiarum inſuper Cathedralium Priores, Decani, Theſaurarii, Præcentores, Cancellarii, Archidiaconi, & melioris notæ Canonici, continua ſerie deducti à GULIELMI I. Conqueſtu, ad auſpicata GUL. III. tempora."

There is alſo in his lordſhip's library a curious Diary by Bp. Kennet, in MS. whence the following curious extracts have been tranſcribed:

"Dr. Swift came into the coffee-houſe, and had a bow "from every body but me, who, I confeſs, could not but "deſpiſe him. When I came to the antichamber to wait "before prayers, Dr. Swift was the principal man of talk "and buſineſs, and acted as a maſter of requeſts. He "was ſoliciting the earl of Arran to ſpeak to his bro"ther the duke of Ormond, to get a chaplain's place eſta"bliſhed in the garriſon of Hull for Mr. Fiddes, a clergy"man in that neighbourhood, who had lately been in gaol, "and publiſhed ſermons to pay fees. He was promiſing "Mr. Thorold to undertake with my lord treaſurer, that, "according to his petition, he ſhould obtain a ſalary of "200l. per ann. as miniſter of the Engliſh church at Rot"terdam. Then he ſtopt F. Gwynne, Eſq; going in with "his red bag to the queen, and told him aloud he had ſome"what to ſay to him from my lord treaſurer. He talked "with the ſon of Dr. Davenant to be ſent abroad, and took "out his pocket-book and wrote down ſeveral things, as "*memoranda*, to do for him. He turned to the fire, and took "out his gold watch, and, telling the time of the day, com"plained it was very late. A gentleman ſaid, 'he was too "faſt.' 'How can I help it,' ſays the doctor, 'if the cour"tiers give me a watch that won't go right?' Then he in"ſtructed a young nobleman, that the beſt poet in England "was Mr. Pope (a Papiſt) who had begun a tranſlation of "Homer into Engliſh verſe; for which 'he muſt have 'em

"all

" all ſubſcribe;' for, ſays he, the author *ſhall not* begin to " print till *I have* a thouſand guineas for him. Lord treaſurer, after leaving the queen, came through the room, " beckoning Dr. Swift to follow him, both went off juſt " before prayers.

" Nov. 3. I ſee and hear a great deal to confirm a doubt, " that the pretender's intereſt is much at the bottom of " ſome hearts: a whiſper, that Mr. N——n (Nelſon) had " a prime hand in the late book for hereditary right; and " that one of them was preſented to majeſty itſelf, whom " God preſerve from the effect of ſuch principles and ſuch " intrigues!"

KENNET (BASIL), younger brother of the preceding, was born Oct. 21, 1674, at Poſtling in Kent, the vicarage of his father, who bred this ſon alſo to the church. He was ſent to Corpus-Chriſti-college, Oxford, in 1690, where he ſoon diſtinguiſhed himſelf by his uncommon abilities, and by his extraordinary advances in claſſical literature. He took the degree of M. A. in 1696, and commenced author the ſame year, by the publication of his " Romæ Antiquæ No-" titia, or The Antiquities of Rome;" in two parts: 1. " A ſhort Hiſtory of the Riſe, Progreſs, and Decay of the " Commonwealth." 2. " A Deſcription of the City: an " Account of the Religion, Civil Government, and Art of " War; with the remarkable Cuſtoms and Ceremonies, " public and private: with Copper Cuts of the principal " Buildings, &c. To which are prefixed, Two Eſſays, " concerning the Roman learning, and the Roman Educa-" tion," in 8vo. The dedication is addreſſed to his royal highneſs William duke of Glouceſter; and muſt have been written for his uſe particularly, if any credit may be given to a report, then at Oxford, that there was a purpoſe of making Mr. Kennet ſub-preceptor to that darling of the nation. This book being very well received by the public, he was encouraged to go on with his deſign of facilitating the ſtudy of claſſical learning; and with this view publiſhed, in 1697, " The Lives and Characters of the ancient Grecian Poets," in 8vo; which he alſo dedicated to the duke of Glouceſter. The ſame year he was admitted fellow of his college, and became a tutor there. About this time, he entered into orders; and, ſome years after, gave proofs of the progreſs he had made in the ſtudy of divinity. In 1705, he publiſhed " An Expoſition of the Apoſtles Creed, according to Biſhop

" Pearſon,

" Pearſon, in a new Method, by Way of Paraphraſe and " Annotations," in 8vo. This was followed by " An Eſſay " towards a Paraphraſe on the Pſalms, in Verſe; with a " Paraphraſe on the third Chapter of the Revelations, 1706," in 8vo.

The ſame year he was, by the intereſt of his brother, appointed chaplain to the Engliſh factory at Leghorn; where he no ſooner arrived, than he met with great oppoſition from the Papiſts, and was in danger of the Inquiſition. This eſtabliſhment of a church of England chaplain was a new thing; and the Italians were ſo jealous of the Northern hereſy, that, to give as little offence as poſſible, he performed the duties of his office with the utmoſt privacy and caution. But, notwithſtanding this, great offence was taken at it; and complaints were immediately ſent to Florence and Rome. Upon this, the Pope, and the court of Inquiſition at Rome, declared their reſolution to expel hereſy and the public teacher of it, from the confines of the holy ſee; and therefore ſecret orders were given to apprehend him Mr. Kennet at Leghorn, and to hurry him away to Piſa, and thence to ſome other religious priſon, to bury him alive, or otherwiſe diſpoſe of him in the ſevereſt manner. Upon notice of this deſign, Dr. Newton, the Engliſh envoy at Florence, interpoſed his offices at that court; where he could obtain no other anſwer, but that " he might ſend for the " Engliſh preacher, and keep him in his own family as his " domeſtic chaplain; otherwiſe, if he preſumed to continue " at Leghorn, he muſt take the conſequences of it: for, in " thoſe matters of religion, the court of Inquiſition was ſu- " perior to all civil powers." The envoy communicated this anſwer of the great duke to the earl of Sunderland, then ſecretary of ſtate, who ſent a menacing letter by her majeſty's order; and then the chaplain continued to officiate in ſafety, though he was with much difficulty preſerved from their intended fury, till that letter arrived.

Life of Bp. Kennet, p. 53, &c.

He continued at Leghorn, and perſevered with great ſteadineſs in his duty, till his invalid ſtate obliged him to think of returning to his native air. He arrived at Oxford in 1713, and was elected preſident of his college in 1714: he was alſo admitted D. D. the ſame year. But he lived to enjoy theſe new honours a very ſhort time: for having brought an ill habit of body with him from Italy, he continued from that time to decline gradually; and was carried off, before the expiration of this year, by a ſlow fever. A little before his death,

death, he finiſhed the preface to a volume, which came out under the title of "Sermons on ſeveral Occaſions, preached "before a Society of Britiſh Merchants in foreign Parts. "Lond. 1715," 8vo.

Beſides this collection, and the pieces already mentioned, of his own compoſing, he gave Engliſh tranſlations of eminent authors, the chief of which are as follow: 1. "Puf-"fendorf of the Law of Nature and Nations." 2. "Pla-"cette's Chriſtian Caſuiſt." 3. "Godeau's Paſtoral In-"ſtructions." 4. "Paſcal's Thoughts on Religion." To which he prefixed an account of the manner in which thoſe thoughts were delivered by the author. 5. "Balzac's Ariſ-"tippus: with an Account of his Life and Writings." 6. "The Marriage of Thames and Iſis;" from a Latin poem of Mr. Camden.

Dr. Baſil Kennet is ſaid to have been a very amiable man; of exemplary integrity, generoſity, and modeſty.

KHERASKOF (MICHAEL), a Ruſſian of a noble family, has excelled in ſeveral ſpecies of compoſition. His works are, "A Poem upon the Utility of Science;" ſeveral tragedies and comedies; Pindaric odes, Anacreontics, fables, idyls, and ſatires; a romance, called "Ariadne and "Thebes;" "Numa Pompilius;" a poem in four cantos, in honour of the naval victory over the Turks at the battle of Tcheſme; but the piece by which he has acquired the greateſt fame, is an epic poem in twelve cantos, called the "Roſſiada," written in Iambic meaſure of ſix feet in rhyme. Its ſubject is the conqueſt of Caſan by Ivan Vaſſilievitch II. or, as the author has expreſſed himſelf, "I ſing Ruſſia de-"livered from the yoke of barbarians; the might of the "Tartars laid low, and their pride humbled: I ſing the "ſtrifes and bloody conflicts of antient armies; Ruſſia's "triumph; and Caſan's ſubjection." This work is greatly admired by the natives; and may juſtly be conſidered as forming an epoch in the hiſtory of their poetry. The general plan ſeems well diſpoſed; the events follow each other in a rapid but orderly ſucceſſion; and the imagination of the reader is kept alive by frequent ſcenes of terror, in which the author ſeems particularly to excel. The ſubject is extremely intereſting to the Ruſſians; and the poet has artfully availed himſelf of the popular belief by the introduction of ſaints and martyrs for the machinery of his poem. Mr. Le Clerc informs us, that this poem, while it contains ſeveral ſtriking paſſages of great beauty, is in many parts deficient

Coxe's Travels into Ruſſia, Vol. II. p. 209.

deficient in harmony; a defect, he adds, which the author, by retouching and correcting, is capable of removing. Mr. Kheraſkof has not in the preſent reign failed of acquiring the rewards due to his extraordinary talents; having been ſucceſſively appointed vice-preſident of the college of mines, counſellor of ſtate, and curator of the univerſity of Moſcow.

Coxe's Travels into Ruſſia, Vol. II. p. 191.

KHILKOF (PRINCE), a Ruſſian nobleman, deſcended from a very antient family, had diſtinguiſhed himſelf as embaſſador to ſeveral foreign courts, before he was ſent in 1709 to Stockholm in that capacity. He accompanied Charles XII. in his deſcent upon the Iſle of Zealand, and upon the enſuing truce of Travendal between Sweden and Denmark returned to Stockholm, Sept. 17, at the eve of the rupture which broke out between the Swediſh and Ruſſian monarchs. His character of embaſſador, deemed ſacred by the law of nations, could not protect him from the reſentment of Charles XII.; and, on the 20th of the ſame month, he was arreſted and impriſoned. As an amuſement during his captivity, which was long and for ſome time extremely rigorous, and at the requeſt of his fellow-priſoner prince Trubetſkoi, he began an abridgement of the "Ruſſian Hiſtory" from its earlieſt period to his own time; which he completed before he was reſtored to liberty. Hitherto, though Ruſſia abounded in chronicles and annals relative to detached periods, yet, excepting a dry detail of facts compiled for the uſe of Alexey Michaelovitch, it poſſeſſed no regular and connected hiſtory. The firſt attempt towards ſuch a work was undertaken by prince Khilkof. After a confinement of 18 years, he expired in his priſon of Weſteras, in the moment when he was upon the point of being releaſed. His work, called "The Kernel of the Ruſſian Hiſtory," is a mere abridgement, and was publiſhed in 1770 by Mr. Muller. It forms only one volume in 8vo, and contains ſeven books: the firſt commences with the creation of the world, and ends with the erection of the Ruſſian empire under Ruric; the remaining ſix carry down the hiſtory from that period to the year 1713. During ſome part of his confinement, he was permitted to receive from Moſcow books, extracts from chronicles, and a few ſtate-papers; but as he could not obtain the neceſſary documents ſo well as if he had been upon the ſpot, his performance unavoidably contains occaſional errors, many of which the judicious editor has pointed out and corrected. About the time of Khilkof's death, another native commenced a ſimilar work upon a much larger ſcale, and

who had more opportunities of obtaining information. This perſon was Vaſſili Tatiſchef; of whom ſome memoirs will be given in Vol. XII.

KOENIG (DANIEL), by birth a Swiſs, died at Rotterdam, at the age of 22, in conſequence of a ſevere drubbing he had received at Franeker. The populace, overhearing him talk in French, took it into their head that he was a French ſpy, and would have demoliſhed him on the ſpot, if the academicians had not reſcued him from their fury: but the wounds which he received hurried him to the grave in a few months. He tranſlated into Latin Dr. Arbuthnot's "Tables of Ancient Coins," which remained in MS. till 1756, when it was publiſhed at Utrecht, with a curious and uſeful preface, by profeſſor Reitz. Dictionnaire Hiſtorique, Caen, 1783.

KOENIG (SAMUEL), brother to the preceding, came early into eminence by his mathematical abilities. He reſided two years at the caſtle of Cirey, with the illuſtrious marchioneſs du Chatelet, who profited highly by his inſtructions. He afterwards became profeſſor of philoſophy and natural law at Franeker; when he went to the Hague as librarian to the Stadtholder and to the princeſs of Orange. The academy of Berlin enrolled him amongſt her members, and afterwards expelled him on an occaſion well known to the learned world, and which we have related in another place. All Europe was intereſted in the quarrel which this occaſioned between Koenig and Maupertuis. Koenig appealed to the public; and his "Appeal," written with the animation of reſentment, procured him many friends. He was author of ſome other works; and died in 1757, with the character of being one of the beſt mathematicians of the age. Voltaire, in a letter to Helvetius, ſays, "Koenig "n'a de l'imagination en aucun ſens, mais il eſt ce qu'on "appelle grand metaphyſicien.—Il eſt très-bon géomètre, "&, ce qui vaut mieux, très-bon garçon." Dictionnaire Hiſtorique, Caen, 1783. Art. MAUPERTUIS.

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